









THE
CATHOLIC MAGAZINE,

AND
REVIEW.

FROM JANUARY TO AUGUST,
1833.

VOL. III.

"In necessariis unitas, in dubiis libertas, in omnibus Caritas."

St. Aug.

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THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. III.

JANUARY, 1883.

No. 24.

TO THE PUBLIC.

The first person speaks of himself; as *Ego, I; Nos, we.*

LATIN GRAMMAR.

FEW things are more natural to man, and few less welcome in society, than egotism. But some persons are placed by circumstances in situations, in which that, which, otherwise, is intolerable, claims, and receives, indulgence. Among such persons are, we believe, to be classed the editors of periodical publications. The circulation of these works, and the good, which they are intended to effect, are materially affected by the estimate formed of the character of their conductors. Hence, when prejudices exist, and when they are industriously propagated against any particular work of this description, the editor owes it less to himself individually, than to those, whose interests he endeavours to promote, and to the public, of whose benefit he desires to be the instrument, to endeavour to detect these prejudices, and to obviate their effects. This principle produced and guided the address, which, in our last No, we made to our readers, and the same principle animates us in a similar course on the present occasion. We are aware, that our task is not without its difficulty, the only one of which we are conscious, arising from the manner, in which circulation is given to the prejudices to which we have referred. Our pages are open to every one, who thinks he has detected faults, and most willingly shall we admit the animadversions which we may incur; if at least they are of a nature to excite interest in the public mind. To avail himself of such an opportunity is the part of a friend; it is the part of one, who thinks, with us, that a medium of mutual communication

ought to exist among the Catholics of this kingdom, and who desires, with us, that that medium should be as little deserving of censure as possible. An enemy, too, if he were candid and honourable, will controvert the opinions, from which he dissents, and censure the conduct, of which he disapproves, openly and before the world. He will do this, where he may be met; where he cannot dogmatise, but must argue, where the full force of his arguments will be felt and acknowledged. Especially will he be careful to advance nothing as a charge, which is not founded on fact, or which, at least, after examination, he does not consider to be founded on fact. But a mere enemy, one who only desires to inflict injury, reckless of means, and reckless of consequences, will do his mischief in the dark; he will be careful to avoid open controversy, but he will be willing, where he cannot be met, to scatter his assertions and insinuations at random.

Spargere voces
In vulgum ambiguas.

VIRGIL.

In the street, in the drawing room, at the tea table, or elsewhere, he will condemn without argument, and assert without evidence, and thus a small wit, just equal to the task of doing mischief, may inflict an injury, which he can never repair.

Such will be the conduct of a declared, a heartless, disingenuous enemy; and against such conduct, it is decreed, that we must contend. Hence, it is with difficulty, that we catch the whisper of disapprobation, and embody it in an articulate sound. We sometimes, as by accident, are enabled to discover, that this or that charge is brought against us, but we are indebted to mere conjecture for a chance of ascertaining the evidence, or even the precise nature of the accusation. Hence, too, when we can detect these accusations, we have often the consolation of finding that they exist only in the diseased ingenuity of the inventor.

One charge brought against the Magazine, as we have lately ascertained, is that it contained a literary biography of the late Rev. Joseph Berington. If we reply, that no such article has appeared in the Magazine, we shall probably be

told by our indefatigable traducers, that it appeared in some other Catholic periodical ; and if we reply, that we are not responsible for this, inasmuch as we have been totally unconnected with that work, we shall probably be answered, " Oh ! but you would have inserted it, had your Magazine then existed." So that the wolf will never want a pretext for satisfying his appetite. We should scorn, however, such a defence. We have just stated these things, to shew that those, who assail us, seem to think that the spirit of British liberty gives them a permission to take liberties with facts. Most assuredly, then, we should have inserted the article, had it been deferred till the present time and presented to us. We remember, that it was an able, elaborate, and most interesting review of the literary history of a celebrated individual, written in that spirit of peace, for which the reviewer is eminently distinguished, and which imposed a restraint upon the inclinations of a friendship, as ardent as it was ancient. But as our assailants, whoever they may be, have forgotten to state in what consists the crime, had we committed it, we shall dismiss the charge altogether, with an expression of our pity for that paltry spirit of posthumous hostility, which would interrupt even the repose of the tomb, and summon its inmates to renovated warfare.

We were once reproved for admitting the advertisements of the person, who formerly edited the Orthodox Journal, and, probably, that censure will be renewed, now that we have inserted, and are inserting in our pages, the compositions of that writer. But we beg to assure all such critics, that, as far as we can, we are determined to disregard all party spirit. We shall endeavour to observe impartiality towards all, and, if an article shall appear to us to deserve, by its own intrinsic merit, insertion in our pages, we shall not enquire into the station or circumstances, nor shall we ransack the biography of the writer in search of objections : we shall insert it.

It has also been whispered about by that class of censors, to whom we have referred, who buzz about in consequential vacuity of occupation or intellect,

Who sometimes scandal sip, and sometimes tea,

that we have defended the occupation of Ancona by the French government. When Socrates, under sentence of death, was visited by his friends, on the eve of his execution, they broke out into loud lamentations that he should die innocent. "What," said the philosopher, "and would you then have me die guilty?" It is with great satisfaction, we observe, that those who roam about in search of objections, like Coelebs in search of a wife, can advance only objections, such as this and such as that, to which we first replied, the characteristic of both being that they are untrue. A certain polemic charged St. Thomas Aquinas with Atheism, because, to the question, "An sit Deus?" "Does a God exist?" he saw, in his works, the answer, "Videtur quod non," "It appears not," not knowing, that this was the form in which that illustrious theologian recorded the proposition, which he intended to combat. In a similar manner, we suppose, that our censors read in our pages an extract from a cotemporary, in which extract our opinions upon the subject of the occupation of Ancona was controverted, and, not having leisure to read to the end of the article, he ran away with the important gossip, that we defended that arbitrary aggression. But why should we labour to explain the mental operations of such persons? When Voltaire was reproved by a native of a certain town for a falsehood, which he had inserted in his history, injurious to the reputation of its citizens, his answer was, that if his assertion violated truth, it did not violate probability. And we presume that Voltaires still exist, who will either discover, or invent, that, which will favour, and support, their own views of persons and things.

Offence has been taken at our record of the opinion of the clergy, respecting the jurisdiction of the chapels, or churches, of this country. Whatever fault may be found in the opinion recorded, it is surely absurd to charge it upon him who records it. We do not remember that, in the enquiry into the disastrous expedition to Walcheren, any one expressed a disposition to prosecute the editors of the newspapers, in which the knowledge of that unfortunate affair was communicated to the public; but we are aware that this is a modern improvement in political ethics, for, in the classical days,

the herald of calamity incurred imminent risk of being punished as the author, and the small critics, by whom we are assailed, are probably so absorbed in classical lore, that they are not aware that the globe has turned round many times, and time has rolled over many ages, since this conduct was considered to be a fair illustration of the principle of retributive justice.

If any one, however, object to the decision of the clergy, it is a fair topic of discussion, and why has not such a person controverted the proposition in the pages of the work, in which it is to be found? Had he done so, he would not have suffered the poison to be disseminated alone, but it would have been accompanied with the antidote. A difficulty perhaps presented itself. He would, in such case, have been constrained to unfold the mischief, and to explain in what consisted its error. As the case stands, we are left almost solely to conjecture. But as far as we have been able to apprehend the objections, they are two. the first, that the clergy, by such an assertion of right, assumed a power over property, to which they had no claim: the second, that by some interpretation or another, which we own we are at a loss to comprehend, they recognised the principle of ecclesiastical democracy.

In our last No. we acknowledged, in behalf of the clergy, that the terms of the condemned proposition were too general, and therefore the proposition itself, without some qualification, was incorrect. It has indeed been supposed, that a claim was preferred to the temporal jurisdiction of chapels, which are the private property of individuals. We wonder that the state of property in this country, and the laws by which that property is protected, did not preclude all uneasiness on this subject. Whatever might be the decision of the clergy, surely no man would rationally entertain any apprehension respecting his own property, or the interference of the clergy in regard to it. The clergy may regret, indeed, as they have often reason to regret the terms to which they are occasionally obliged to submit, but they know too well, that they have no redress, unless, indeed, by an appeal from Philip drunk to Philip sober.

That, which is true, in regard to individuals, is also true

in regard to trustees, who, exercising the same powers, are protected by the same laws, as proprietors. The same must be said of committees, when established by competent authority, as, when a church is built, not by the bishop, but by the people, it is clear that they may, if they are so disposed, delegate to a committee the administration of that, which is their own. We are very well aware, that if such committees are suffered to survive the erection of the church, and are allowed by the people to continue in the exercise of their control, they are generally nuisances, and are very apt, not only to exhibit a despotic sway over the temporal affairs, but even to insinuate themselves into the direction of the spiritualities of a congregation. But, in such cases, we should still content ourselves with resisting the latter pernicious and unnatural influence, and should, by no means think of invading the legitimate authority entrusted even to committees.

The decision, therefore, or, rather, as it is expressed, the understanding of the clergy relates to those open chapels, over which the congregation have no just control, and it was proposed with a view only to unity of action, as the result of coincidence of sentiment. While the congregations throughout the country cordially co-operate with their pastors, some few individuals, it may always be expected, will, actuated by a spirit of bustling intrigue, contrive to introduce dissension and disorder, and such persons usually have a disposition to obtrude themselves into matters, to which they were never destined by nature, or prepared by education. It was to guard against the evil, which such persons, impotent to good, are calculated to effect, that the obnoxious proposition was suggested, and received the sanction of the clergy and of the bishop. And if, thus explained, it is yet liable to objection, we are very willing to attend to it, and our pages are open to it.

The most amusing objection, which is urged against this unfortunate doctrine, is, that it is supposed to recognise the principle of *ecclesiastical democracy*.

Hard words and hanging if your judge, be Page.

The very cry of ecclesiastical democracy is conviction in itself, and no one stops, when that cry is raised, to ask if it

have any foundation. The truth, as may be gathered from our preceding observations, is, that it was expressly directed against the spirit of ecclesiastical democracy, with which it appears to wage interminable warfare. The term ecclesiastical democracy is now a term of history, and derives its peculiar import from historical recollections. And thus we are quite safe. Speculation is a wide field, in which the luxuriant imagination finds room to expatiate, but history, the record of facts, is more contracted. Our censors can never understand this, but suppose that fact allows the fancy the same indefinite range that is allowed by theory. Hence they discover the spirit of ecclesiastical democracy even in a protest against that spirit.

It may be, perhaps, alleged, for we are fighting in the dark, and must have recourse to conjecture, that the clergy are put forward in so prominent a manner, that it would appear as if they, and not the bishop, were the principal party concerned. The clergy are certainly put forward, but it is the clergy *subject to the control of the bishop*; and twist that expression as you will, construe it as you may, the clergy *under the control of the bishop*, never can mean the clergy *exempt from the control of the bishop*. If we may venture to communicate some of the arcana of the assembly, we will state that the question was proposed in an assembly of clergy, as zealous for the authority of their bishop as any body of clergy throughout the church; that it was proposed to the bishop, and decided by the bishop, after his Lordship had received, as he always condescends to hear, the opinion of the clergy. So that neither in substance, nor in mode, is the proposition liable to the censure, that it favours the spirit of ecclesiastical democracy. Upon this topic we presume we have said enough.

In replying to the charges, which we have just noticed, we have not availed ourselves of the principle, which we laid down in the commencement of this article, justificatory of editorial egotism. These accusations having been directed against the Magazine itself, the aid of that principle is not required to justify the defence. It is, however, applicable to another charge, which is directed against one of the editors personally. It is, that he has interfered in politics. It

is with certain individuals, a favourite though a very vague charge upon the gravamen or the precise meaning of which he has never received any explanation. The following imaginary dialogue contains a fair specimen of the usual language of his accusers.

ACCUSER.—I am sorry to hear that you meddle with politics.

EDITOR.—Pray what do you mean by politics?

ACCUSER.—Oh! I don't know; they say you meddle with politics, and I think a priest ought to let politics alone.

EDITOR.—They say: who say this?

ACCUSER.—Oh! I don't know: people in general, they read of you in the newspapers, and they say you should not meddle so much with politics.

EDITOR.—I thank you. You have given me as much satisfaction, as to the meaning of the term politics, as any one else. Now, do me the additional favour to explain in what consists the evil.

ACCUSER.—The evil? The evil of politics? What, a priest meddle with politics! A political priest. You remember Cowper's line:

A cassocked huntsman, and a fiddling priest.
a political priest is just as bad or worse.

EDITOR.—I neither hunt nor fiddle, nor will I condemn those who do, leaving the matter entirely to their own conscience, and presuming that they observe, in these things, the moderation, which should always be observed in every recreation. For my part I cannot fiddle, and I cannot keep a horse; I do not therefore ask you to explain the crime of fiddling or hunting; but I should be obliged if you restrain your emotion, and calmly tell me in what consists the crime of meddling with politics, the meaning of which term, you have so lucidly explained.

ACCUSER.—Oh! I don't know. It takes up so much time. Your time might be better employed.

EDITOR.—Then it is the loss of time that constitutes the evil.

ACCUSER.—Why not only that; but that is one thing.

EDITOR.—Well we will attend to one thing first. Now, do you know that I lose time by this pursuit?

ACCUSER.—I don't *know*, but I suppose you must. You can't make a speech without taking up a considerable time.

EDITOR.—What time do you suppose?

ACCUSER.—Why you must speak; I suppose, for half an hour. You must prepare for it—and that will take up —

EDITOR.—I beg pardon for interrupting you, but will you explain what you suppose *must* be the preparation.

ACCUSER.—Oh; I don't know—reading the newspapers and such things. And then, I suppose, you must give your time to writing and preparing, what you have said, for publication.

EDITOR.—You suppose! but you must suppose also for a moment, that the supposition is unfounded. And as to —

ACCUSER.—Then I give it up—but the precious time.

EDITOR.—I was about to refer to that. The precious time is taken up in “reading newspapers and such things.” Do you then condemn the “reading newspapers and such things”?

EDITOR.—No, I don't mean to say that. Every one does that.

EDITOR.—And takes up the time too!

ACCUSER.—Yes, but it seems to me, and other people say so too, that you must give a good deal of your time to these politics.

EDITOR.—“It seems to you,” and “other people say:” but do you, or they, pretend to be cognisant of the fact?

ACCUSER.—Why, no certainly.

EDITOR.—Have you, or they, heard of a single instance of neglect of any duty of the sacred ministry, in consequence of what you term this meddling with politics?

ACCUSER.—No, not one.

EDITOR.—Then it may be, possibly, that I give not more, but much less, time to the meddling with politics, than others give to visiting, to dining out, to playing at cards, or bowls, or billiards, or to a thousand other matters of this description, and that I meddle not with politics more than others, but that I do it in a different way.

ACCUSER.—Well, I declare, I never thought of this. But, surely, you can hardly act the Catholic priest in these public political scenes. You must make professions of what

is so much mis-called liberality, in order to conciliate your hearers, and you must inculcate revolution, lest you may appear to favour tyranny. At least, I hear Catholics and some of the clergy, too, express their apprehensions on this head.

EDITOR.—My good friend : Have you never heard of the philosopher, who settled, in his closet, all the laws of nature, and proved to demonstration what effects were to follow certain causes, and who, stepping into real life, was confounded and vexed to perceive, that nature had her laws prescribed, before he commenced philosopher, and that facts most obstinately refused to accommodate themselves to his speculations? Or, to illustrate better your imaginary fears, have you not heard of the young student, who, having been present at an anatomical conversation upon the *ductus thoracicus*, and having thus learned, that it was of a most delicate nature, would, when he walked out, hold one hand before his chest, and the other behind the feature of repose, saying to any, whom he met, “I beseech you dont touch my *ductus thoracicus*, or I am a dead man?” He, however, being jostled in a crowd, was confounded to find that he, and his *ductus thoracicus* emerged unharmed : and thus, had you regulate your opinions by facts, instead of endeavouring to accommodate facts to your opinions, you would have not so hastily indulged these apprehensions. The truth is, that, on no one occasion, have I compromised any principle, religious or political. I have always appeared as a Catholic priest, and one, too, who has thought it a duty carefully to guard against that false and silly liberality, which too much consists in condemning one’s own principles. In religion, therefore, I am known never to yield an iota of the sacred principles of the faith ; and in political matters, when justified by the occasion, I have denounced the blood-stained throne of the present nominal chief of the French nation ; the perfidy of the British and French governments in the affairs of Portugal ; and their arbitrary and wanton interference in those of Italy. But I am perhaps saying too much. I ought to have required you to substantiate the accusation, and not prematurely to have entered on my defence. It is well, however, to shew, that, whenever my accusers dabble in any thing connected with facts, they are invariably unfortunate.

ACCUSER.—But the parsons say you are a firebrand.

EDITOR.—And the parsons say you are an idolater, and a perjurer, and a rebel, and one unfit for christian society : yet, on these occasions, you place not much reliance on their assertions ; why then on others ? The parsons, you know, are famous for their love of monopolies, and wish to monopolise firebrandism as well as many other things. They are acknowledged firebands—in secular matters oppressing the poor and plundering the rich, the servile tools of government, when it is subservient to their own interests, and its furious and implacable opponents, when it is regulated by an impartial regard for the welfare of the people. I am a firebrand in their eyes, because I am an enemy to their unhallowed ascendancy, just as the wasps complain, no doubt that the school boy is a firebrand and the crows, that the farmer is a firebrand who objects to their irregular opinions, on the nature of property. And ought Catholics to copy the language of men, whose hostility arises avowedly from their apprehension lest their craft be in danger, and whose censure has in every age, been considered a testimonial of merit ?

ACCUSER.—Well, I don't know what to say. I have heard these things, and I thought them very plausible. But really I find with Sir Roger de Coverley, that *much may be said on both sides.*

EDITOR.—Yes, you may, perhaps, have read of the judge, who could understand the merits of a cause very well if he were allowed to pronounce sentence after he had heard one side ; but, when he heard a reply on the other, he became so bewildered that he could come to no decision at all.

ACCUSER.—Well, I think it would be well if Christians would exercise towards each other a little charity and mutual forbearance ; would refrain from condemning their neighbour, when they are not responsible for his conduct ; and, if their office impose upon them the duty of exercising their judgment, would previously examine both sides of the question.

If our readers are of the same opinion, we will detain them no longer, but respectfully bid them farewell.

THE SOCIETY OF JESUS, COMMONLY CALLED JESUITS.

CHAPTER 21 OF PART II. OF *ROMÆ SANCTA*, BY DR. G. MARTIN.

(See Catholic Magazine for August, 1832, p. 491.)

(CONCLUDED.)

Now for keeping other countries in the Catholic Faith, and reforming life and manners, and increasing devotion and charity among the faithful, it is soon seen what they do in so many great cities of every Catholic country, where they are planted, and briefly it may be said, (because the thing itself speaketh) that they by teaching, preaching, hearing confessions, ministering the Blessed Sacrament, and all spiritual exercises, put a candle of edification and instruction upon the candlestick, which shineth to all that are in the house.

Hereupon grew other two things worthy to be noted; to wit, the marvellous increase of their number, and the great alms bestowed upon them: both, I say, proceedeth of their manifold practices to do good many ways annexed to their religious profession. For when men saw their trade and manner of doings, so accommodated to the benefit of our time, and so fitted in all variety of laudable and meritorious dealing, the best disposed (whose heart God touched most) of whatsoever quality, age and condition, seeing that they might here not only live to God in quiet contemplation apart from worldly tumults, but after a sort also in the world, by employing whatsoever their talent or talents to profit others in godly actions, all such have been suitors and are daily suitors to enter into this Society. And this is the cause, that there are so many men of excellent learning in all Faculties, so many, I say, not in the Society, but in one college of the Society every where, that they are able to change from place to place, by year and year, men of all professions, as is before declared: yea they have of all countries and languages in Christendom, and of the Jews themselves, Christian Rabbis: and therefore they send into all countries men of the same languages among others; and in Rome (whereof we now specially would speak) they have men continually of all tongues to teach and catechize and hear the confessions of all that come thither out of all the world; and therefore they have that are as ready in Greek,

Hebrew, Chaldaick, Syriack, Arabick, as the learned born of the same countries may be, as appeareth often in many their Exercises. Beside the great Grecian and Divine, *F. Franciscus Turrianus*, with other in all the said languages, not native unto them, but attained by industry in the highest degree: yea they have also in Rome presses of their own correspondent thereunto, that is the types and characters of all the said tongues. They have goodly libraries full of all the best books of every Faculty. And what shall I speak of Orators, Poets, Mathematicians, Philosophers, which are excellent among them? But there be higher degrees of Preachers and Readers. What an instrument of God's glory is Father *Possevinus*, an Italian, now in Sweden, whether he preach in French or Italian? What *F. Robert Bellarmine*, also an Italian, who, in Louvain, not long since, did so read every day a leason of Divinity, and withal so preach in Latin every Sunday and Holiday, that he who heard him do the one most excellently, would never have believed that he did the other also as well, unless he had heard both, which the whole University did most joyfully and do witness of both? What *F. Maldonato*, a Spaniard, and Reader of Divinity a long time in the Society at Paris. Who for Schools, and Eloquence and the tongues, for both scholastic and positive Divinity (as they call it) was so armed against the Archheretics of France in their solemn conferences, and so confounded them every way, as well by short argument in disputation, as by eloquent discourse, if it so liked them better, that one of them (Matthew Launoy, a principal of their company, now by God's grace ashamed of them and a good Catholic man) writeth, that they confessed afterward in secret and familiar conference among themselves, that they had learnt now by experience, that in reasoning and disputation, the Papists were too good for them. And shall I leave out *F. Edmund Campion* (when it is for God's honour) lest I should seem to be partial, or to flatter him for old acquaintance? Whereas all Prague can tell his continual reading every day to the infinite profit of all the youth, and his preaching withal every Sunday and Holiday in the Latin tongue, to the admiration of the audience. Those I named for example are best known to me: by these guess

of the rest in so many countries far and near. And these be such as have entered the Society partly thus qualified before, partly increasing their talents there. Beside these, there have entered, and daily do, many of high nobility and dignity and riches, leaving all at once to follow Christ with nothing, as *Paulinus*, that famous Senator (now a glorious saint) did in the primitive Church; and worldly men counted him a fool for his virtue; but St. Ambrose, in Ep. 36. (besides all the holy Fathers of that age highly commending him) answereth in his behalf to the shame and confusion of them and all such worldly nobility, that scorn at such perfection, because themselves, like brute beasts, have no further feeling but of sensible and sensual things. And specially in heretical countries, this would be counted a strange thing and perhaps incredible: so carnal they are, and have no experience of heavenly spirits and true heroical magnificence, which is, in contemning the vanities of the world, rather than in enjoying them. But in the Catholic countries (God be thanked) there are at this day, when charity waxeth cold, examples of Duke and Duchess that have entered into Religion. Yea (which the ignorant perhaps will think unlawful, but in the primitive church was very common and highly commended) there are man and wife, that by mutual consent, have vowed perpetual continence, only for the love of God and the kingdom of heaven; whereas otherwise they loved exceedingly, and lived together twenty years and have goodly children: she a Duchess, now a Nun: he a gentleman right noble and of rare virtue. (D. Antonia de Burgundia Ducissa Ascotensis.) But I speak more of Jesuits: among whom (beside the late General, *Francis Borgia*, a Duke of Spain) we have seen in Rome the brother of such a Marques, the son and heir of such a one, against all the friends' will, Jesuits: and of late a noble Roman importune to that purpose, against all his worldly and mighty friends: for which cause the Society is much molested sometime, and afraid to take them, and doth not but by former pacification. And how many of the greatest spiritual dignitaries would be of the Society, if they might have leave of his Holiness, and if the Church needed them not in other vocations? And of inferior gentlemen, is not the Society full? And could I not

reckon you, virtuous youths of our own country, and some heirs of no small lands, that notwithstanding the dissuasion of friends, have embraced this profession, and now are able to teach those friends the way to heaven, if they were content to learn? Which worldly friends and carnal scoffers of God's holy ends, should *quake* to think upon that saying of the wise man, spoken in their persons at the latter day: "We foolish and senseless men esteemed their life as madness: lo, now how they are accounted among the sons of God."

Now as their doings have incited and inflamed so many of all states, and best qualified to enter into the Society, so have they also moved the charity of whole countries and cities to bestow liberal alms upon them of their temporal goods, in respect of the spiritual benefits that they receive by them. Insomuch, that in most places where they are, new colleges are either built, or in building; or former palaces given to their use; and it is counted an high honour to persons or cities to be the benefactors and patrons of the Society. And surely he that seeth in all places the furniture and commodities of their houses, the ornaments and garnishings of their churches, will marvel at the alms: Namely *Rome* (where is the head and principality of them, and from whence they spread and grow into all the world) alloweth them four houses within the city, beside the vineyards and houses out of the city for their greater commodities. The Reverend Cardinal *Farnese* hath built them a goodly church from the ground to his great expences, and had he not hastened it the sooner, the citizens thinking it too long in building, offered to prevent him, and to despatch it themselves; but charity would not yield to charity, and therefore he hath done it, and they employ their liberality upon them otherwise, which how great it is, guess by this, that they are so many as before be numbered, they have no propriety, they teach free, they take nothing for whatsoever they do, and yet their churches are garnished, their houses furnished: they have all offices pertaining to their household, within themselves of their own lay-brethren—they have presses and libraries: their apparel never costly, yet always honest and like to the other secular priests. Nothing were too dear for

them, if they would ask it: and therefore for the poor (for whom they may boldly speak) they are so credited, that many principal and good men and women of the city give them in charge to tell them, whensoever and wheresoever they know necessity, or occasion of bestowing alms, and doing good deeds with their money: and their preacher, at one sermon, is able to command above twenty crowns then presently gathered, as they go out of the church.

I have been somewhat long, and yet said little in comparison of what might be said. Only if their name offend any man, let him understand that indeed it is not their name, neither would they be called so; (but as in such things it cometh to pass) the vulgar speech of men and custom thereof hath given them this name, because they, upon devotion to the sovereign name of JESUS, and desirous to do his will in all points, and to follow his steps, as man's frailty will suffer, gladly use *this name*, and do use it in all their doings, and set it in every place, as the ensign and badge of their profession, and therefore worthily call themselves *The Society of Jesus*: as in Oxford and Cambridge, *Jesus' College*, according to the founder's devotion. And surely why they should not profess to imitate and follow *Jesus*, every one in his degree, and according to the measure of grace God giveth him (and the more fervently and perfectly, the more laudably) I see not. Whereas St. Paul says, 1 Cor. ii. "Be ye followers of me, as I am of Christ." And St. Peter, i. 2. "Christ suffered for us, leaving you an example that you follow his steps: who did no sin; neither was there found guile in his mouth." And our Saviour himself: "I have given you an example, that as I have done to you, you do so also." Joc. 15. And lest a man should think this profession too high and too presumptuous, he saith in another place: "Be ye perfect, as your heavenly father is perfect." Matt. v. And 1 John ii, "He that saith he abideth in him, must as he walked, himself walk also." Not that any man can attain thereto; but to invite men to the better and to set them a mark whereat to shoot, as near as they can, because there be differences. And *all* Religious no doubt have many holy men that seek after this perfection, and take up their cross and follow *Jesus*: and there is no difference but that *they* go

under another name: *these* under the name of Jesus himself, whom all the rest profess to follow. As when one calleth his college by St. John the Baptist, another by Christ himself, or the B. Trinity, the end and purpose is one in all, to the honour of God; but his devotion goeth by the mean and mediation of a great Saint—the devotion of the others goeth directly and immediately to God himself.

FINIS.

CORRESPONDENCE

PROSELYTOS ON HIS CONVERSION.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I was a protestant. I am now a catholic. To detail to you how I was insensibly led from one church to the other, what obstacles I met with in the way, and what conflicts I had to encounter, is the object of the present communication. Should there occur in it any sentiment or expression, which may appear incorrect to your more orthodox judgment, you will excuse the ignorance or imprudence of a neophyte, who has not been trained to those habits of thought, and to that nicety of language, which are characteristic of the thorough-bred catholic.

I was a protestant. My father and mother bred me up in the profession of the same creed which they professed; and for several years I looked on myself as a sound and sincere member of the established church. It was not that my belief was based on previous inquiry, and subsequent conviction. It had no other groundwork than the will of my parents, and the education which they had given me. But this I conceive to be the case with the great majority of religionists, whatever creed they may follow. Of catholics and protestants nine-tenths at least are born to eat their bread in the sweat of their brow. They have neither the leisure nor the talents to analyse and compare the pretensions of rival churches.—They must, generally at least, take their religion upon trust: they must believe and worship as they are taught. If they are in error, it is their misfortune rather than their fault.—The dogmatist may perhaps shake his head at this assertion. But I have little doubt that it is the fact: and that due al-

lowance will be made on this head by that almighty Being, who knows our frame, how it was made, and our opinions, how they are formed.

My taste led me to the study of our national antiquities; and among them our old cathedrals soon arrested my attention. It was impossible to look at them without admiration, and impossible to admire them without feeling some veneration for the men by whose genius they were erected, and for the religion to the exercise of which they were consecrated. In them the protestant service seemed out of its place: minister, clergy, and congregation might all be contained in a nutshell: of what use to them were the wide transept, the numerous chapels, the long nave, and its corresponding aisles. Often have I stood at the west end of one of these sublime edifices, and, while my eye wandered through the long vista of clustered columns, supporting the groined roof, till it rested on the painted window of the Lady chapel at the eastern extremity, endeavoured to fill from imagination the immense but vacant space before me. I went back to the olden time: I saw the altar blazing with light, the priest and his attendants in gorgeous vestments performing their respective duties, clouds of incense rising from the censers, the choir filled with bishops, clergymen, and monks, and the whole church, the pavement below, and the galleries above crowded with thousands, joining in one loud hosannah to the Lord of Glory. My enthusiasm kindled at the thought, and in spite of the prejudices instilled by education, I felt some regret at the abolition of the catholic worship. Yet of that worship I knew in reality nothing; and my first introduction to it a short time afterwards, was ill calculated to fortify this friendly impression.

It chanced one morning while I was staying in a provincial town, that I saw several persons enter what seemed a public building. I had the curiosity to follow, and found myself in a Catholic chapel. I was pleased with the simplicity and neatness of its ornaments, and edified by the silence and apparent devotion of the congregation. After a few minutes the door of the vestry opened, and the minister came forth, preceded by the clerk. His silver locks, his pale but placid countenance, and his grave and dignified demeanour strongly

prepossessed me in his favour. There was indeed something very strange and apparently fantastical in his sacerdotal garments: but my antiquarian habits taught me to look upon them as antique, and therefore venerable; and my imagination soon pictured to me the missionary Augustine, preaching in a similar costume to Ethelbert the Pagan King of Kent. Having made some preparatory arrangements about the altar, he knelt in front, fixed his eyes for a moment on the crucifix, and bowed down his head. I was all attention; my expectation had been wound up to the highest pitch, but never alas! was man more miserably disappointed. The voice of the clergyman proved harsh and unmusical; his enunciation was quick and indistinct; and instead of the solemn address to the Almighty, which I anticipated, he began with a prayer to the virgin Mary, and a prayer too, which in my protestant judgment, bordered on impiety: for he begged her "to deliver him and his flock from all dangers." Good God!" said I to myself, "are then the charges, which I have hitherto considered as calumnies, founded on truth! Do the Catholics really invest the virgin with the attributes of the divinity? Do they give to her worship the first place, and to that of God the second?" But from these reflections my attention was called away by a succession of short invocations to the virgin, uttered with the most surprising rapidity, to which the congregation responded "pray for us," with equal rapidity. It seemed a race between priest and people. I had heard of Protestant dancers, jumpers, and ranters; I now thought myself amidst a set of Catholic gallopers. But what was more astounding was the strange and portentous import of the appellations, which he bestowed on the object of his worship. He styled the virgin "the morning star, the gate of heaven, the ark of the covenant, the house of God, the tower of David, and the tower of ivory." "What," said I, "can be the meaning of this unknown tongue? are these titles unauthorised inventions of the minister himself, or are they spiritual enigmata, the solution of which is reserved for the initiated?"—But my patience was exhausted. I snatched up my hat and hurried away.

The same afternoon I related to an intelligent Catholic friend the adventure of the morning. At first he laughed hear-

tilly ; but I asked so earnestly for information, that we were insensibly led into a very interesting controversy. On two points we agreed. I yielded to him, that the obnoxious, but obvious meaning, which I had given to the words, "deliver us from all dangers," was fully disproved by the subsequent petition of "pray for us." For she whose office it is to pray, cannot be supposed to possess of herself the power to deliver. He, on the other hand, conceded to me, that nothing can be more unbecoming in a clergyman than habits of precipitancy in the discharge of his Priestly duties. If he read public prayers to his congregation in a hurried and slovenly manner, he offers an insult to the majesty of that God, whose minister he professes to be, and deprives his people of the benefit which they ought to derive from a more solemn and feeling delivery. In the estimation of strangers he moreover injures his own character. For they, unacquainted with his real worth, will look upon him as a sounding brass and tinkling cymbal, as one who, devoid of piety, thinks not on what he says, but seeks only to arrive at the conclusion of an irksome and unwelcome duty. But on other points we disagreed. He produced to me no satisfactory reason why men, when they meet for the purpose of worship in the temple of God, should postpone their addresses to him, till they have solicited the patronage of the virgin : nor was he more successful in his attempts to shew the propriety of those appellations, which had so deeply scandalized me. It is, indeed, true that the same expressions occur in the scripture ; but it is equally true, that in scripture they bear not the remotest allusion to the mother of our Saviour. They have been, it is admitted, used in the present manner, but for a few centuries ; they never were, I believe, nor ever can be understood by the people ; and it must require much ingenuity, even in the learned, to give to them anything like a rational meaning. The best argument, which he alleged for them was, that they pleased the taste of the age, when the litany of Loretto was first composed ; and for a similar reason the best that, in my opinion, can be said of them now is, that they ought to be excluded from the public service, because they cannot fail to offend the more correct taste of the present age.

After this untoward occurrence, I thought little of the Ca-

atholic worship, till I was invited by a friend to accompany him to a High Mass in one of the chapels in the metropolis. Our chief attraction was the music; but I had not been long there, before my attention was rivetted on the proceedings at the altar. The lights, the incense and the decorations; the number of ministers and their appropriate habits; and above all the succession of ceremonies, so different from any thing that I had ever seen, and evidently belonging, in their origin, to some ancient and eastern people, kept my curiosity thoroughly alive, and my imagination continually on the wing. I was interested and delighted: I understood, indeed, little of the real meaning of the scene before me, but this ignorance probably acted as an additional stimulus to my enthusiasm; and the whole appeared to me so novel, so striking, so imposing, that I hesitated not to pronounce the High Mass a form of worship far more worthy of the divine Being, than the cold, and spiritless, and uninteresting service of the reformed churches. On my return home my thoughts reverted to the subject, and my former prepossessions in favour of catholicism began to revive. Go, I said, to any of the churches and chapels belonging to the various religious sects, which divide among them the Protestant population of this island, and what do you meet with? a service, plainly the production of yesterday; an article of British manufacture, and the work of some modern artist. What probability is there, that it bears any resemblance to the form of worship established by the apostles and their disciples? But in the Catholic Mass, every thing wears the impress of antiquity: every thing shews that it is not of recent or northern growth, but owes its origin to a people of very different habits and notions from ours, or those of the neighbouring nations. If we examine it by the light of history, we find that it was established in its present shape, by the first missionaries among our Saxon forefathers; we see it practised publicly by the christians of the fourth century, as soon as the conversion of the emperor Constantine allowed them to indulge their piety, in the decoration of the divine service; and we learn from the most ancient ecclesiastical writers, that it is, in all its more important parts, the very same which the first converts to the gospel offered to the Almighty, in caverns and

deserts, during the times of persecution. To the question, what form of worship is to be preferred, that which is of modern, or that which is of ancient date; that which has for its framers British divines of the last three centuries, or that whose origin is almost lost in the mist of ages, I could not be at a loss for an answer. Christianity is not an art or science, in which new discoveries and improvements may be made. It must have come in a perfect shape from the hands of its divine author, and have been delivered in that shape by the apostles to their disciples. Whence it follows, that every form of Christian worship approaches to perfection, as it approaches to the original model. Now in this view of the question, the presumption is decidedly in favour of the form called the Mass. For it alone possesses any claim to high antiquity: it alone retains traces of customs peculiar to the nations to whom Christianity was first preached. So at least I reasoned: and the conclusion was, not that I professed myself a member of the Catholic church—I hardly knew to what that might bind me—but that I began thenceforth to frequent the Catholic worship, and to study with care, the Catholic doctrines. PROSELYTOS.

(TO BE CONTINUED.)

REV. Mr. WOODS ON THE CATHOLIC OATH.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—In consequence of Mr. Andrews's petition, I beg leave to say a few words to shew, that I have not had recourse to sophistry to support an opinion hastily and imprudently formed.

I firmly adhere to the Catholic principle, that an oath is to be taken in the sense of those who tender it; but I conclude, without hesitation, that they tender it in the same sense in which they require me to take it. Now the legislature requires me to take this oath, "in the plain and ordinary sense of the words of this oath," and thereby directs me to seek in these words the only authentic interpretation of what may appear doubtful or objectionable in the oath. Hence I am not influenced by conjectures, surmises or suspicions, not floundered upon the plain and ordinary meaning of common English words. The parts of the oath objected to are not

1. "And I do further declare, that it is not an article of my faith, and that I do renounce, reject and abjure the opinion that princes, excommunicated or deprived by the Pope, may be deposed or murdered by their subjects or by any other person whatsoever." The only opinion proscribed by these words is: "that the Pope or the See of Rome can authorize subjects to depose or murder their sovereigns." I do not hold this opinion, and may therefore conscientiously abjure it. The oath does not even allude to any other opinion; why then should I?

2. "I do swear, that I will defend to the utmost of my power the settlement of property within this realm as established by the laws." These words do not apply to the laws settling church property more than to those settling property of every other description. The ordinary sense of the word "defend" is to protect from unjust aggression, which, in this case, violence and illegal measures would be, and from these I may conscientiously bind myself to defend every law. If more had been meant, our language is sufficiently copious to have furnished words, which would, in their plain and ordinary sense, have expressed any different meaning. The verb "defend" must here have the same meaning as the adjective "defensive" has in "defensive alliance."

3. "And I do hereby disclaim, disavow and abjure any intention to subvert the present church establishment as settled by law." Again the word "subvert" or overturn, in its ordinary sense implies violent or illegal means. This clause cannot aim at giving to a law establishment more stability or immutability than the law itself can possibly possess. It is pretty clear, that the legislature intends legally to alter and reform this church establishment, as far as circumstances shall render it expedient; and am I to suppose, that it forbids me to intend what it intends, or forbids me to concur with it in promoting the execution of its intentions? I sincerely think, that the words "defend" in the last clause, and "subvert" in this, were chosen purposely to consult our feelings.

4. "And I do solemnly swear, that I will never exercise any privilege, to which I am or may become entitled, to dis-

turb the Protestant religion, or the Protestant government of the united kingdom." As no specific object is named in this clause, I consider it to be evidently equivalent to a recapitulation, explanatory of the real intent of the oath. The word "privilege" plainly means (since no other is named) that of legislating for the whole, and of partially administering the laws, which the community gives to some of its members, selected from itself, *now* without distinction of religion. This privilege gives purely civil power: and whilst we consider it unjust in Protestants to use civil power to disturb or weaken our religion, we may, I think, with a safe conscience, bind ourselves not to use it to disturb or weaken theirs. The legislature has prevented most, if not all, perplexities, by excluding Catholics from interfering in their religious institutions. The "Protestant government" is the only lawful and legitimate government of the united kingdom, and I may not in conscience disturb or weaken this, *because* it is Protestant. In fine. it would be absurd to suppose, that the oath adds to the natural obligation of laws, which is in proportion to their objects and the cases to which they apply. The oath simply binds me not to oppose any law by illegal means.

If the oath is to be understood as I understand it, I cannot see that to take it, and of course scrupulously to observe it, implies the sacrifice of Catholic principles. Of the Catholic principles taught in the New Testament, which nowhere authorizes resistance to any law, which does not enjoin sin: of the Catholic principles of the primitive Catholics, who never opposed to the most tyrannical laws any kind of resistance, which could give the most remote, the most indirect occasion to burnings and duels and murders and acts of diabolical vengeance; whose champions confined themselves to apologies, in which they refuted calumny and complained of persecution only to deprecate it. Without censuring any one, I must say, that I should be sorry to see any number of Catholics petition the legislature to allow them to hold the contradictories of the propositions contained in the oath. I remain, &c.

Hinckley, Dec. 6, 1832.

JOHN WOODS.

MR. ANDREWS ON THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—IN justice you will allow me to make a few observations on the remarks made by your correspondent LONDINENSIS, on the petition, which I drew up, and had presented to the House of Commons, on the soul-ensnaring oath imposed by what is called the Catholic Relief Act. He says, he “will not yield to any person in attachment to the doctrines of his religion, or *solicitude* for the *integrity* of its professors.” I rejoice at this declaration, and hope he will prove his sincerity by a different mode of argument, than that chosen in his attempt to vindicate the taking of the objectionable oath. Your correspondent flatly denies, that the legislature has declared in what sense the oath is to be taken. Can he have read the oath? I do most sincerely hope that *he* has not taken it. What does the legislature make the swearer say? Does it not make him conclude his oath with this declaration :

“And I do solemnly, *in the presence of God*, profess, testify, and declare, that I do make this declaration, and *every part thereof*, in the *plain and ordinary SENSE* of the *words* of this oath, without ANY *evasion, equivocation, or mental reservation whatsoever*.”

Now, Sir, is not the *sense*, in which the oath is to be taken, here most explicitly declared? Here is to be no shuffling nor quibbling, no construing nor misconstruing; you invoke the presence of God to witness that you bind yourself to perform certain conditions in the *plain and ordinary sense* of the *words*; and therefore a Catholic must weigh well the plain and ordinary sense of the words before he can safely take this oath. If, as an Hon. Baronet is reported to have said, to have *is* to have—so must defend be *to defend*—and *not* to exercise or weaken or disturb, must be *not* to exercise, &c.—and yet your correspondent would fain persuade himself that, after having thus bound himself down to defend one thing, and *not* to weaken or disturb another, he is still to be at liberty to uproot the one, and unprop the other, as he shall think proper. Let me recal to his memory, that the King, the first branch of the legislature, on recommending to

the consideration of the other two branches, the removal of the disabilities complained of by the Catholics, said, in his speech to the two houses:

“ You will consider whether the removal of those disabilities can be effected consistently with the FULL and PERMANENT SECURITY of our establishments in *Church and State*, with the *maintenance of the Reformed Religion* established by law, and of the *rights and privileges of the bishops and of the clergy of the realm*, and of the *churches* committed to their charge. *These* are institutions, which must EVER be held SACRED in this *Protestant kingdom*, and which it is the *duty* and DETERMINATION of his Majesty to PRESERVE INVIOULATE.

This is the ground on which the two Houses proceeded to legislate, at the recommendation of the sovereign. They were to concede office and seats in parliament to Catholics, but they were, at the same time, *to provide for the full and permanent security of the Protestant institutions as then established*, and of the *rights and privileges of the bishops and parsons as then enjoyed*, for these were things held sacred, and it was the King's duty and determination to *preserve them untouched*. Can any thing be more plain than this declaration? No man, in his sober senses, can mistake its drift. Accordingly, in accordance with the wishes of the sovereign, who is the head of the law church, it was deemed necessary to impose certain conditions, to be sealed by the solemn act of an oath, on the Catholics, to insure them harmless towards the rights and property of the clergy of the establishment and its religious institutions. The Bill was drawn up and introduced by the Cabinet Ministers, of whom the Duke of Wellington was the head; and in the committee of the House of Commons, when the oath was under consideration, Mr. Peel, the leader of the Commons and the second man in the Cabinet, said, according to the report of the *Morning Herald*:

“ The substance of the oath was, that the individual admitted to office would do NO ACT to the INJURY of the *Protestant Church*. He considered that *the words*, as they stood, *bound* the party taking the oath to the EXTREME POINT OF SECURITY.”

In this sense, the committee appears to have acquiesced; and Mr. Wynn is reported to have observed:

“ He could not conceive, that there was a man, who could take this

oath, and *consider it not binding* ; and if men were determined on making *loop-holes to creep out of*, the House might sit till this time to-morrow, without providing an *effectual* remedy for the defect."

I beg to point out this observation from Mr. Wynn to *Londinensis*, to shew, that his loop-holes were anticipated and scouted with that indignation they deserved. The oath is declared to be an "extreme point of security,"—a solemn promise to "do no act to the *injury* of the Protestant church"—and under such circumstances, no man of honour,—if it be an honourable act in a Catholic to swear to such terms—can take an active part in opposing the payment of tithes, or seeking their abolition, or a new appropriation of ecclesiastical property—after having given this *extreme security*, and made this solemn promise.

Your correspondent, in the fourth paragraph, says :

"Every one knows, that the Duke considered it of the utmost importance to pass the Bill. Now, to accomplish this, it was necessary to *conciliate* the ultra-Protestants and the more *jealous Catholics*, which could only be effected by framing the oath in such *general terms*, as might allow *both parties to interpret it according to their particular views and interests*.

I agree with *Londinensis* in part, but I differ from him that the parties were to construe the words according to *their own fashion*, since they are to be taken in *their plain and ordinary sense*, without *evasion, equivocation or mental reservation*. Let him mind this, which admits of no shifting. Let him remember that the House of Commons decided by the mouth of Mr. Wynn, that there were to be no *loopholes*. I admit that it was necessary to *conciliate* the ultra-Protestants, and to do so the conditions were made thus strong. It was also necessary to frame the oath in *general terms*, not to conciliate but to *opiate* the great body of the Catholics, who would never have consented quietly to the conditions exacted, if they had been specified in *plain terms*. Had the amendment proposed by Mr. Batley, namely, "that the words *glebe, tithes, and other property of the established church* should be included in the clause of the oath," the barter between the Government and the leading Catholics would have been too glaring to have passed without calling forth the indignation of the great body of the Irish people,

and therefore it was resisted by Mr. Peel, who con-
 that the clause as it stood, "*included every species
 perty, CIVIL as well as ECCLESIASTICAL;*" and Mr.
 said, "the clause *included all property, and consequen
 of the Church.*" To have rendered the oath as Mr.
 wished it to be, would have shut out the great lea
 the Catholic Association, who had promised the peo
 pledged themselves to oppose tithes and church ces
 the revenues of the bishops, and therefore would
 barefacedly have swallowed their pledges; so that th
 of agitation would still have gone on, which it was tl
 of Ministers to allay, and thus the general terms were
 ed, with verbal explanations, to entrap the less scru
 Catholics, who longed for seats in Parliament, an
 gowns, and lucrative offices.—It is therefore eviden
 your correspondent labours under a great mistake, v
 talks of an "absence of all authoritative explanation
 it is to be presumed that he knows the doctrine of his
 better than to be serious in asserting, that "each ind
 is at liberty to attach to the several clauses of the oat
 meaning, which in his own judgment, he believes they
 bear." When Mr. Sheil attempted to explain his opi
 the terms of the oath, in reply to the Hon. E. Pet
 considered it binding to protect the Church Establis
 the Hon. Mr. Stanley, (Secretary for Ireland,) told M
 that he was not to be auditor of his own accounts, a
 Mr. Petre's version was *the true one*.

But what more can be required to justify my sc
 than the admissions made by Londinensis in the fourt
 graph of his communication. He there allows that th
 is framed in "general terms;" that it is couched in
 and vague phraseology;" and that every attempt, fro
 tives of policy, was rejected, "to render the language
 oath more explicit." Well, then, does he not know t
 this is the case, he cannot take it without great dang
 cording to the Catechism of the Council of Trent. T
 an oath lawful, it is therein laid down, that three thin
 essentially necessary, namely, Truth, Judgment, ar
 tice, as I observed in my petition.—"Truth, therefore
 the Catechism,) has the first place in an oath, that i

what is asserted the *very truth*, and that he who swears it *be assured* that *it is so*, not to be led to it *rashly*, or by *light conjecture*, but by the MOST CERTAIN ARGUMENTS." Surely this is enough to make Londinensis pause, for how can he be assured that what he swears in this oath is the *very truth*, when he says every one is left to his own conjecture, and there is an absence of all certain argument? Dr. Hornihold in his *Explanation of the Commandments*, says, "He is also perjured who swears rashly and inconsiderately, to a thing which he does not certainly know whether it be true or false; because he exposes himself to the danger of swearing to a lie." And is there not great danger then in taking an oath, confessed to be drawn up in "general terms,"—"loose and vague" in its phraseology, and void of all "authoritative explanation?"—I could go on multiplying authorities against Londinensis, but enough has been said on this point, and I am afraid I have trespassed too much on your space; yet I do not know how to be more brief on so very important a question.

Let me, however, crave your further indulgence for a few words on the insulting terms of the oath, which I objected to, and I have done. We have the authority of the late venerable and venerated Bishop Milner for saying, that neither the oath of 1791, nor that of 1793, was approved by the Head of the Church; but, on the contrary, both were justly regarded by the Holy See "as *injurious* and *insulting* to the *Catholic Religion*, and to herself in particular." (*See Sup. Mem. p. 234.*) Therefore it was not too much for me to say, that to be called upon to deny upon oath that my religion did not teach me to commit murder, was to insult my feelings as a Catholic as well as a mockery of God, who is the founder of that religion. I will finish by referring Londinensis to the rescript of the late Cardinal Litta, dated Genoa, April 26, 1815, written by order of Pope Pius VII, to the Bishops of England and Ireland. In this document, the Holy Father *repudiates* the two before-mentioned oaths of allegiance, and proposes three forms for adoption, which he considers can be taken with *a safe conscience*. On this point he says,—
 "As to the first, (the oath) his Holiness flatters himself, that

the Government of Great Britain would by no means from the Catholics *any other oath* but such, as whilst it the Government itself a still surer pledge of the fidelity Catholics, may at the same time *neither clash in the with the principles of the Catholic Religion, nor cast affront upon the same most Holy Religion of Christ.*" how much would it have been to the credit of the leader they scornfully rejected the terms proposed to them acted upon the feelings of the Holy See; the great would then have been spared that scornful reproach flit them by Bishop Philpots, in the House of Lords, on second reading of the Reform Bill, and cheered tremendously when he is reported to have charged ministers with "lingering to men, "who, notwithstanding their solemn which they took in the face of God and their country, attempt to overthrow or weaken the Protestant Church yet now unblushingly use the power which had been indulgently confided to them in every way to the disadvantage of that establishment which they are sworn to respect" (*Morn. Chron.*, April 12, 1832.)

I remain Sir, your Obedient Servant,

WILLIAM EUSEBIUS ANDREWS

London, Dec. 5, 1832.

A PARKER ON THE LIST OF REV. PARKER

MR. EDITOR,—While "Another Parker" calls on publicly in your Magazine for September, and also privately by letter, to publish the list of the Priests *now living* were in early life educated at Sedgley Park; by others requested to give also the names of those who are deceased. The request of these gentlemen is so conformable to my inclination, that I will endeavour to comply with wishes, and hope that the publication of their names be the means of making the list more complete, than it is. For though I have spared neither pains, nor exertion to make it as correct as possible, yet I have little doubt some names have been omitted; especially of some educated

at Lisbon and Valladolid;* and possibly, from a similarity of names, one or two may be inserted, who never were at Sedgley Park.—Several “Parkers,” I find, entered into Religion, and they will be readily recognised from the usual initials, O. S. B.—O. S. D.—S. J.—But as I am informed, that all that are marked with the initials S. J. have not, and I do not know who have, taken *religious vows*, to avoid any mistake, it will be proper to observe, that I use the initials S. J. rather to designate those “Parkers,” who finished their course of studies at Stonehurst than to denote their having taken *religious vows*. I have not only given the names of those, who entered into Holy Orders, but where I could hear of any in our Colleges in England, or abroad, who were students, or *Auditores* in Divinity, I have given them a place in the list, with the initials S. T. A.—I have added, for reasons, which appeared to be obvious, the names of Rev. Hugo Kendall, *the first*, and of Rev. Walter Blount, the actual President of Sedgley Park, and of two or three of the Chaplains, though none of them received any part of their education at Sedgley Park. And here I beg leave to make my grateful acknowledgments to those gentlemen who have assisted me in my labours. Without their kind assistance the list of “Parkers” would have been much more imperfect than I fear it is, notwithstanding my best endeavours to make it both complete and correct.

A. PARKER.

PARKERS.

Ashton, Charles, ob. July 22, 1797	Addis, Bernard, S. J. Stonyhurst
Atkinson, John, O. S. B. May 6, 1822	Abbot, Joseph, S. T. A. Rome
Albot, Richard, at Lea, Lancashire	Bellass, Isaac, obiit. April 25, 1797
Albot, James, Thropton, Northum.	Beecham, William, Dec. 1812
Abbot, John, G. V. Norwich	Bloodworth, Thomas, Jan. 26, 1815

* In the year 1771, “six youths,” says Dr. Perry, the Rector at Valladolid, “came from Sedgley Park to Valladolid.” Thomas Bloodworth and Charles Johnson, were two of the number. Can any of your correspondents favour us with the names of the remaining four?—Were all, or any of them, ordained Priests?

Broomhead, Roland, * Oct. 12, 1820	Clarkson, John, Febr
Birch, Joseph, 4th President,	Corbishley, Samuel, Dec
Oct. 1, 1821	Croskell, William, G. V
Baddeley, Thomas, Feb. 18, 1823	Coghlan, William, Burscoe
Brown, Thos. O.S.D. Dec 2, 1826	Crowe, Thomas, Thurnh
Brickley, Patrick, Aug. 6, 1829	Curr, Joseph, Ushaw
Bew, John, D. D.† Oct. 25, 1829	Clerc, Charles Le, Li-bo
Billington, Richard, Oct. 6, 1830	Chunley, Richard, St.
Blount, Walter, 5th President,	College
Sedgley Park	Cox, Edward, S. T. A.
Bricknell, Gaspar, Wood Lane,	Daniel, Joseph, obiit. Feb
Yoxall	Day, Samuel, O. S. B
Briggs, John Chester	Green, Lanc.
Bowden, Joseph, Sedgley Park	Duckett, James, Brailes,
Benson, Will. Baddesley, Warw.	Doyle, James, S. T. A.
Brownlow, J. T. Harvington, Wor.	mund's College
Bagnall, Ralph, Bloxwich, Staf.	Daniel, Joseph, S.T. A. St
Baggs, Charles, D. D. Rome	Oscott
Bowman, Thomas, St. Edmund's	Eustace, John Chetwode,
College	Aug
Busby, John	Eccles, Seth, Weston, Bu
Bennet, Richard, S. T. A.	Ewart, Thos. Tottenham,
Baron, John, S. T. A. Stonyhurst	Egan, Eugene, Newark, N
Brown, James, S. T. A. St. Mary's	Ethridge, Jas. S. T. A. St
Oscott	Foothead, John, obiit Fe
Brown, Edward, S. T. A. Ushaw	Foley, William, 5th Pre
Clements, Charles, ob. Nov. 12, 1797	Oscott, Northampton
Coghlan, James Peter, O. S. F.	Fox, Joseph, Aston le Wi
Dec. 18, 1798	Furniss, John, S.T.A. Usl
Clifford, Walter, S.J. July 23, 1804	Frith, Randolph, S.T.A.
Corne, Jas <i>Chaplain</i> , Dec. 4, 1817	Greenway, John, ob. Nov.
Crosby, James, Nov. 30, 1819	Gregg, John, June
Crathorne, Francis, May 23, 1822	Griffiths, John, Nov.

* He was ordained priest at Rome April, 16, 1775, and on of the same month left the College to return to England. So appears to be *the first Parker*, that was ordained and came on sion.—Mr. Tasker did not come over before 1779.

† He was Superior of S. Gregory's, in Paris; when the Revolution broke out; and soon after his return to Engla chosen the first President of St. Mary's College, Oscott.—For time he was also President at Old Hall Green.

Greenway, George, Oct. 18, 1821	Kimbell, Jos. G. V. 3rd President of St. Edmund's College
Gildart, Thomas, Febr. 1827	King, James, S. J. Irnham, Linc.
Gerard, William, May 24, 1830	Lucas, Simon, <i>Chaplain</i> , obiit Jan. 31, 1801
Green, Thomas, Tixall, Staf.	Leigh, Francis, Feb. 6, 1830
Gascoyne, John, Oxbro', Norfolk	Laken, Thomas, Sept. 22, 1832
Gates, Robert	Lovatt, Charles, S. J. Stonyhurst
Gibson, Geo. St. Patrick's, Liverp.	Last, George, Ingatestone, Essex
Garstang, Robert, S. T. A. Ushaw College	Morey, Blaze, obiit Mar. 2, 1828
Hartley, Thomas, <i>Chaplain</i> , ob. July 11, 1784	Marsden, John, May 22, 1824
Hurst, John,* <i>Chaplain</i> , Jan. 1792	Milner, John, D. D., V. A. M. D. April 19, 1826
Halford, John, Dec. 8, 1805	Maini, Dominic, Formby, Lanc.
Hartley, George, June 28, 1806	Martyn, Francis, St. Mary's, Walsall
Howell, John, Feb. 24, 1810	M'Donnell, Thomas, Birmingham
Hodgson, Jos. G. V. Nov. 30, 1821	Morgan, George
Hurst, William, Aug. 10, 1823	Moore, John, St. Mary's, Oscott
Harris, William, Nov. 10, 1823	Mitchell, John, S. T. A.
Havard, Michael, Jan. 22, 1831	Nassau, John, obiit Jan. 4, 1807
Howe, George, Newport, Salop.	Norris, Edward, St. Patrick's, Lond.
Horrabin, Richard, Virginia-street	Nickolds, William, O.S.D. Hockley
Husenbeth, F. C. Cossey, Norfolk	Nickolds, John, S. T. A. Oscott
Hutchinson, John, Buckland, Berks.	Nightingale, William, S. T. A. St. Edmund's
Huddleston, Edward, Stafford	Oliver, George, S. J. Exeter
Hartley, Peter, Weymouth, Dorsets.	Pennington, Edm. O. S. B. ob. June 1, 1794
Hulme, Benjamin, Leicester	Potier, Joseph, March 31, 1823
Hall, Henry, Louth, Linc.	Percy, Thomas, March 23, 1825
Jones, Charles, obiit Nov. 4, 1827	Pierpoint, William, Feb. 15, 1828
Jones, John, Warwick-st. London	Price, Thomas, June 15, 1831
Jinks, Geo. Hathersedge, Derbys.	Penswick, John, Birchley, Lanc.
Jeffries, Clement, Deacon, Lisbon	Peach, Edward, Birmingham
Isley, William, S. T. A. Oscott	Peters, Charles, Tichborne, Harts
Kendall, Hugo, 1st President, ob. July 2, 1781	Peters, James, Richmond, Surry
Kirk, John, Jun. S. T. A. Dec. 29, 1816	Parker, Richard, S. J. President of Stonyhurst
Kirk, John, 3rd President, Lichfield	

* He was Master of the School at Betley, near Newcastle-under-Lyne; and in 1763 brought the Students to Sedgley Park, where he continued for some time, as *Chaplain*.

- Pratt, John, St. Nicholas's, Liverp.
 Russell, John, ob. Sept. 22, 1830
 Roe, John, *Chap.* Black Ladies, Staf.
 Rock, Samuel, Radford, Oxon.
 Rolfe, John, Moorfields, London
 Rolfe, George, Shefford, Bedfords.
 Richmond, Robert, V. P. Oscott
 College
 Richmond, Will. Swinnerton, Staf.
 Richmond, Henry, B. Ladies, Staf.
 Rishton, Thomas, O. S. B. Cape of
 Good Hope
 Riley, Henry, Axminster, Devon.
 Robson, Joseph, Newport, Isle of
 Wight
 Swarbrick, Joseph, ob. Jan. 1804
 Syers, Jos. *Chaplain*, June 26, 1807
 * Sanderson, John, Oct. 8, 1813
 Southworth, William, Apr. 28, 1814
 * Swarbrick, Robert, May, 1815
 Southworth, Thomas, *2nd Presi-*
 dent, June 9, 1816
 Serjeant, John, Sept. 1, 1825
 Sanderson, Thomas, June 26, 1826
 Strongitharm, Solomon, Mar. 3, 1827
 Stout, Thomas, July 26, 1828
 Smith, Thomas, D. D., V. A. N. D.
 July 30, 1831
 Simkiss, James, Sixhills, Liac.
 Stapleton, Jas. Barton Green, Hants.
 Siddon, Joseph, Sutton Place, Surry
 Smith, John, St. Patrick's, Manch.
 Singleton, John, Highbridge, Hants.
 Stuttard, Richard
 Scott, John, Sawston, Cambridges.
 Savage, James, Deacon, S
 Sing, Thomas, Subdeacon,
 Taylor, James, obit May
 Taylor, Thomas, President
 ladolih, May 2
 Tasker, James, July 1
 Taylor, Thomas, Nov. 1
 Tidymann, Michael, May
 Timmings, Charles, Dec.
 Threlfall, Charles, Old Ha
 Trovell, Michael, Stoke, S
 Turner, William, Rochdale
 Tandy, William, Deacon, l
 Thompson, Robert, S. T. A.
 College
 Thompson, James, S. T. A
 Varley, Robert, ob. June
 Worswick, John, Oct.
 Weetman, Clem. S. J. Mar.
 White, Thomas, April
 * Webster, Thomas, July
 Walsh, Thomas, D. D., V.
 Chaplain
 Wheeler, James, Baraball,
 Weedall, Henry, D. D. 41
 dent of Oscott
 Wareing, William, Grantha
 Wareing, James, in Portu
 Wagstaff, James, Stid-Lodg
 Winter, Edward, Hanley,
 Williams, John, Tawstock,
 Woods, William, Moorfield
 Whiteside, Henry, O. S. D. I
 Whelan, Jas. Deacon, St. E

* Some doubts remain respecting Mr. John Sanderson, Mster, and one of the Swarbricks, and also with regard to the Dr. Morris. One of his confreres assures the writer, that he heard him say, that he was at the Park: yet I find no docume to shew that he ever studied there.

INVESTIGATOR ON VALART AND A KEMPIS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN —I beg your permission to offer a remark or two on the letters of "a Staffordshire Man" and F. C. H. which have lately appeared in your pages.

First.—As to the matter at issue between them concerning the Abbé Valart, it appears to me that, like the disputants about the colour of the Camelion, they are both in the right and both in the wrong. Your "Staffordshire Man" in having placed the Abbé in the company of Wesley *et id genus omne* of men *walking according to their own desires, whose mouth speaketh grand things, admiring persons for gains' sake.... lying teachers.... who walk after the flesh.... and despise governments, audacious, pleasing themselves they fear not to bring in sects blaspheming.* In having done this I think he has laid himself open to well merited censure, and F. C. H., has with good reason called him to order. But the latter gentleman appears to me to be himself also a little in the wrong, when he speaks in commendation of the Abbé's labours upon that most precious little volume, *The Following of Christ*. He quotes, it is true, the words of the Rev. Alban Butler, in support of his opinion about the *correctness* of Valart's edition; (and who does not know that Alban Butler is in himself a host?) nevertheless in the present case I must be allowed to express my dissent in opposition to the imposing authority of even so great a name as that of the pious and learned author of the *Lives of the Saints*. I have always understood that the Abbé has been justly reproached by many sound and judicious critics, with having inflicted great injury on the work of Thomas a Kempis, under the pretence of improving and purifying the style from barbarous idioms. Pretending to render it more elegant and better suited to the fastidious taste of classical pedants he altered it, and changed it, and mended it, and re-mended it, and patched it, and re-patched it, until he, I do not say, "had wrested it from the hands of Catholics," but until it came forth from under his hands a new Deiphobus. Did he not reject every German idiom, in order to weaken the arguments in favour of Thomas a Kempis, and strengthen those of the Gersenists? Did he not omit some words in his Latin edition,

which are found translated in his French edition? I then justly charged with having mutilated and garbled original text? How then can his work merit the p accuracy? This being the case, will some of your readers be so good as to inform us how it came to pass a person of A. Butler's extensive research, profound tion, scrupulous exactness and nice critical discernon, should have pronounced such a performance a edition?

Second.—Permit me to ask your correspondent I if he has ever seen the dissertations of Eusebius on this “vexata quæstio,” who was the author of the called *De Imitatione Christi*? I am inclined to think not. Eusebius Amort was Canon Regular and I Pollingen; and in the year 1761 he published a quæ lumen with the following title :—*Deductio critica, quæ sanioris criticæ leges moraliter certum redditur, Venetiam Kempensum Librarum de Imitatione Christi accessisse*. If F. C. H. will take the trouble to wade through German writer's heavy latin, examine his arguments, to his proofs, both documentary and others, he will, I not, rise from the perusal of Amort's work a thoroughly victed Gersenist, and a staunch orthodox Kempesian will see that Valart's dissertation is not worth a s that the Gersenists have not a leg to stand on, and the *Following of Christ* is undoubtedly from the sweet and pen of the *Devout a Kempis*. The limits of this letter not admit of my giving you an analysis of the Dean clingen's Book. I will only extract what he calls his *o* sio. Allow me, however, first to observe, that it occupies p. 251, that all the preceding pages are occupied pa examining separately all the arguments of the Gers one by one, and *refuting them*; and partly in adducin arguments in favour of T: a Kempis. In this part work he produces 400 idioms from a Kempis' other and cites similar idioms from the *Imitatio Christi*. His *clusio* is in the following words :

“Cum igitur ex demonstratis in mea Arte Critica, quam Philosophiæ Pollingiacæ, Augustæ apud Veithium, et Venetis ap curtiū editæ, moraliter certum sit; duos diversos auctores in c

Notis characteristicis Styli nec convenisse unquam, nec contingenter absque studiosa imitatione, quæ circa imperfectiones Styli a nullo prudenter fit, convenire posse, eo quod juxta leges combinationum prope modum infiniti casus differentiarum styli possibiles sint etiam moraliter certum erit, demonstrata hucusque identitate styli inter alios libros Kempisianos, et quatuor libros de Imitatione, horum omnium operum authorem eundem esse. Si quis durioris ad intelligendas leges combinationis Bernaullianas ingenii hæc non capiat, adeat Mathesin Pollinganam Venetiis impressam Quod si nec ad istam initialem Matheseos partem pertingat, ostendat vel duos ex omnibus scriptoribus intra duo annorum millia claris, qui circa quadringentos circiter idiotismos a me (§. 200. 201.) descriptos conveniant; (En! provoco omnes) aut victus a Kempisianis humiliter sileat.

Wishing you every success in your laudable undertaking,
I remain, Gentlemen,

Your obedient servant and constant reader,

INVESTIGATOR.

DISASTROUS MISNOMER.

MR. EDITOR.—One of your Correspondents, who signs himself F. C. H., finds fault with me for having strung up M. J. Valart among certain literary pirates, whom I hung in chains last November. The poor gentleman was certainly condemned with too great precipitation; for, though a smuggler, he was not at all connected with that piratical crew, of which he was charged with being the captain. An unfortunate similarity of features, joined to an equally unfortunate coincidence of circumstances, caused him to be mistaken for another, a much greater, and a much more notorious villain, by name Chateillon, whom to my surprise F. C. H. seems never to have heard of. Another thing, which excites my wonder, is, that so acute an advocate as F. C. H. should not have remarked the glaring contradiction, which the very accusations, that were brought against Valart involve. He was said to be the oldest of the gang; but the very dates that are contained in the allegations, shew him to be considerably younger, than several of his supposed associates. Now this was a material point, and proved at once, that the prisoner could not be identified. But you will observe, that this and every other particular,

stated in the depositions, equally apply to the criminal brought to the bar, who, though his true name be Ch more commonly goes by that of Castallo, and has greater celebrity by his *sacrilegious*, than his pirat ventures. I hope, therefore, you will take the measures to substitute Chateillon's body in the place of J. Valart, whom I entrust to the fostering care of F though I cannot but express my apprehensions, lest, if life be not already extinct, the world of letters should be infected by other well-known delinquencies, think him deserving of the gibbet. But I shall not be his executioner; for the poor man, who under the plea of a misnomer might have escaped with impunity, had it not been for the indifference and ignorance of his counsel, who, by entering too far into certain parts of his conduct, will, I fear, unconsciously give rise to fresh charges, which no defence will effectually to repel.

THE STAFFORDSHIRE

NARRATOR ON CATHOLIC MISSIONS

TO THE EDITORS OF THE CATHOLIC MAGAZINE.
GENTLEMEN;—In common with my Catholic neighbours, I most cordially welcome the intelligence contained in the "Address to the Public," that "the Magazine continues to prosper." Were its pages generally less interesting than they are, still I would say, long may it continue to prosper, and shame on those individuals, of whom you complain, being endowed with the ability, are yet unwilling, in giving to it that value and interest in which they perceive it to be deficient. However, with regard to *apathy*, I am not disposed to admit, that *apparent* is, in every case, construed into *real* apathy. I cite myself as an instance to the contrary. Being neither so fastidious as to find fault with your past services, nor vain enough to suppose my lucubrations would enhance the merit of your publication, was content to remain inactive, although no one could have been more solicitous than myself for its prosperity. Yielding now to your late pressing entreaties for aid, to assure you that, in case you do not approve of any selection of materials, I shall be happy to listen to your suggestions, and, if possible, to comply with them. But

have written being merely the *preface* to an *introduction*, it is time for me to approach nearer to the developement of my design.

The signs of the times lead most observant persons into the opinion, that the golden links, which at present unite the church and state of this country, are too feeble much longer to resist the gigantic force of public opinion which is pressing against them. When we look back upon the state of things but a few months ago, and compare it with the present, we are in utter amazement at the rapid advances made towards the time when the stability of every church will depend solely upon its own intrinsic worth. And will the venerable edifice, which for well nigh two thousand years has bid defiance to the pelting storms, totter in the calm? Or need we to fear a few petty rivals? No: let us only have (what we are disposed to allow to others,) "a clear stage and no favour," and we shall triumph.

There are, perhaps, those who apprehend an unfavourable issue from another cause, viz., the spread of infidelity.—And yet, why should they? The question, I admit, will then be, not so much between the respective merit of this or that mode of christianity, as between those of the Catholic religion and no religion. In the contest the devil will undoubtedly get his due, but after all, England is a religious nation, and I am persuaded that when, on the one hand, the clouds industriously raised between the public eye and the noon-day sun of truth shall have been dissipated, and, on the other, temporal interest shall no longer be an inducement to a continuance of misrepresentation and calumny, many, very many will discover, and wonder they have so long been blind to the beauties of our Holy Faith. Then will be seen the absurdity of the charges so clamorously alledged against idolatry and superstition; then will transubstantiation and purgatory cease to be the bugbears they now are; nay, the striking resemblance, which every pious Protestant is at present *taught to see* between the Pope and Anti-Christ, will no longer be discernable. We Catholics shall then more than ever become a spectacle unto the world; the eyes of men will be fixed stedfastly upon us, and our claims to the truth, with persons disposed to be religious, will be decided much more by our

actions than our arguments. Hence I infer, that that of religious controversy (of which we are all heartily considered even with reference to its probable influence the diffusion of truth, is quite secondary to the imp of inculcating the practice of genuine Catholic morals which even scepticism could never find a flaw. The therefore, your labours tend to exhibit in a just light beauty, the loveliness, the heroism, and all the other tions of our moral code, and the effects which it is of producing, the nearer will you approach to the attainment of the great object of your motto "Ad majorem Dei gloriam." A magazine, I own, is not a suitable vehicle of a form of religion. But, independently of preaching, there are a host of other ways of attaining the desired end. The service which I humbly offer you, I conceive to be one of these ways. It consists in a narrative of what has been, and is still doing, in remote parts of the world, for the conversion of pagan nations to the true faith, by men whose sole aim evidently is the greater glory of God in the salvation of souls. And what, I ask, can have a more direct tendency to increase the faith, elevate the hope and inflame the charity of Catholics, than an acquaintance with the christian heroism exemplified in the lives of so many zealous Catholic missionaries? What can be more consoling and animating than to know, not only that the time was when such missions existed, but that he has the happiness of being united in communion with many such, and is even, through the intercalary connexion subsisting between all the members of the mystical body of Christ, a partaker of their meritorious works. And I may add, what argument in favour of the divinity of our religion, can be more striking to a Protestant (for Protestants no doubt read your Magazine,) than to see that the conversion of nations to Christianity is a prerogative of the Catholic church, in which they never had a successful rival, and that in her regard, and hers alone, is accomplished that solemn promise made by our Redeemer to those whom he commissioned to preach the gospel, *behold I am with you all days, even to the consummation of the world.*—Mat.

If you augur so well of my design as to give this introduction a place in your next or some future number,

post occasionally to furnish you with a detail of the most interesting events connected with the labours of foreign Catholic missionaries, accompanied with such reflections as the nature of particular events may suggest to my mind. I shall date my commencement from the year 1822, in which year a society for aiding foreign missionaries was established in the city of Lyons, that city, which, from its particular devotedness to the interests of our holy religion, the late Pope Pius VII. was pleased to distinguish by the characteristic appellation of *the Rome of France*. The reports published by this society of its proceedings and correspondence are the data on which my narrative will be founded.

It is not improbable that the narrative will occasionally embody a repetition of what has already been given to the public; but not, I hope, to a degree that will materially diminish the interest, which it may be expected to excite in the generality of your readers. I am yours, &c.

NARRATOR.

[We request our kind and intelligent correspondent to accept our cordial thanks. We entirely concur with him in his opinion of the value of information upon the subject to which his letter refers. We have had indeed in our possession, for some time two volumes, from which we had intended to provide articles of precisely the same kind. We rejoice that Narrator has taken up the subject, to which, we are sure, he will be better competent to do justice than we, who in the midst of perpetual avocations are obliged to content ourselves with devoting a few snatches of our time to the duties of editor.]

FOR THE CATHOLIC MAGAZINE.

UPSILON, ON THE FOLLOWING OF CHRIST.

The "Following of Christ" may indeed be justly styled a "*golden work*"; it was always held in the highest esteem, and has deservedly been translated into every language. Long and laboured dissertations have been penned in determining who was the author of the invaluable work. Your correspondent F. C. H. is disposed to condense for the Magazine the evidence in support of one opinion. It is a question that will interest many. I have before me a beautiful

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latin edition of the "Imitation," by Herebertus Ros, a Jesuit, printed at Antwerp, A. D. 1634. Rosweid tends that it was originally written by Thomas-a-K. Canon Regular, in the year 1441. In the approbation of the edition of Rosweidus, Egbertus Spitholdius holds with him that it was the production of A. and says that it can be traced to him by the most satisfactory evidence. Ribadaneira (Lib. I. C. xiii. Vitæ S. gives it as his opinion that it was the work of A. On the other hand, Louis Gonzales, Nicolaus Orlandi (Par. I. Lib 5. Hist. Soc. Jes. No. 9.) with a host of others ascribe the work to John Gessen or Gersen. But others contended that it was the production of the John Gerson, Chancellor of Paris. *Lis adhuc per* Would that other excellent works of the devout A. were more frequently to be met with! The following principal :—

De Contemptu Mundi.....	Lib.
De Contemptu Mundi (alius).....	L.
Sermones ad Novitios.....	L.
Sermones ad fratres.....	L.
Dialogus Novitiarum.....	L.
De Vita Solitaria.....	L.
De Tribus Tabernaculis.....	L.
De Vera Compunctione.....	L.
Hortulus Rosarum.....	L.
Vallis Liliorum.....	L.
Alphabetum Monachi.....	L.
Consolatio Pauperum.....	L.
Epitaphium Monachi.....	L.
Qualis debeat esse Monachus.....	L.
Manuale Parvulorum.....	L.
Doctrinale Juvenum.....	L.
Epistolæ ad diversos.....	L.
Et quedam alia.....	

Wishing the Magazine all success, I am your
reader,

UP

AN IRISH CATHOLIC'S STICTURES ON THE EDINBURGH REVIEW.

(FROM THE FREEMAN'S JOURNAL.)

"We (*the Freeman's Journal*,) publish this day a powerful letter, addressed to the editor of the *Edinburgh Review*, elicited by articles on Continental politics in a recent number of that periodical. The writer is intimately acquainted with the condition of Ireland, and no unprejudiced mind can deny the justice of his observations upon it. We wish the press of Great Britain may read this admirable composition before they treat us to any more of *their* information on Irish affairs. There are few amongst them to whom the censure of our correspondent on the *Edinburgh Review* is not with equal truth applicable. They need not be ashamed to learn from the author of the document we refer to. Although we cannot favour them with his name, we have little difficulty in recognising the brilliant style and beauty of expression of a writer with some of whose productions the readers of the FREEMAN'S JOURNAL are conversant. Whether the British press will profit by it or not, Irishmen will read with pleasure the gratifying intelligence that the wrongs of Ireland have awakened an intense interest on the Continent, and that the details of her grievances are published in the leading journals of Italy, Germany, France and the Low Countries.

TO THE EDITOR OF THE EDINBURGH REVIEW.

Frankfort, November 18, 1832.

SIR—Amidst the fears and rumours of war which here beset us; I found leisure to glance over the last number of your literary journal. If I may judge from the extent of its range, the force of your sympathy for the miserable lot of mankind must have been intense indeed, when it could embrace such a vast and varied compass. Spain, and Portugal, and Italy are made to furnish separate articles of your invective, or your condolence; and the Pope and Jesuits, not forgetting the followers of St. Dominick and Francis, form the usual corps dramatique, to fill up the pauses of the parts, and relieve the lassitude of the reader. The lovers of freedom must unquestionably applaud the benevolent zeal which leads the editor of this review to follow the fortunes of Pedro, and penetrate beyond the Pyrenees, in order to let in some portion of philosophic light on the dark dungeons of the inquisition. But, Sir, as your heroism appears so generous in going thus in quest of foreign servitude, had you no eyes to fix on those

who are labouring to establish real freedom nearer and to break more galling fetters? As you are so shaming the laziness of monks, and the amount of ecclesiastical property in Spain, how did the three millions annually from the wretched peasantry of Ireland escape you, and that to feed a body dying of actual plethora, for any duties to perform? In all the histories of since Catholic countries pray point out such an example of wisdom, in ancient or modern times. As the Jesuits are the special subjects of your abuse, and Don Miguel with execration for their re-establishment, could you transfer any portion of your indignant feelings to those ecclesiastics in your own country, who are clinging, with desperate tenacity, to all that is revolting in church tyranny and corruption? And as the Pope and Ferdinand are commonly abused for keeping up a standing army of monks, and had you not a word of reprobation against the ministerial government who wield all the force of the military to keep in the possession of their unhallowed wealth a body against which the sound intellect of the country has

No: such homely visions did not suit the policy of the journal, or the views of the party to which it has unpandered. More distant and excursive benevolence suited to that Whiggish philosophy of which it has been the selected organ. Loud and vehement complaints against foreign despotism, deep and solemn imprecations against the Pope and his satellites—commiseration, high-toned and passionate, for the Italian legations, were topics better suited to parade an hollow philanthropy, without the single drop of practical commiseration. Are not the ragged peasantry of Ireland, who furnish, by the excesses into which they are occasionally driven, a striking evidence of their wrongs, as deserving of your sympathy as the Portuguese, who are so stupid, it appears to be contented under Don Miguel? Have not the people of Munster and of Connaught more pressing claims than the remote legations of Foligno or Ferrara? Such artifices will no longer do. The day of humbugs of reviewers are gone by, as well as other devices under which the public has too long laboured. All

fectcd solicitude of the Whigs for foreign freedom (and it is only affectation) will only serve to expose them to contempt ; whilst the anomaly of the Church of Ireland is already beginning to draw forth the curses of every country in Europe.

Perhaps neither you nor your readers are aware of the intense interest, which the wrongs of Ireland, now more generally known, have awakened. The ignorant writer of the article on Sismondi's history has concealed the fact, that the grievances of the tithe system find their way into all the leading gazettes of Italy, Germany, France, and the Low Countries. The knowledge of the state of Ireland is an antidote against all the political poison, with which your reviews, as well as many of your London journals, are generally fraught. You may fancy that, whilst you prepare your literary rockets on the banks of the Tweed or the Thames, they will go forth loaded with destruction as far as the Tagus or the Tiber. Their force is spent ere they reach their destination. When your productions are read there, it is only to excite a just horror of your habitual calumnies, or a contemptuous feeling for your ignorance. You are surprised at the belief of the Italians in miracles. It is no wonder, when they find Don Miguel still living and fighting, who, according to the various reports of the Paris and London journals, collected into a pamphlet now before me, was put to death by his mutinous subjects *eighty three times!!* And as for your pretended solicitude for their happiness, it only calls forth a strain of the most sarcastic irony. What ! they indignantly exclaim, represent us as priest-ridden, whilst the people of Ireland—nay, of England, are borne down by the heaviest ecclesiastical tyranny on earth. If we support a clergy, they are a clergy of our own choice, who make us some requital. They instruct our youth ; they minister to all our wants, and far from forcibly seizing our substance they cheerfully share with us their own. We are not, however, thank God, arrived, to that pitch of enlightenment and freedom which would reconcile us to starve, while our substance is seized by an unchristian priesthood, from which we receive nothing but insult ; and then fall down and bless a government which would force us with bayonets to submit to our fate. If that be the freedom of your countries,

we envy you not its possession ; it is well worthy of the and hard hearted origin from which it sprung. Behold tell you, the boasted liberty of France. They talk of dom, whilst their acts are replete with tyranny ! The is persecuted, the poor inoffensive Trappists are ban and education is utterly proscribed unless administered by a board of sophists, who, conscious that there can be no ny exercised with impunity while the mind is free, lab make a monopoly of the human intellect, and reduce n the condition of a machine that is to move in blind obe to all their caprices. And as for England, with wha sistency can she talk of justice to other countries, wh denies it to Ireland ? Let her first introduce among he people that ecclesiastical reform, which she seems so z to establish at Rome. It will be high time to turn her tion to our condition—when she frees her own subject that load of ecclesiastical despotism, which neither the of Italy or Portugal would endure.

Do then, Mr. Editor, as you are doubtless a man o lanthropy, for charity is not a term sufficiently philosop condescend to turn your attention for some time fro classic regions of Italy, to the more important affa home. Lend a helping hand to your kinsman on the side of the channel, (for you are aware that we are desc from the same old Scythian stock), before you trou with the affairs of Spain. It must be, no doubt, a k sympathy with the old race from which we are supposed sprung, that you are so exceedingly solicitous for the ness of that gallant people. This, however, is a lega tale, too old for the enlightened meridian of Edinburgh should so much credulity still linger among you as to we are sprung of the same Milesian line, still we, a more recent origin, are nearer cousins than the Span and have, therefore, a stronger claim to your support. us in our present difficulties, and we will forgive all t jurious things you have hitherto said about Ireland. we will waive the old disputes about our primogenitur not quarrel as yet about the number of saints of Dempster thought to rob us ; some of which, no doubt be transferred into your new Scottish biography.

But if we cannot have your valuable assistance, cease, at least, to write about subjects of which you are most profoundly ignorant, until you receive more accurate information. There are in the last number of your journal evident symptoms of that superannuated imbecility, to which all things human are doomed. The story about the Spanish Monks has not even the merit of a well imagined or a well told fiction.—Such a clumsy tale, of which the inventor would be scouted from any court of justice, defeats its own malignity. It is well worthy of those travellers, whose object is only to minister to the appetite for scandal that has diseased the mind of the country, and who, in the unblushing effrontery with which they retail foreign corruption, seem to forget that they often furnish evidence of their own. The tale, however, is a proof that the spell of Scottish fiction is broken, and that the potent spirit, which presided over its literature, and lent it all its charms, is withdrawn.

As for Italy, the article regarding it has as many blunders as it has paragraphs. Some French pirates take forcible possession of Ancona, and the sovereign subjects of Louis Phillippe are sent into a peaceful territory, to indemnify themselves by foreign licence for the political fetters, which the Citizen King was forging for them at home. They meet some congenial minds, fit conductors of their spirit, and those few are supposed to represent the people of the legations. An envoy is sent to Rome, to mediate between the Pope and his people, and because the Sovereign Pontiff does not adopt the diplomatic wisdom of a Mr. Seymour, in the government of his estates, the *Times* and *Morning Chronicle* must weep over the melancholy destiny of Italy. How, fancy you, would they relish the intelligence, that some Italian envoy was sent over by the Holy Father to counsel his Majesty to get rid of his usual advisers, and substitute a body of cardinals in their stead? The thing, however ridiculous, would be as reasonable as the unwarrantable interference of the French and English in the internal settlement of the Pontifical States. But, in short, Italy is a theme which but few understand; it requires a tone of mind, which few bring to it. Its hallowed and romantic literature cannot be relished by the grosser spirits of the North; and as well might

a Mosleman, who pants only for a sensual paradise, expected to describe justly the devotions of the Holy Church, as that the libertines, who sometimes Infidels could feel or tell the meek influences of its governing religion.

Without, however, expecting any profound views on those subjects, the readers of *Reviews* should, at least expect for their money a correct statement of history. The *Edinburgh Journal* is, however, too poetical for the sobriety of history, and like the poet, who synopsizes persons, whom time had placed asunder, the writer of the *Review* introduces fancied personages to the acquaintance of the Roman Pontiffs. Thus Innocent the Ninth is introduced into contact with persons with whom he had no acquaintance. Do not in future rely on the statements of those who ought to read before they commence writing, and who with all the ignorance of school-boys, on every subject, serious and folly, affect to disseminate with pompous emptiness the gravest subjects that affect the interests of mankind.

As for any aid you can lend Ireland, she will, I disclaim your services. It has abler and more efficient instruments to achieve its regeneration. To your *Review* or to any other, it owes not a particle of obligation. Much of speculative freedom in its pages, your journal is the real abetter of the worst of tyrannies in its admission of that militarist system, which by loosening legislators from the force of anterior moral restraints, would leave the people to the mercy of the most sanguinary enactments. Your *Review* and your Vattels and Lockes, and your Bentham and you and your Bacons, until some of your ignorant readers never read them, are brought into the belief that they are the safeguards of happiness and freedom. If you judge of the tree by its fruits, all the laws that have been passed, and are still perpetuated by the admirers of your writers, are any thing but a model of the meekness and justice, which should characterise a code of Christianity. Where, but under the iron sway of Benthamism, could the public prints ascribe the following sentence to a judge of the land—"I know of no such monstrous law." A more monstrous sentence, and one more

with despotism, was never ascribed to any individual. Here law and justice are at once identified, and the most unjust and cruel enactments bring the force of moral obligation.—What a pity the Catholics of Ireland during the last, and the Christians in the first ages, did not become acquainted with this philosophy, which would have saved them the foolish expenditure of their property and blood, by teaching them that there was no such monster as an unjust law. For me, I prefer the old theology of Thomas Aquinas—a name that is never introduced into the fashionable pages of your *Review*, but for ridicule, to the maxims of sophists, who acknowledge no law superior to their own. “A tyranical government is unjust, being ordained, not for the common good, but for the private good of the ruler; therefore the disturbance of this rule is not sedition, unless when the overthrow of tyranny is so inordinately pursued, that the multitude suffers more from the disturbance than from the existence of the government.” Probably you were not aware that such maxims of civil liberty are to be found amidst what is called the slavish rubbish of the scholastics of the middle ages. They have been misrepresented as the foes of political freedom, and moderns have taken the merit of discovering principles which, without any of the alloy by which they mix them, may be drawn from the rich sources of Catholic jurisprudence.

Why have I thus referred you to those fountains?—To shew you that the Irish Catholics, in the vindication of their just rights, have no need to draw from the turbid streams of French or Scotch philosophy. No; instead of the vile materialism of those schools, which necessarily makes man a despot or a slave, there is a vitality about the doctrine of a justice anterior to law, which protects the rights of a community, by forcing upon governments the necessity of their recognition.

Forbear, then, I implore you, from the silly boast of a monopoly of political wisdom. Your reign is nearly at an end. Rivals have started up, that are largely sharing the fragments of your empire. You may continue to amuse the vacant reader by loose and lengthy paragraphs which are ever ready to crumble, for want of any meaning to sustain them, and then strive to uphold them by the buttress of a *but*, the

usual resource of the architects of nonsense. In the face of all the opposition of its enemies, and the silent neglect of its pretended friends, the cause of Ireland is happily going on. The *Edinburgh Review* may abuse the cause in Italy and Spain. His brother of the *Quarterly* may write maudlin fustian in praise of the pious children of Oxford and Cambridge—in spite of the artifices of both, the temples of the Church of England are fast tottering, and the system which has been so long detained in injustice must be swept away. Property may be seized, gaols may be filled, the people may be fatigued by a fresh succession of horrors. There is nothing new under the sun, and the lessons which have read history to any purpose must know that oppression and torture, when arrayed against right, have only the advent of that justice which they were intended to prevent. Disclaiming any attachment to the inveterate Tories, it seems, are at last ashamed of their odious name, and the honour to be, with an equal disgust of the triple alliance of French liberals, English Whigs and Scotch economists. Your humble servant,

AN IRISH CATHOLIC

REV. MR. FEJADA ON THE INDEX EXPURGATORIIUS.

DOMINI EDITORES,

AD complendum desiderium vestri correspondente *Staffordshire Man*, circa explicationem Indicium Expurgatoriorum; ego in quantum possim juxta meas hujusmodi notiones satisfaciam illud, mediis his contemptilibus vobis placet eis uti.

Protestantes semper *contrivances* utuntur, et sunt captiose loquendum, ut, si valeant, sustineant decorem suarum manuum edificiorum suarum respectivæ sectæ. In Regnis Catholicis, in quibus, nec cultus libertas, nec imperium permittuntur locum habent Indices Expurgatorii. In me contrahendæ Hispaniæ. Omnia scripta imprimenda conclusiones publicæ sustinendæ pro exercitio contrarium scholarum: sicut et omnia impressa extranea extant, et revisantur, non à quolibet particulari Divino, corporatione ad hoc authorizata, et delegata, ab Pa-

Civili, et Ecclesiastica. Et licet Episcopis de jure licet vigilare, ut sustineantur puræ sanæ doctrinæ tam fidei quam morum; de quibus Apostolus previdit oppositionem; in Hispania præter eos, erat commissa specialis vigilantia Tribunali Inquisitionis. Ad hanc autoritatem delegationem exercendam, Tribunal stricte observabat, et vigilabat, et zelabatur, tam intromissionem librorum anticatholicorum, quam extensionem doctrinarum hereticarum, rebellium, et corruptarum. Ideoque omnia opera, omnes libri, et quilibet tractatus, ut curreret in Natione, indigebant previa revisione, et licentia Tribunalis, Si talia, recta in fide et moribus, et regimine stabilito, inveniebantur scripta; Tribunal, imprimantur, dicebat: si vero aliqua habebant contra predicta, ab eis expurgabantur; hoc est; debebantur ex eorum paginis, ante quam imprimerentur; vel si justum videbatur, prohibebantur omnino. Opera extranea intromissa, ad primam notitiam Tribunalis examinabantur, et non circulabant usque dum illud, revisionem finiebat, si circulatione digna inveniebantur; si vero non, prohibebatur eorum circulatio, et fidelibus publice indictabatur eas legere, sub poena excommunicationis ipso facto incurrendæ; et judico, reservatæ Tribunali. Hoc delictum erat primi capientis; qui ad delationem delinquentium exhortabatur. Hæc examinatio; vel hoc examen operum exercebat Tribunal median-tibus doctoribus, et sapientibus, vel sui corporationis, qui vocabantur Qualificatores (Calificadores), vel extra suam corporationem, ut placebat, et quibus Corporatio committebat hoc munus. Isti doctores examinatis operibus, suam opinionem circa ea Tribunali presentabant, et Tribunal damnationis, vel absolutionis sententiam pronuntiabat. Non omnia opera, vel scripta, vel impresa erant prohibita eodem modo, et propter eandem transgressionem: ideo quæ species erroris, vel censuræ erant expressé qualificatæ. Alia notabantur, ut hæretica tali hæresi; alia, ut scandalosa, alia, ut piarum aurium offensiva, alia, ut blasphema, alia, ut erronea, alia, ut revolutionaria, alia, ut anti-Canonica, &c. Tribunal, ut suum munus perfecte imple-ret, et fideles a precipitiis retraheret, ut decet Pastoribus ovilis Christi, non mercenariis: quibus non solum competit pastum salutarem ovibus præbere, sed etiam malum demonstrare; et præcipitia signare,

maxime si sint floribus, et herbis pulchris, et alicientibus gustum cooperta; et etiam, ut fideles ignorantia non laborarent circa venenosa paschata; singulis annis in eorum initio imprimebat, et circulabat longam nominam (à list) designantem nominatim quodlibet opus, librum, tractatum, et etiam paginam, vel paginas, in quibus doctrina damnata continebatur, simul cum nota illis correspondente, et causante damnationem, vel prohibitionem eorum. Hæc nomina distribuebatur omnibus, et singulis Ecclesiis, etiam Cappellis; sicut, et omnibus stabilimentis publicis Ecclesiasticis; et collocabatur in loco publico; communiter, fixa erat in janua interiori Ecclesiarum (chancel) vel in sacristia. In hac nomina Tribunal sic se exprimebat: tale opus, vel tomus 3. &c. talis authoris, prohibetur, vel ut all, vel caput, vel linea, vel lineæ tales, ut hereticæ, vel ut scandalosæ, &c. et ut inclusæ, vel contensæ in capite 2. vel 5. (vel articulo) Indicis Expurgatorii. Clare ergo infertur, quod Index expurgatorium, nihil aliud est, quam Collectio, Abreviatio, Compendium, doctrinarum Ecclesiæ in fide, et moribus, Indicis modo dispositum, ad facilitatem, juxta quod, visis opinionibus qualificatorum, Tribunal illas confrontandæ, vel conferendæ invicem, declarabat tale opus vel liber conformis non erat doctrinæ Catholicæ tali, vel tali, sive in dogmate, sive in moralibus. Index Expurgatorium erat, vel est regula juxta quam examinabantur opera, si conformia, vel non conformia Catholicæ fidei; si conformia vel non conformia sanctitati morum quam Catholica Ecclesia inspirat suis membris. Consequenter, examinare opera, expurgare ea, et qualificare quid expurgetur, est exercitium principalis prerogativæ Ecclesiæ Catholicæ, in fide Christi conservanda, ut ab eo, et ejus Apostolis fuit promulgata, et de sæculo in sæculum nobis transmissa interrupte et incorrupte. Hæc prerogativa exercetur in Regnis Catholicis ab Ecclesia sustentata brachio potestatis civilis; quæ ut membrum Ecclesiæ destinatum ad subditos dirigendos in salutem æternam, primum, imo unicum negotium ad quod gladium jurisdictionis in manu portant; coacta est ad agendum concorditer cum sua Matre, ut solus Deus, et ejus unigenitus Jesus Christus colantur cultu divinitus signato secundum voluntatem divinam in Religione sancta, et immaculata, Hoc, Ecclesia exercet autoritate divina: et exercet

per suos Ministros, quibus dictum fuit : Attendite vobis et universo gregi : vigilate supra eam : dirigite in viam pacis : et hoc facite specialiter, cum veniat tempus, cum sana doctrina non sustineatur : et Magistri experti verbo, opere, et scripto oves corrumpere intendant. Sufficiant dicta : alius forte plus elucidabit hoc : ego feci, quid potui. Nunc videri potest, si comparatio, quæ dat motivum huic explicationi, valet aliquid in publico, et publico. Oh Protestantes ! Securis ad-radice[m] arboris posita est : vos ipsi scindetis eam.

Remaneo vester socius, M. G.

MARIANO GIL DE FEJADA.

I, Union Cottage, Bradmore Place, Hammersmith.

[We should thank our correspondent, if he would be so good as to translate his communications. His peculiar Latinity and our want of leisure render it to us a difficult task.—EDBS.]

Y. ON THE DAYS OF THE CREATION.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Allow me to offer a conjecture to your correspondent Macedonius.

In the Copernican System, I suppose the earth, in the moment of its creation, began to revolve on its axis in twenty-four hours. I suppose Moses intended the words "Light" and "Darkness" to be understood in the sense, which those, for whom he wrote, attached to them ; and that "Light" was, at its creation, what it has been ever since, namely, the effect produced, upon bodies exposed to them, by rays issuing in straight diverging lines from one point or focus ; and that "Darkness" was, as it is, the absence of this effect from all places to which those rays were hindered from penetrating by the interposition of opaque bodies. By the earth's revolution, all its parts would, in twenty-four hours, become successively exposed to, and hidden from, this point or focus, as they are now exposed to, or hidden from, the sun. We may thus account for every circumstance, and conclude, that the six days of the creation were six days of twenty-four hours each comprising "night and day, morning and evening." Those who still hold that the earth does not revolve on its axis, can as easily make this point or focus travel round the earth in twenty-four hours, as they make

the sun perform the same journey in the same space of time. I will add, that in the history of the creation, the immediate relations, which the things created have with us and the earth we inhabit, are alone mentioned. Nothing is written to satisfy scientific curiosity. I am. &c.

Y.

POETRY

**Lines on the Lamented Death of the Right
Honourable Lady Stafford.**

*Pallida mors equa pulsat pede pauperum tabernos
Regumque turres.*

Horat—Lib I. 4.

Weep ye lone villagers, nor cease to mourn,
Those tears attest the feelings of the heart ;
Those unfeign'd grateful prayers ere this are flown,
To heaven's high throne, and bear an equal part
'Mid the celestial choirs whose censers glow,
With prayers of saints for mortals yet below.

And who is she whom death hath snatch'd away ?
For whom all orphan doth the hamlet seem ?
Why all those tears ?—the prayerless also pray !
Both young and old go forth without a gleam
Of comfort on their brows.—Are seen afar
The waving plumes of death's triumphal car !

The aged tottering on his crutch or stick ;
The Youth no longer young, but sage appear ;
Now quit their couch the long infirm or sick
On this sad day, the saddest of the year :—
In grief o'erwhelmed, their prayers to heaven ascend
Though we have lost,—may ~~he~~ receive our friend !

Who is she, didst thou ask, for whom such grief
Pervades each breast in Cossey, late so blest ?—
Go,—ask the wanderer seeking for relief,
The orphan child,—or widows' grateful breast,—
Go, ask the sick, or those to health restored,
Who was it cheer'd,—supplied,—their frugal board ?

"She smoothed my pillow,"—thus does one exclaim
 "My lips she moisten'd with her own right hand!—
 "Choice dainties culled to sooth my languid pain,
 "Or, like some angel at my couch would stand!—
 "Alas! no more that stately form is seen
 "Moving in graceful splendour as a queen!"

With faltering accents, thus will they reply,
 "She *was* but yesterday,—and lo! to-day
 "She's summoned to the realms beyond the sky!—
 "Her soul hath left its frail and earthly clay!
 We, insects of a day, are left behind
 SHE journeys on, to regions unconfined!

Yes, thus is STARFORDS' honoured lady gone
 Her *place* is vacant, she hath passed away!—
 Her *seat* forsaken, which was long a throne;
 So much to her, the learn'd did deference pay,
 A thousand sighs confirm the words I pen—
 "We ne'er shall look upon her like again!"

T. J. R.

Cossey, Nov. 29, 1832.

MONTHLY INTELLIGENCE

FOREIGN.

We take the liberty of extracting from the Directory a translation of the Encyclical Letter of his Holiness. Most of our readers will have already seen it: but still we have thought it right to give it a place in the Magazine for future reference—

Encyclical Letter of our most holy Father POPE GREGORY, by Divine Providence the sixteenth of the name, addressed to all Patriarchs, Primates, Archbishops and Bishops.

POPE GREGORY XVI.

VENERABLE BRETHREN,
 Health and Apostolical Benediction.

We doubt not but you are surprised at not yet having received from us, since the government of the Universal Church was committed to Our Humility, a Letter, in accordance with primitive usage, and with Our affection towards you. It was indeed Our most earnest desire, without delay, to lay open Our hearts to you, and in communicating Our own sentiments, to address you in language suitable to the command which We have re-

ceived in the person of Saint Peter, to confirm Our brethren.*— But you were not ignorant of the gathering calamities and anxieties which burst upon Us in the very first moments of Our pontificate, when had not the right hand of God supported Us, you must ere now have lamented Our having fallen a victim to the dark conspiracy of impious men. But Our mind shrinks from the memory of troubles, whose sad recital would be only re-opening the sources of sorrow; and We rather bless the God of all consolation, who in subduing the rebels hath shielded Us from impending danger; and who, in stilling the tempest, hath granted a pause to our apprehensions. Hereupon We resolved to delay no longer to communicate Our advice to you for curing the bruises of Israel: but again the fulfilment of Our desires ~~was~~ impeded, by the weight of care imposed on Us in the reinstatement of public order.

Meanwhile, another cause for Our silence arose, from the insolence of faction, which laboured again to raise the standard of rebellion. Finding that long endurance and mildness, instead of softening, appeared rather to foment the spirit of licentiousness, We were at last, with extreme sorrow of heart, compelled to raise the scourge entrusted to Us by the Almighty, for subduing the obsti-

nacy of men.* Hence you will easily conclude that Our anxieties have been every day multiplied.

But having at length taken possession of Our See in the Lateran Basilic, according to the custom and institution of our predecessors, We turn to you without delay, Venerable brethren, and in testimony of Our feelings towards you, We select for the date of our letter this most joyful day on which We celebrate the solemn festival of the Most Blessed Virgin's triumphant Assumption into Heaven, that She who has been through every great calamity Our Patroness and Protectress, may watch over Us, writing to you, and lead Our mind by Her heavenly influence to those counsels which may prove most salutary to Christ's flock.

In sorrow, and with a mind broken with grief, We address you—you, whom We know from your devotedness to religion, to have suffered proportional anxiety of mind in witnessing the depravity of the times with which religion has now to struggle. For We may truly say, this is the hour and power of darkness to sift as wheat the sons of election.† Truly "hath the earth mourned and faded awayinfected by the inhabitants thereof; because they have transgressed" the laws, they have changed the ordinance, they have broken the everlasting covenant."‡

* 1 Cor. iv. 21,

* Luke xxii. 32.

† Luke xxii. 53. ‡ Is. xxiv. 4, 5.

We speak, Venerable Brethren, of what your own eyes have witnessed, and over which our tears flow in common. Wickedness is restless, science grown insolent, licentiousness unrestrained. The holiness of things sacred is despised; and the majesty of the divine worship, at once so efficacious and so necessary, is called in question, is vilified, is mocked at by evil men. Hence the perversion of sound doctrine, and hence the effrontery with which errors of every kind are disseminated. The law of the sanctuary, its rights, its customs, whatever is most holy in discipline, is attacked by the tongues of them that speak iniquity. Our Roman See of St. Peter, on which Christ laid the foundation of His Church, is assailed on all sides; and the bonds of unity are every day weakened, and breaking asunder. The divine authority of the Church is opposed; robbed of her rights, She is laid prostrate to satisfy human expediency, and iniquity exposes her a degraded slave to the hatred of the nations. The obedience due to Bishops is infringed, and their rights are trodden under foot. The schools and the universities echo monstrous novelties, which no longer content themselves with undermining the foundation of the Catholic faith, but quitting their lurking holes, rush openly to horrid and impious war with it.—The youth corrupted by the doctrines and examples of their teachers, have inflicted a deep wound

upon Religion, and have introduced a most gloomy perversion of manners. Hence it is that men flinging away the restraints of our Holy religion, which can alone keep together the elements of kingdoms, and impart strength and stability to government, have brought us to witness the destruction of public order, the downfall of States, and the overthrow of all legitimate power. These accumulated miseries owe their origin principally however to the activity of certain societies, in which is collected, as in one common receptacle, whatever heresy, or the most impious sects, offer of crime, of sacrilege, and of blasphemy.

These things, Venerable Brethren, and many others, some perhaps more distressing, which it were long to enumerate, must still, as you well know, embitter and prolong Our grief, seated as We are in the Chair of the Prince of the Apostles, where the zeal for the whole of Our Father's House must consume Us more than others. But aware at the same time that We have been placed here not only to deplore, but also to crush the evils to the utmost of Our power, We turn to your fidelity for aid, and We appeal to your solicitude for the salvation of the Catholic flock, Venerable Brethren, because your tried virtue and religion, exemplary prudence, and unremitting zeal, give Us courage, and shed a sweet consolation over Our minds, afflicted as they are in

this season of trial. For it belongs to Us to give the alarm, and to leave no means untried which may prevent the boar of the forest from trampling down the vineyard, or the wolf from taking the lives of the flocks. Ours is the task to drive the sheep into healthful pastures which preclude all suspicion of danger. But God forbid, Dearest Brethren, God forbid that while so many evils press, while so many dangers threaten, pastors should be wanting to their duty, and that fear-stricken, they should fly from their flocks, or slumber in idle and inactive forgetfulness of them. In union of spirit then, let us be true to our common cause, or rather to the cause of God; and let us unite our vigilance and exertions against the common enemy, for the salvation of the whole people.

Now you will best correspond with these sentiments, if in compliance with the nature of your situation, you "attend unto yourselves and to doctrine;" ever bearing in mind, "that the Universal Church suffers from every novelty,"* as well as the admonition of the Pope St. Agatho, "that from what has been regularly defined, nothing can be taken away, no innovation introduced there, no addition made; but that it must be preserved untouched both as to words and meaning."† This will preserve

unshaken, that unity which belongs to the Chair of St. Peter as its foundation, so that there, where the rights of all the Churches by an admirable union have this origin, "may be a wall of protection, a port in which no wave ever breaks, and a treasury of inexhaustible resources."* To humble, therefore, the audacity of those who would encroach upon the rights of Our Holy See, or who would destroy its junction with the Churches, to which those Churches owe their support and their vigour, inculcate in her regard the most zealous fidelity, and most sincere veneration, proclaiming with St. Cyprian, "that he falsely imagines himself to be in the Church, who deserts the Chair of Peter, upon which the Church is founded."†

To this point, therefore, your labours must tend, and your vigilance must be unceasingly directed to preserve the deposit of faith, amidst the wide-spreading conspiracy formed for the impious purpose of tearing it from you to destroy it. Let all remember that the principles of sound doctrine, with which the people are to be imbued, must emanate from, and that the rule and the administration of the universal Church belongs to, the Roman Pontiff, to whom was delivered "the full power of feeding, ruling, and governing the Universal Church, by Christ our Lord," as the Fathers of the Coun

* St. Celest. P. Epistle xxi. to the Bishops of Gaul.

† St. Agatho P. Epistle to the Emp. apud Labb. Tom. ii. page 235.

* St. Innocent, P. Epis. ii. apud Constat.

† St. Cyp. On the Unity of the Church.

cil of Florence have unequivocally declared.* It is the duty of all Bishops then to adhere most faithfully to the Chair of St. Peter, to preserve their deposit holily and religiously, and to feed God's flock entrusted to them. Priests too, it behoveth to be subject to their Bishops, whom St. Jerome admonishes them, "to regard as the parents of their souls;"† and let them never forget, that the earliest canons forbid them to exercise any function of their ministry, or to enter on the task of teaching or of preaching, "without the sanction of the Bishop to whose care the people are entrusted, and from whom the account of their souls will be required."§ Be it therefore held as a certain truth, that all those who attempt anything in opposition to the order thus marked out, become thereby, as far as their power permits them, refractory members of the Church.

It would moreover be a crime, and entirely at variance with that deep veneration with which the laws of the Church should be received, to censure in the wild spirit of criticism, discipline sanctioned by her, whether as regards the administration of things sacred, the rules of morality, the rights of the Church, or of her ministers, or to cavil at its clashing with the prin-

ciples of natural law, or to pronounce it lame and imperfect, and subject to the civil tribunal.

Again, as it is evident that the Church, to use the words of the Council of Trent, "was instructed by Christ Jesus, and by his Apostles, and that the Holy Ghost suggests to her every truth to be taught,"* it is no less absurd than injurious to her, that anything by way of "Restoration," or "Regeneration," should be forced upon her as necessary for her soundness or increase, as if she could be thought obnoxious to decay, or to obscurities, or to any other such inconveniencies. By such contrivances the innovators hope "to mould the foundations of a modern "human institution," and thus would be at length realized, what St. Cyprian so strongly declaimed against, the conversion of an essentially divine "into a mere human Church."† Let the projectors of such a scheme then remember, on the testimony of St. Leo, "that the dispensing with the canons hath been committed to the Roman Pontiff only, and not in any private individual, but in him only resides the power of making decrees touching the ordinances of the Fathers:" and also as St. Gelasius writes, "to balance the decrees of the Canons, and to determine the precepts of their predecessors, so as to direct, after careful considera-

* Council of Flor. Sess. xxv. In definit apud Labb. Tom. xviii. Col. 528, edit. Ven.

† St. Jerome, Epis. ii. to Nepotian, i. 24.

§ From Can. Ap. xxxviii. apud Labb. To. i. page 38, Edit. Mansi.

* Council of Trent Sess. xiii. de Eucharist in proem.

† St. Cyprian, Ep. lii. Edit. Baluz.

tion, what relaxations the circumstances of the times require for the good of particular churches."*

And here We wish to see your constancy ever watchful to defend religion against that most foul conspiracy against the celibacy of the Clergy, which as you know is daily extending its influence, and in which the ranks of the impious philosophers of the day are swelled by the accession of some even of the ecclesiastical order, who, forgetful of their character and of their duty, and yielding to the allurements of passion, have been carried by their licentiousness so far as in some places publicly to solicit the intervention of their princes, and even to repeat their solicitations with them in order to abrogate this most holy branch of discipline. But why detain you with the recital of attempts so revolting? Having confidence in your piety, to you We commit the defence of a law of so much moment, against which the darts of the lascivious are directed from every quarter. Preserve the building entire; and in its protection and defence, neglect none of those resources, which the sacred Canons have in reserve for you.

Then on the subject of honorable marriage, which St. Paul hath pronounced "a great Sacrament in Christ and in the Church,"† our common cares are required to correct errors repugnant to its sancti-

* St. Gelasius P. in his Ep. to the Bp. of Lucania.

† Ephes. v. 32.

ty and to its indissoluble tie, and to put down all attempts at innovation. Your attention had been directed to this subject in the letter addressed to you by Our predecessor of happy memory, Pius VIII.; but the noxious evil is still increasing. The people must therefore be carefully instructed, that matrimony once lawfully engaged in, can never be dissolved: that God hath decreed that the society formed by those, who have once been united in wedlock, should continue during the whole of their lives: and that the tie of union can only be dissolved by death. Mindful at the same time that it holds a place among things sacred, and is consequently subject to the Church, let the people have always before their eyes the laws framed by the Church respecting it, and let them comply with them religiously and exactly; for it is on that depends the validity, the stability, and the just union of marriage. Let them beware of offending in any way against the sacred Canons, and the decrees of Councils, properly impressed with the conviction, that no happy issue can result from marriages contracted in defiance of Church discipline; or when neglecting to invoke the previous blessing of Heaven, and without one thought given to the obligation incurred, or to the mystery signified, the contracting parties place their only end in the unbridled indulgence of appetite.

But let us turn to another most prolific cause of those evils, which

We deplore as at present afflicting the Church. We allude to the principle of "Indifference"—that depraved principle, which, by the contrivances of wicked men has become very prevalent: maintaining eternal salvation to be equally attainable in whatever profession of faith, provided the natural dictates of morality be therein observed. But in a matter so clear and evident you will easily extirpate this most pernicious error from among the people committed to your charge. Let them tremble at the admonition of the Apostle:—"One God, one faith, one baptism"*—who pretend that every religion conducts, to the haven of beatitude, and let them reflect from the language of the Redeemer, that "not being with Christ, they are against Christ; that not gathering with him, they are unhappily scattering;"† and that consequently they will "without doubt perish eternally, unless they hold fast the Catholic faith, and preserve it whole and inviolate."‡ Let them hearken to the voice of St. Jerome, who, when the Church was torn into three parts by schism, relates that he, firm to his purpose, said to those who attempted to draw him over to their party: "I hold fellowship with them that cling to the Chair of Peter."§ For vainly would such a one flatter his conscience with his regeneration in water. To him St. Augustine addresses himself: "The twig lopped

from the vine, retains its shape, but what will its shape avail it, when separated from the life-giving root?"*

From this polluted fountain of "Indifference," flows that absurd and erroneous doctrine, or rather raving, in favour and defence of "liberty of conscience;" for which most pestilential error, the course is opened by that entire and wild liberty of opinion, which is everywhere attempting the overthrow of religious and civil institutions; and which the unblushing impudence of some has held forth as an advantage to religion. "But what," exclaimed St. Augustine, "what worse death to the soul than freedom in error?"† For only destroy those fences, which keep men within the paths of truth, leave them to the headlong sway of their natural evil propensities, and the "bottomless pit" at once yawns before you, from which St. John saw the smoke arise, which darkened the sun, and which shed its locusts over the face of the earth.§ For hence arise these revolutions in the minds of men: hence this aggravated corruption of youth; hence this contempt among the people of sacred things, and of the most holy institutions and laws; hence, in one word, that pest of all others, most to be dreaded in a state, unbridled liberty of opinion, licentiousness of speech, and a lust of novelty, which, according to the

* Ephes. iv. 5. † Luke xi. 23.
‡ Athanasian Creed. § S. Hier. Ep. 58.

* S. Aug. In Psal. cont. part. Donat.

† S. Aug. Ep. 166. § Apocal. 9. 3.

experience of all ages, portend the downfall of the most powerful and flourishing empires.

Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote. We shudder, Venerable Brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon Us in the shape of numberless volumes and pamphlets, small in size, but big with evils, which stalk forth in every direction, breathing a malediction which we deplore over the face of the earth. Yet are there not wanting, alas! those who carry their effrontery so far, as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favour of religion and truth. But is it not a crime then, never sufficiently to be reprobated, to commit deliberate and greater evil, merely with the hope of seeing some good arise out of it?—Or is that man in his senses, who entrusts poison to every hand, exposes it at every mart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?

Far other hath been the discipline of the Church, in extirpating

this pest of bad books, even as far back as the times of the Apostles, who we read committed a great number of books publicly to the flames.* It is enough to read the laws passed in the fifth Council of Lateran on this subject and the constitution afterwards promulgated by Our predecessor of happy memory, Leo X.; “that what was wholesomely invented for the increase of faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ’s faithful.”† The subject engaged the closest attention of the Fathers of the Council of Trent, and as a remedy to so great an evil, they passed that most salutary decree for forming an index of the works in which depraved doctrine was contained.§ “No means must be here omitted,” says Clement XIII. Our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books,—“no means must be here omitted, as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed, than by the flames which consume the depraved elements of the evil.”** From

* Acts xix.

† *Act. Conc. Lateran V. sess. 10. ubi referitur Const. Leonis X.*

§ *Con. Trid. sess. 18. 25.*

** *Lett Clem. xiii. Christianæ, 25 Nov. 1766.*

the anxious vigilance then of the Holy Apostolic See, through every age, in condemning and in removing from men's hands suspected and profane books, becomes more than evident, the falsity, the rashness, and the injury offered to the Apostolic See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some condemning this censure of books as a needless burden, rejecting it as intolerable, or with infamous effrontery proclaiming it to be irreconcilable with the rights of men, or denying in fine the right of exercising such a power, or the existence of it in the Church.

Having moreover heard that doctrines are now circulated in writings among the common people, subversive of the fidelity and the submission due to princes, and that in consequence the flame of sedition is every where kindling; all care must be employed to prevent the people being seduced from the path of duty. Be the admonition of the Apostle known to all, that "there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation."* Wherefore both divine and human laws cry out against those who by the basest machinations of treason and rebellion, strive to dissolve the bonds of allegiance

to princes, and to drive them from their states.

It was to preserve their character undefiled with this foul blot, that the Christians of old, under the rage of persecution, continued to deserve the praise of the Emperors and of the Empire, not merely by the fidelity, exactness, and promptitude with which they discharged every office imposed upon them not at variance with their religion, but more particularly by their constancy in the field, and the readiness with which they shed their blood in the common cause. "The christian soldier," says St. Augustine, "fought under the banner of the Pagan Emperor; but when the cause of Christ came on, he acknowledged no other than his celestial Master. He separated the character of his eternal from that of his temporal Lord; but to please the former, he became the obedient subject of the latter."* — It was with eyes steadily fixed on this distinction, that Mauritius, the dauntless martyr, and the Theban legion's captain, found a ready answer to the Emperor, as recorded by St. Eucherius. "We are your soldiers O Emperor, but we are bold to confess, that we are at the same time servants of God...., And now not the last hope of life moves us to rebel. With arms in our hands we remain defenceless, for we choose rather to die than to shed blood."† But to set in its

* Rom. xiii 1. 2.

* *S Aug. In Psal 124. n 7.*

† *S Eucher. Apud. Ruinart.*

true light the fidelity of the first Christians to their princes, we should remember with Tertullian, that at that time "the Christians were neither wanting in numbers, nor in resources to resist their persecutors. We are but of yesterday," he exclaims, "yet do we fill every place around you; your cities and your islands; your fortresses and your municipal towns; your councils, your very camps; your tribunes and the palace, the senate and the forum. To what warlike achievements should we not be adequate, and prepared for, even against forces more numerous than ourselves? We, who so little fear death, if our religion did not require us rather to suffer than to inflict death. If numerous as we are, we had retired from you in some distant corner of the earth, the desertion of so many citizens of every class, would have branded the character of your government with infamy; and would itself have been your punishment. Then would you have stood aghast at the solitude extending before you..... You would have asked for your own subjects. The number of your enemies would then have exceeded that of the citizens left behind; but as it is, those enemies shew meanly before the multitude of Christians."*

These illustrious examples of unshaken subjection to Rulers necessarily flowing from the ever holy precepts of the Christian Religion,

* Tertul in Apologet Cap. 37.

loudly condemn the insolence and impiety of those who, maddening in the free unbridled passion of untamed liberty, leave no stone unturned to break down and destroy the constitution of states, and under the appearance of liberty to bring slavery on the people.— This was the object of the impious ravings and schemes of the Waldenses, of the Beguadians, of the Wickliffites, and of the other children of Belial, the refuse of human nature and its stain, who were so often and so justly anathematized by the Apostolic See. Nor had they any other object than to triumph with Luther in the boast "that they were independent of every one;" and to attain this the more easily and readily, they fearlessly waded through every crime.

Nor can we augur more consoling consequences to religion and to governments, from the zeal of some to separate the Church from the State, and to burst the bond, which unites the priesthood to the Empire. For it is clear, that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both.

But in addition to the other bitter causes of Our solicitude, and of that weight of sorrow which oppresses Us in the midst of so much confusion, come certain associations, and political assemblies, in which, as if a league were struck with the followers of every false religion and form of worship, un-

der a pretended zeal for piety, but in reality urged by the desire of change, and of promoting sedition, liberty of every kind is maintained, revolutions in the state and in religion are fomented, and the sanctity of all authority is torn in pieces.

With a heavy heart, but with confidence in Him who commands the winds, and brings tranquillity. We have written on these subjects to you, Venerable Brethren, that putting on the buckler of faith, you may be encouraged to go forth and fight the battles of the Lord. You above all others it behoveth to stand as a wall against every height exalting itself against the knowledge of God. Unsheath then the sword of the Spirit, which is the word of God, and let those who hunger after justice, receive bread from your hands. Called to be labourers in the vineyard of the Lord, confine yourselves to this, labour at this, that every root of bitterness may be torn up in the field entrusted to your care, and that every noxious weed being destroyed, a joyful harvest of virtues may flourish. Embrace with paternal tenderness those in particular who have devoted their minds to sacred studies and to philosophical enquiries. Exhort them and warn them, however, against an imprudent reliance on the unassisted powers of their own minds, which might seduce them from the pathway of truth into the high road of impiety. Bid them remember that "God is the guide of wisdom, and

the director of the wise,"* and that without God it is impossible to understand the nature of God, who teaches men by his word to know God!† He is a proud, or rather a foolish man, who weighs in a human balance the mysteries of faith, which surpass all understanding, or who confides in the deductions of his own intellect, which subject to the common fatality of human nature, is necessarily weak and infirm.

May this our zeal for the welfare of religious and public order, acquire aid and authority from the princes, Our dearest sons in Christ, who, let them reflect, have received their power not merely for their temporal rule, but chiefly for the protection of the Church. Let them carefully observe, that whatever is done for the good of the Church, necessarily benefits their government, and confirms the peace of their states. Let them be persuaded that the cause of the Faith interests them more nearly than that of their Kingdom; and let them weigh the vast importance to themselves, (We speak with St. Leo, the Sovereign Pontiff,) "that the crown of faith should be added to the diadem which they have received from the hand of God." Placed over their subjects as parents and as guardians, they will ensure for them a true, constant, rich repose and tranquillity, if they make it their first care to protect religion and piety towards God, who has

* Wisd. vii. 15.

† S. Iren. 14. 10.

written on his thigh, "King of Kings, and Lord of Lords."

But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea the entire ground of our hope.* May She exert her patronage to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also implore, in humble prayer, from Peter the Prince of the Apostles, and from his fellow Apostle Paul, that you may all stand as a wall to prevent any other foundation than what hath been laid : and supported by this cheering hope, We have confidence that the Author and Finisher of faith, Jesus Christ, will at last console us all in the "tribulations which have found us exceedingly." To you, Venerable Brethren, and to the flocks committed to your care, We most lovingly impart, as auspicious of celestial help, the Apostolic Benediction.

Dated at Rome, from S. Mary Major's, August 15th. the festival of the Assumption of the same Blessed Virgin Mary, the year of our Lord 1832, of our Pontificate the Second.

PAPAL STATES.

The rebels and traitors in these States still derive encouragement from the French and English ministry. A band of these conspirators

* S. Bern. Serm. de Nat. B. M. V. 7.

has lately been detected at Rome, and their correspondence has fallen into the hands of the Pope's ministers. These miscreants aim at nothing less than forming Central Italy into a republic ; and, as one of the means of carrying their plot into execution, have formed themselves into bands, to employ assassination, when necessary to forward their object, or to remove obstacles. Such are the protégés of Mr. Seymour !

The Rev. Dr. Wiseman left London for Rome, on the 2nd ult.

MARCH IN INDIA.

As a little variety, our readers will perhaps be pleased with the following extract from a letter describing a late march in Hindostan ; particularly when we inform them that the writer is a Catholic officer of an ancient and very respectable family in England.

"After much trouble and annoyance in preparing for our long trip, we commenced our March on the 21st of November. (1831) We generally commenced our daily march at four or half-past four in the morning ; its extent varied from ten to fifteen miles. When we had not the advantage of moonlight, we found our way along in the dark till past six, when it was day-light. I always rode a-head of the regiment, and started generally a quarter of an hour before the corps. My business was to superintend the marking out the encampment and pitching the tents, and to meet the colonel to point it

out to him as he arrived with the regiment. I had also to see after the supplies for the men, and seek for carriage for them when required; and this was a daily source of annoyance, as we had set out with a wretched turn out of Hackeries, or two bullock carts of the country. As we were in Bengal, no camels could be had, and the carriage bullocks were so small, that we were forced to have wheel carriage, the very worst to march with, being so liable to break down over the dreadful roads generally found throughout India. The one we travelled beggars all description.

Our servants always went on over night to prepare breakfast by the time of our arrival at our ground. Sometimes the men did not reach the camp till past ten o'clock; but it was generally nine or a little after. Of course at this season of the year it was cold, and the sun even at nine o'clock was pleasant; and even at times we were glad to go into the sunshine during the day, as the tents were too cold. Latterly one might have remained out all day with impunity, as we got into a high latitude. In fact it was so cold, that we commenced our march at half-past five, or near six. From Midnapoor we went North, and got upon what is called the New Road, running direct from Calcutta to Benares, at Bissunpoor, on the fourth day. The road lies through belts of jungle and low ground where patches of rice are here and there cleared

away for it, by the poor, miserable peasants residing in the few huts and small villages by the way. Bissunpoor is a large, mud built town, and was formerly famous for its silk cloths. It is now a wretched place and nothing about it worthy of note. The road has only been made within a few years for the numerous pilgrims going to the famous Juggernath temple below Cuttack, from the upper provinces. We daily met members of these poor deluded people, on their way thither, with merely the clothes on their backs, and two small water-pots slung by a pole across their shoulders, containing the sacred water of the Ganges, as an offering to their great Lord of the Earth. These poor wretches suffer most on their return, being destitute of every thing, and hundreds of miles from their homes.—At each stage along the New Road, there are small travellers' *bungalows*, or houses; which are kept up with servants attached to them, for the use of those who may be travelling by *dak*, that is, by palanquin with relays of bearers at each stage, or any others who may choose to make use of them. I believe it was the Marquis of Hastings, who had also large *serais*, or buildings to accommodate the pilgrims and others going up and down this road, built at each stage and kept up; but these are now allowed to fall to decay. The native travellers found these walled places a great protection against the rogues who

are always ready to plunder a weary traveller who falls asleep after his journey. They must carry a little money for food, and to pay the government tax at the temple. There are mile stones all along this new road, which we found a great comfort. Bissunpoor is 81 miles from Calcutta, and at 100, we came to a pretty little civil station called Bancoora. This was our first halt; and hitherto we had found the road passable, and from Bissunpoor the whole country appeared under cultivation, but only for rice, as it is very low, and in the rainy season the road is nearly impassable, being on a level with the fields. Bancoora is surrounded at a little distance by jungle, and is situated on a rising ground, with its public offices, jail and civilian's houses, a moderate sized town, looking very pretty as we entered it.

We now soon came to most wretched roads, and wild, dreary, jungly country, all the way to the next station, Hazareebagh, 137 miles further on. The roads over an undulating country were intersected by ravines ten feet deep, and as many wide; and up and down the ascents and descents nothing was seen but pointed rocks and hollows, with scarcely a vestige of earth upon them. Such is our grand military road from the lower to the upper provinces! Some parts of the road were pretty through the hills; but it was all forest, wild and jungly. At the

several halting places, there were several small villages, and partial cultivation of rice and sugar cane, with small patches of mustard, linseed and sesame, from which they express oils by a rude process, squeezing the seeds in a wooden mortar by the aid of a bullock. Hazareebagh is an open spot on a level plain free from wood and jungle, and being high, I should think it must be healthy. There is no town, but some bazaars, owing to its being a cantonment for a local regiment.

Soon after we left this place, the rain came down in torrents, and continued with us at intervals till near the end of our journey, much to our annoyance and discomfort; and it twice obliged us to halt. We were allowed only forty-nine days for the journey, it being forty-two marches, allowing six days for halts, and one for crossing the Ganges; but we performed it in exact time. On the fourth march from Hazareebagh, we descended from the hills into the plains, by the famous Dunghye pass, winding through the forest down two very steep descents of considerable length. A thick heavy fog hung over the forest as we came through it, and half its beauty was thus lost to us. It is famous for tigers; but we saw none. The whole way from Bancoora is dangerous on this account; and two poor camp followers in our train were carried away by tigers early one morning. People do not travel singly on this road on this ac-

count; and the Post-runners have flambeaux, and small drums to make a noise as they proceed at night. The scenery down this pass is said to be very grand; and I regret much that the fog prevented us from enjoying it. At the foot of this pass we quitted the New Road, and struck off to the North by a road going by way of Gyah to Dinapoor. Here the face of the country was changed; and in lieu of forest and barren soil, the whole was free from wood and jungle, and scarcely a spot left uncultivated, containing moreover numerous, populous villages. All the rivers we found fordable, and most of the hill—torrents dried up. On quitting the high road we lost the mile stones, though not the traveller's *Bungalows*, which continue as far as Dinapoor. The mile-stone at the foot of the pass was the 279th from Calcutta. Two days after we came to Gyah, a famous place of Hindoo pilgrimage, where a fine temple of granite is erected on the edge of the river flowing under it, on the spot where it was said that their god Vishnoo placed his foot, and thence called Bishenpud, or the foot of Vishnoo. I visited the temple in the old town; but was not permitted to go into the inner apartment, where the pilgrims perform their devotions. These appeared to consist of running round an octagonal basin of silver let into the ground, representing, I suppose, the footmark of their deity, and muttering prayers,

whilst an old Brahmin priest was scattering the sacred flowers and leaves into the basin, seated at one angle of it, and repeating aloud some prayers or incantations. There were two fine piazzas with cupolas over them in front of the temple, and large bells hung from the centre. The whole place was crowded with small temples, and numerous images of green stone, and pictures representing parts of their mythology. I was told that there were 1400 priests belonging to this town, who live by the folly of their deluded victims in the most abominable debauchery. The old town has nothing remarkable but the temple; and partakes more of a religious than a commercial character. The new town, separated from the old by the civil station and the public offices, was laid out by a European many years ago; it has very broad streets with fine shops and houses on each side, and is a place of great commerce. This is the civil station of Bahar, and appeared to be a quiet, pretty place. In four days more, after sixty miles we came to the civil station of Patna, Bankipoor, on the banks of the Ganges, leaving the city to the right four or five miles, though there are bazaars and houses all the way along the river to Patna. The only remarkable thing here was an immense *Gola*, or round granary, built in the year 1784, as a security against famine, a very severe one having occurred a year or two before. There are 140 steps to the

top, winding round it, and as many on the opposite side. I went to the top, and had an extensive view of the river and surrounding country. The city of Patna being so embosomed in trees, though close by, was not distinguishable.—Our next march lay through the station of Dinapoor; which is, like Berhampoor, a barrack square for European troops and officers' quarters. We passed through Dinapoor, and encamped three miles beyond it, at the place where we were to cross the river. This we did the next morning, it being Christmas day, and in the rain. We halted on the opposite bank to get our baggage over. The river at this season is full of sand-banks, and the current not so strong, as at the height of the rains. We were now in the most fertile district of India, and the whole way there was not a spot uncultivated, save the numerous mango groves. We passed through Chuprat the civil station of the district, but the road was outside of the town and station. We were deluged with rain here for three days, a most unusual thing at this season, when only a few showers are expected.—As we advanced to our final district, jungle and wild, uncultivated country shewed that we could expect not much better from the station, and so it proved. We reached this place, Goruckhpoor, on the 8th of January, and glad I was to have reached my journey's end, being sick of marching and tents. The last march was

for ten miles through a thick forest, which extends close to the cantonment on two sides. This place looks as if it had been recently cleared from jungle and wood; and I can fancy it something like the back settlements in the new world. It is very low, and in the rains must be swampy. It is sandy, and clouds of dust are raised by the slightest wind, and by men and animals going along the road. There is not a stone in the whole place. The soil however appears fertile, as the gardens in the cantonment seem to thrive with fruit trees and vegetables, which are good and abundant. I have seen all the society here, and have got into a house, but shall defer a description of both for another opportunity."

A letter lately received from the same intelligent officer, conveys the following information relative to Religion in India; it is dated from Goruckhpoor, April 28th, 1832.

"In India we hear nothing of controversial publications. All our Methodist missionaries are only anxious to retain their own places, by sending home to England and to Calcutta reports of a most exaggerated kind, of the good they work among the poor deluded Hindoos, and of the number of their conversions. We have a couple of Church missionaries here, and very well off they are. They have a nice little church, partly built by their Society, and partly by contributions from the government and residents of the

place. They have a very respectable school and parsonage houses; and a tract of waste land close to the place, on which they settle their native converts, for when a native renounces his faith, he is shut out from all intercourse with his family and connexions. They can have but few converts as yet, since only a very small portion of this land is cultivated, and the remainder contains a few trees and brushwood, here and there cleared away. One of these parsons appears to be a gentleman and a man of education, but I am told he is a poor preacher: the other looks like a mechanic. As there are a number of clerks in the civil offices, these with some of our officers, make up a tolerable congregation at their church."

UNITED STATES.

Extract of a letter from St. Rose, Washington County, Kentucky.

"The cholera has made great ravages in several parts of the United States. But this temporal calamity is to many the occasion of a great blessing. Good works are promoted, sinners return to their duty, and many Protestants are converted to the Catholic Religion. The clergy of every denomination, save our own, have been horror struck, and keep aloof from the infected and dying of this horrible pestilence. The Catholic bishops and clergy, and hospital nuns, called Daughters of Charity, have alone been firm and constant; with heroic charity, exposing their own

lives to alleviate the sufferings, and promote the spiritual welfare of the sick and dying. Among the victims of this generous and heroic charity is the Right Reverend Edward Fenwick, the pious bishop of Cincinnati, in Ohio, who died of cholera, after the illness of a few hours, on the 26th of September, at Wooster, in the Wayne County. Dr. Fenwick was a native of Maryland. He was brought up among the English Dominicans at Bornheim, and embraced the Order of Friars Preachers. He was for some time in the Dominican seminary at Carshalton, but in 1806 he went as missionary to Kentucky, and penetrated into Ohio, where no missionary had ever appeared. He was made Bishop of Cincinnati by Pope Pius VII. in 1821. Since this period his life has been one continued series of apostolic labour. The fruits of his sacred ministry are visible in the numbers of Catholics now spread over his extensive diocese, the missions, the schools, and convents which he has established to perpetuate the good work. The Rev. Mr. Richards, the able missionary and Vicar General of Detroit, is another victim of the cholera: and two of the Sisters of Charity. The example of Protestant America is a lesson to degraded and degenerate France, whose tyrannical and pettyfogging magistrates seek every opportunity of insulting religion. At Baltimore, Philadelphia, and New York, the magistrates implored of

the Bishops, the aid of the Sisters of Charity, to attend the cholera hospitals, during the prevalence of the disease. The promptness, the assiduity, the intelligence, and heroic intrepidity of these religious women are the subject of universal admiration and praise. Two of these devout ladies have, in the prime of life, fallen martyrs of their charity. Catholics, and Protestants of every denomination, vied with each other in their demonstrations of respect to the memory of the deceased. The mayor, the magistrates, and the public authorities, attended the funerals, and mingled their tears with those of the Catholics, as for a great public loss. The example of these heroic acts of self devotion for the benefit of others produce favourable opinions of the religion which inspires them.

HAMBURGH.

Some curious particulars have lately been discovered in a correspondence of the British Consul of this place. Marriages performed at Hamburgh by a minister of the Church of England are reputed null and void; while those, which are celebrated at the same place by an English Dissenting minister are valid. This appears a ridiculous anomaly, and excites the pious indignation of the Consul. But it ought to be considered, that this is only an instance of British law acting against itself. Nothing is more disgraceful than the state of English law respecting the marriages of English Catholics. It calls loudly

for speedy reform. Mr. O'Connel was preparing a Bill to be brought into Parliament with this view. We do not exactly know why it did not proceed; but we have heard some singular rumours.

FRANCE.

We have just received a packet of the *Ami de la Religion*. As this work, though stamped, is not suffered to pass through the Post Office, like other periodicals of the same character, we are indebted to casual opportunities for its arrival. Our last packet, containing the Nos. from Nov. 15 to Dec. 11, we received Dec. 24. Hence, we are unable to prepare for our readers any part of their contents, which, from a hasty glance, appear, as usual, full of interest. They confirm the intelligence, which we have uniformly received and communicated, of the hatred and persecution of Religion manifested by the champions of religious freedom, who are in power, and, on the other hand, of devotion to religion and order on the part of the French people. Oh! if virtue were as bold as vice, we should not be so frequently shocked by the triumphs of the latter.

We have been informed, that the *Ami de la Religion* was formerly transmitted through the British Post Office, and that the cessation of this facility commenced with the exposure, made in its uncompromising pages, of the abominable affair, in Portugal, of Mons. Bonhomme and the French government.

DOMESTIC.

LAITY'S DIRECTORY.—This very useful little Manual continues to improve every year. We have already borrowed from it our version of the encyclical letter of his Holiness. We have not by this detracted from the value of the book, inasmuch as it will be equally necessary for the purpose for which it is deservedly in such extensive circulation. With this conviction we propose to extract also the obituary and the enumeration of the Missions, the Bishops and Clergy of Great Britain, and of the Bishops of Ireland and of the colonies. The obituary we insert, and of the catalogue of missions, &c. we commence the insertion in our present No. We should feel much obliged to any of our Irish readers, who would favour us with a list of the priests in the several dioceses of Ireland, and of the religious institutions in that country. We prefix a biographical memoir of a distinguished member of the English Clergy.

BISHOP WITHAM,—Second Vicar Apostolic of the Northern District. This illustrious and pious prelate was born at Cliffe, the ancient family mansion, in Yorkshire. His father, George Witham, by his marriage with Catherine Wyvill, of Burton Constable, was blessed with seven sons; three of whom became distinguished ornaments and pillars of the persecuted and prostrate Catholic church of England; Edward being Bishop, Thomas, superior of the Eng-

lish Seminary, at Paris, and Robert, President of the English College at Douay. Their brother Anthony also performed his classical studies at Douay, and passed Master of Arts at Paris, where he received holy orders: but being afflicted with bad health he retired in 1712, to serve the convent of the Clares of Rouen. In a church constituted as the English mission is, where preferment is neither sought from patronage, nor granted by favour, but bestowed according to merit, there can hardly be a more decisive proof of great abilities and substantial worth, than the instance we are recording of the advancement of these brothers. The following notes are taken from authentic manuscripts, in our hands, and as they are too recent to have place in Dodd's History, and therefore little known, perhaps they may be acceptable to our readers.

GEORGE WITHAM was sent at an early age to Douay; with two elder brothers, John, and William, for education. In 1674, at the age of eighteen, he took the College oath, and became an Alumnus.—Having finished his classical and philosophical course, with great success, he was for some time employed in the college to teach the classics, and philosophy. Desirous of further improvement, he went to Paris, to study theology, and take his degrees in that faculty. He was gladly received by Dr. Betham, in the Seminary of St. Gregory.—After the usual residence and scho-

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lastic exercises, he received, with great honor, the doctor's cap, at the Sorbonne, on the 14th of August, 1688. He was then for four years professor of divinity at Douay; from which office he was called on the mission, by James Smith, Bishop of Calliopolis, and Vicar Apostolic of the Northern District, who made him his Vicar General. Dr. G. Witham resided at Newcastle. But before he had the charge of that congregation two years, he was, to the great regret of the Northern Catholics, appointed Agent to the English Bishops and Clergy at the Holy See.—During the seven years that he fulfilled the important, and honorable, but sometimes arduous office, of Agent, at Rome, his agency gave universal satisfaction at home; while his activity, prudence, and moderation, no less than his great learning and piety, recommended him to the esteem of Pope Clement XI. On the death of Dr. John Leyburn, Bishop of A drumetum, in 1703, Dr. Bonaventure Giffard was transferred from the Vicariate of the Midland, to that of the London District. His Holiness, *Motu proprio*, chose Dr. Geo. Witham, the Agent at Rome, to succeed Bishop Giffard in the charge of the Midland District. When Dr. Witham, whose tender conscience was alarmed, threw himself on his knees before the Pope, and earnestly implored his Holiness not to charge him with so great a burden, the Sovereign Pontiff replied, “your

case resembles my own: if it were just that you should decline the burden which Divine Providence has laid upon you, I in like manner should never have accepted the papacy.” He was ordained Bishop of Marcopolis at Montefiascone, on the 15th of April, 1703.

On his return from Rome he was received with great honor and affection both at the Seminary at Paris, and the College at Douay. From 1703 to 1716 he presided as Vicar Apostolic over the Midland District; and from that period to his death, over the Northern District. He displayed all the virtues of a primitive bishop, modest, unobtrusive, active, indefatigable; fearing no labours or privations in his zeal for the salvation of souls. His conversation was much admired; and as it often turned on controversial subjects, it became the instrument of many conversions.—In the episcopal visitation of Lancashire, where the Catholics had ever been more tenacious of the Catholic religion than in other parts of the kingdom, he laboured almost to death. Exposed to personal danger from the political jealousies of the time, and some times pursued by the intemperate fanaticism of men, who aimed at his destruction, he was received as an Apostle, and guarded with fidelity by the numerous Catholic gentry of that district, who were all desirous of screening him from danger in their houses, and receiving from him the comforts of his sacred ministry. Dur-

ing the last four years of his life, his health and strength abating, he retired to the seat of his family at Cliffe. He had earnestly implored the Holy See to give him a Coadjutor; but before his wish was gratified, he died of a sudden, but not unprepared death, at Cliffe on the 15th of April, 1725, in the 69th year of his age, and on the twenty-second anniversary of his episcopal consecration. He was succeeded by Bishop Thomas Williams.

CATHOLIC CLERGY AND CHAPELS IN ENGLAND.

The Vicars Apostolic in England are,

NORTHERN DISTRICT.—Rt. Rev. Dr. Thomas Penswick, Bishop of Europum, (*Liverpool.*)

The Northern District includes Northumberland, Cumberland, Westmoreland, Durham, Yorkshire, Cheshire, Lancashire, and Isle of Man.

LONDON DISTRICT.—Rt. Rev. Dr. James York Bramston, Bishop of Usula. Rt. Rev. Dr. Robert Gradwell, Bp. of Lydda, Coadj. (*35, Golden Square, London.*)

The London District includes Middlesex, Berkshire, Bedfordshire, Buckinghamshire, Hampshire, Hertfordshire, Essex, Surrey, Sussex, Kent, and the Isle of Wight.

MIDLAND DISTRICT.—Rt. Rev. Dr. Thomas Walsh, Bishop of Cambysopolis, (*Wolverhampton.*) The Midland District includes Shropshire, Worcestershire, Warwickshire, Staffordshire, Derby-

shire, Nottinghamshire, Leicestershire, Northamptonshire, Oxfordshire, Huntingdonshire, Rutlandshire, Lincolnshire, Cambridgeshire, Norfolk, Suffolk, and the Isle of Ely.

WESTERN DISTRICT.—Rt. Rev. Dr. Peter Augustine Baines, Bp. of Siga, (*Prior Park, near Bath.*) The Western District includes Wiltshire, Cornwall, Devonshire, Somersetshire, Dorsetshire, Monmouthshire, Gloucestershire, Herefordshire, and Wales.

CHAPELS IN LONDON.

EASTWARD.

St. Mary's, Moorfields, Rev. Messrs. Kimbell, Rolfe, Woods, and Harrington.

Virginia-street, Ratcliff-highway, Rev. Messrs. Dobson, Horrabin, and Foley.

German, Great St. Thomas Apostle, Bow-lane, Cheapside, Rev. F. Muth.

CENTRAL.

Sardinian, Duke-street, Lincoln's-inn-fields, Rev. Messrs. Baldacconi, D'Arcy, O'Connor, and Hearne.

St. Patrick's, Sutton-street, Soho, Rev. Messrs. Norris, Brogan, and Long.

WESTWARD.

Bavarian, Warwick-street, Golden-square, Rev. Messrs. Wilds, Lee, Jones, and Spain.

Spanish, Spanish-place, Manchester-square, Rev. Messrs. Picquot, Corr, and Reardon.

French, Little George-street, King-street, Portman-square, Rev.

Messrs. Dela Porte & Beaumont.

Westminster, Romney Terrace,
Masham-street, Rev. A. Magee,
28, Medway-street.

WESTERN VICINITY OF LONDON.

Chelsea Chapel, Cadogan-terrace,
Sloane-street, Abbé Voyaux de
Franous, D.D., & Rev. T. Sisk.
Kensington, Holland-street, Rev.
D. le Houx.

Hammersmith, No. 5, King-street,
Rev. F. Bellissent.

Hammersmith, Brook Green House,
Rev. Dr. Baldacconi.

Acton, Rev. — Heptonstall.

Isleworth, Shrewsbury-place, Rev.
Anthony Wareing.

Richmond, Surry, Vineyard, Rev.
James Peters

NORTHERN VICINITY OF LONDON.

Somerstown, Clarendon Square,
Rev. J. Nerinckx, and the Rev.
James Holdstock.

Hampstead, St. Mary's, Holly
Place, Rev. J. J. Morel.

EASTERN VICINITY OF LONDON.

Poplar, Wade-street, Rev. A. B.
Barber.

Stratford, Essex, SS. Patrick and
Vincent de Paul, Rev. E. Norris.

Bermondsey, East-lane, Rev. —
Butler.

Tottenham, Chapel-place, White-
hart-lane, St. Francis de Sales'
Chapel, Rev. Thos. Hen. Ewart.

SOUTHERN VICINITY OF LONDON.

London Road, St. George's Fields,
Rev. Messrs. Thomas Doyle, J.
Radford, and John White.

Greenwich, Clarke's Buildings,
Maize-hill, Rev. Rich. North.

Woolwich, St. Mary's, New-road,
Rev. J. Staples.

BEDFORDSHIRE.

Shefford, Rev. George Rolfe.

BERKS.

Buckland, near Farringdon, Rev.
J. Hutchinson.

Clewer Green, Windsor, Rev. J.
F. Wilkinson.

East Hendred, Rev. James Shaw.
Reading, Vistirn-street, near St.
Lawrence's Church, Rev. F.
Bowland.

Woolhampton, near Newbury, Rev.
Stephen Dambrine.

Woodley Lodge, near Reading,
Rev. P. de la Blardiere.

BUCKS.

Weston Underwood, near Olney,
Rev. Seth Eccles.

CAMBRIDGESHIRE.

Cambridge—Chapel intended.
Sawston Hall, near Cambridge,
Rev. John Scott.

CHESHIRE.

Chester, Rev. John Briggs.
Congleton, — Charles Brigham.
Dukinfield, Manchester, Rev. J.
Fisher, and A. Macartney.
Edgely, Stockport, Rev. W. Kelly.
Hooton Hall, Chester, Rev. Thomas
Collingridge.

Macclesfield, Rev. John Hall.
Puddington, Chester, Rev. Ralph
Platt, Sen.

CORNWALL.

Falmouth, Rev. J. Butterfield.
Llanherne, St. Columb's, Rev. L.
Dourlen and O'Connor.

CUMBERLAND.

Carlisle, Rev. Joseph Marshall.
Warwick Bridge, Rev. A. Ryding.
Whitehaven, Rev. Gregory Holden.
Wigton, Rev. John Dowdall.
Workington, Rev. E. Glassbrook.

DERBYSHIRE.

Derby, Bridge-gate, Rev. J. Chal-
loner.

Glossop, Chapel le Frith, Rev.
Theodore Fauvel.

Hassop, Bakewell, Rev. John Jones.

Hathersage, Sheffield, Rev. E.
Eyre and George Jinks.

Keddlestone, near Derby, Rev. —
Millet.

Spinkill, Chesterfield, Rev. John
Tristram.

Wingerworth, near Chesterfield,
George Lacy.

DEVONSHIRE.

Axminster, Rev. — Riley.

Calverleigh, Tiverton, Rev. —
Yraioz.

Clare House, Coxside, Plymouth,
Rev. Samuel Fisher.

Exeter, St. Nicholas's Priory, Rev.
George Oliver.

Follaton, Tottness, Rev. C. Tim-
mings.*

Plymouth, St. Mary's, Stonehouse,
Rev. Thomas Costello.

Tawstock, Barnstaple, Rev. P.
Hartley.

Tor Abby, near Torquay, Rev. —
M'Eney.

Ugbrooke, near Chudleigh, Rev.
James Brownhill.

DORSETSHIRE.

Chidiok, near Bridport, Rev. —
Tilbury.

Lulworth, near Wareham, Rev. —
Moutardier.

Marnhull, near Shaftesbury, Rev.
— Casey.

Poole and Upton, Rev. — Dwyer.
Spetisbury, near Blandford, Rev.

Jos. Lee and Byrne.

* Lately deceased.

Stapehill, near Wimborn, Rev. —
Palemon.

Weymouth, Rev. P. A. Hartley.

DURHAM.

Birtley, Chester-le-street, Rev. J.
Higginson.

Bishopwearmouth, alias Sunderland,
Rev. Philip Kearney

Brooms, Lanchester, Rev. Wm.
Fletcher.

Burnhall, Durham, Rev. J. Wheeler
Carmel-house, Darlington, Rev. J.
Roby

Croxdale Hall, do. Rev. T. Smith
Darlington, Rev. W. Hogarth

Durham, Rev. W. Croskell, V. G.
Esh-lande, Durham, Rev. William
Fletcher

Houghton-le-Spring, Rev. T. A.
M'Evoy

Hutton House, Castle Eden, Rev.
Thomas Augustine Slater.

Stella Hall, Gateshead, Rev. Thos.
Witham

Stockton-upon-Tees, Rev. Joseph
Dugdale

Ushaw College, Durham, Rev. Dr.
Youens, President

ESSEX.

Ingateston Hall,

Newhall, near Chelmsford, Rev.
James Bridge.

Pilgrim Hatch, near Brentwood,
on the Blackmore Road, Rev.
Emanuel Dias Santos.

Thornton Hall, Brentwood, Rev.
John Siddon.

Witham Place, Rev. Charles M^c.
Donnell.

GLOUCESTERSHIRE.

Beckford, near Tewkesbury, Rev.
J. Harrison.

Cheltenham, Somerset-place, Rev. —

Duck and J. Birdsall

Gloucester, Rev. L. Josse.

Hatherop, near Fairford, vacant.

Hartpury Court, near Gloucester,

Rev. B. Caestryck

Sales-house, Westbury, Rev. —

Larkin.

HANTS.

Brockhampton, near Havant, Rev.

John Kearns.

Burton Green, near Christ Chnrch,

Rev. Joseph Stapleton.

Gosport, Middle-street, Rev. John

Clarke.

Highbridge, near Winchester, Rev.

John Singleton.

Portsea, Prince George's-street,

Rev. J. Welsh.

Pylewell, near Lymington, Rev.

John Leadbetter.

Southampton, St. Joseph's Chapel,

Bugle-street, Rev. Jas. Watkins,

Chaplain.

Southend, Soberton, Rev. James

Knight.

Tichborne, Alresford, Rev. —

Mc Stay.

Winchester, St. Peter-street, Rev.

James Delaney.

Isle of Wight, Cowes, Rev. Joseph

Rathborne.—Newport, Rev. —

Robson.

HEREFORDSHIRE

Courtfield, Ross, Rev. — Daniel.

Hereford, Rev. Henry Brigham.

Rotherwas, near Hereford, vacant.

Sarnesfield, near Weobly, do.

HERTS.

Old Hall Green, near Ware, Rev.

Ch. Threlfall.

RENT.

Brompton, Chatham Barracks,

Chaplain, Rev. John Meany.

Cale Hill, Charing, Rev. William

Ryan.

Canterbury, St. Stephen's, Hales'-

place. Rev. J. Quin.

Dover, vacant.

Margate, St. Austin's, Prospect-

place, Chaplain, Rev. Thomas

Costigan.

Sheerness, St. Patrick's, Rev. John

Meany.

LANCASHIRE.

Alstone Lane, Preston, Rev. Richard

Cowban.

Appleton, Warrington, Rev. H.

Gillow, jun.

Ashton in the Willows, Wigan,

Rev. Walter Maddocks.

Ashton under line, James Fisher

and Andrew Macartney.

Aughton, Ormskirk, Rev. James

Dennett.

Barton on Irwell, near Manchester,

Rev. Henry Newsham

Bedford Leigh, Warrington, Rev.

John Reeve.

Birchley, Billinge, Wigan, Rev.

John Penswick

Blackbrook, St. Helen's, Prescott,

Rev. T. Hodson

Blackburn, Rev. James Sharples

Bolton le Moors, Rev. John Ander-

ton and William Glassbrook

Brindle, Preston, Rev. J. Smith

Brinn, Wigan, Rev. John Shuttle-

Worth

Brown Edge, Preston, Rev. H.

Brewer

Burscough Hall, Ormskirk, Rev.

W. Coghlan

Bury, Rev. Henry Walmsley
 Chipping, Preston, Rev. Edward
 Morrin
 Claughton, Garstang, Rev. H.
 Gradwell
 Clayton Green, Preston, Rev. Sa-
 muel Day
 Clithero, Rev. Norbert Corsak
 Cottam, Preston, Rev. Thomas
 Berry
 Croft, Warrington, Rev. ———
 Rishbeck
 Enfield, Clayton le Moors, Black-
 burn, Rev. ——— Raby
 Euxton, Chorley, Rev. Jos. Hig-
 ginson
 Fernyhalgh, Preston, Rev. Richard
 Gillow
 Formby, Liverpool, Rev. Joseph
 Maini
 Garstang, Rev. Michael Hickey
 Garswood, Warrington, Rev. T.
 Lupton
 Gillmoss, Liverpool, Rev. Joseph
 Coupe
 Goosnargh, Preston, Rev. — Mar-
 tin
 Great Crosby, Liverpool, Rev. W.
 Brown
 Great Eccleston, Preston, Rev.
 Ralph Platt, jun.
 Hindley, Wigan, Rev. Thomas
 Appleton
 Hornby, Lancaster, Rev. Dr. Lin-
 gard
 Ince Blundell, Liverpool, Rev. P.
 Greenough
 Lancaster, Dalton-square, Rev. G.
 Brown
 Lea, Preston, Rev. Richard Albot
 Lee House, Preston, Rev. Fr.
 Trappes

Little Crosby, Liverpool, Rev. Ed-
 ward Glover
 Liverpool, St. Mary's, Edmund-
 street, Rev. Messrs. Thomas
 Fisher and Thomas Fairclough.
 ———, St. Peter's, Seel-street, Rev.
 Thomas Robinson, Vincent Glo-
 ver, and Thomas Caldwell
 ———, St. Anthony's, Scotland-road,
 Rev. P. Wilcock, and Clement
 Fisher
 ———, St. Nicholas's, Warren-street
 Rev. John Pratt, and W. White*
 ———, St. Patrick's, Park-place,
 Rev. Messrs. Fr. Murphy and
 G. Gibson
 Lydiate, Ormskirk, Rev. John Tate
 Lytham, Kirkham, R. J. Walmelsly
 Manchester, St. Augustine's, Gran-
 by-row, Rev. James Crook, J.
 Parsons, and William Turner
 ———, Rook-street Chapel, Thomas
 Parker and Peter Kaye
 ———, St. Mary's, Mulberry-street,
 H. Gillow, sen. and J. Billington
 ———, St. Patrick's, Rev. Daniel
 Hearne and John Smith
 Mawdesley Croston, Rev. J. Law-
 son and T. Dawson †
 Netherton, Liverpool, Rev. ———
 Abram
 New House, Preston, Rev. J. B.
 Marsh
 Oldham, Lord-street, Rev. James
 Fisher
 Ormskirk, Rev. James Talbot
 Orrel Mount, Wigan, Rev. Thomas
 Pennington
 Pleasington, Blackburn, Rev. Phil-
 lip Orrell
 Portico, Prescott, Rev. — Beeston

* Lately deceased.

† Do. do.

Poulton in the Fylde, Kirkham,
Rev. R. Brown

Preston, two Chapels, Fishergate
and Fryergate, Rev. Messrs.
Bird, Scottt, Mullins, and Roger-
son

Rochdale, Rev. H. Walmsley
Scarlsbrick Hall, Ormskirk, Rev.

— Hoole

Scorton, Garstang, Rev. J. Wood-
cock

Serenus Place, Orrell, Wigan, Rev.
Thomas Kaye

Singleton, Kirkham, Rev. Edward
Kenyon

Southbank, Samlesbury, Preston,
Rev. William Carter

South Hill, Chorley, Rev. John
Fairclough

Standish Hall, Wigan, Rev. —
Greenhough

Stid Lodge, Ribchester, Blackburn,
Rev. James Wagstaffe

Stonyhurst, Blackburn, Rev. Ber-
nard Addis

St. Helen's, Prescott, Rev. — Paine
Thurnham, Lancaster, Rev. Thomas
Crowe

Townley, Burnley, Rev. Rd. Hodson

Ulverston, Rev. B. M'Hugh

Warrington, Bewsey-street, Rev.
John Molineux

Weld Bank, Chorley, Rev. R.
Thompson, V. G.

Westby Hall, Kirkham, Rev. John
Dixon

Wigan, St. John's, Rev. J. Hag-
arty and Ibbotson

— St. Mary's, Rev. Charles
Middlehurst and — Fleetwood
Willows, Kirkham, Rev. Thomas
Sherburne

Woolstan and Rixton, Rev. Dr.
Marsh

Woolton, Liverpool, Rev. S. Phillips
Wrightington Hall, Wi Rev.
Fr. Cooper

Yealand, Burton in Kendal, Rev.
H. Rutter

LEICESTERSHIRE.

Coleton Basset, Rev. J. Yver

Eastwell, Melton Mowbray, Rev.
John Bick

Hinckley, Rev. John Woods

Husbands Bosworth, Welford,
Rev. J. Jones

Leicester, Rev. Benjamin Hulme

Nevill Holt, Market Harborough,
Rev. Nicholas Malvoisin

LINCOLNSHIRE.

Boston, Rev. Joseph Postlewhite

Brigg, — J. Mill

Gainsborough

Grantham, North Parade, Rev.
William Wareing

Irnham Hall, Colsterworth, Rev.
James King

Lincoln, Rev. James Lawrenson

Louth, — Henry Hall

Market Raisin, Rev. W. Brewster

Osgodby, — M. Gilbert

Sixhills, Wragby, — James Simkiss

Stamford, — William Hayes

MONMOUTHSHIRE.

Abergavenny, Rev. F. Hendren

Chepstow, — — Kelly

Llanarth

Monmouth, — J. Jones

Newport, — P. Portal

Usk, — — Lyons

NORFOLK.

Cossey Hall, Norwich, Rev. F. C.

Husenbeth

Lynn, Rev. P. Dacheux

Norwich, St. John's, Rev. J. Abbot, G. V.

— Willow-lane, Rev. J. Rowe
Oxburgh, near Stoke Ferry, Rev. John Gascoyne

Thelton, Diss, Rev. John Bidell

Thetford, Vacant

Yarmouth, — Joseph Tate

NOTTS.

Newark, Rev. G. Yver & — Egan

Nottingham, Rev. R. W. Willson

Worksop Manor, Rev. Jas. Jones

N. HANTS.

Aston-le-Walls, Banbury, Oxon.

Rev. J. Fox

King's Cliff, Wanstead, Rev. W. Hayes

Northampton and Weedon, Rev.

W. Foley, G. V.

Oundle, Rev. W. Hayes

NORTHUMBERLAND.

Alnwick, Rev. Mr. Fishwick

Berwick upon Tweed, Rev. William Birdsall

Bellingham and Hesleyside, Hexham, Rev. — Dinmore

Biddlestone, Alnwick, Vacant

Callaley Castle, Alnwick, ditto

Cheeseburn Grange, Newcastle, Rev. T. Cock

Ellingham, Belford, Rev. E. Crane

Felton Park, Felton, Rev. J. O.

Orrell

Haggerstone Castle, Belford, Rev.

James Anderton

Hexham, Rev. Michael Singleton

Longharsley, Morpeth, vacant

Minstreacres, Newcastle, Rev. T.

Douthwaite

Morpeth, Rev. — Flyn

Newcastle, Rev. J. Worswick and

— Riddell

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North Shields, Rev. Thos. Gillow
Swinburn Castle, Hexham, Rev.

Peter Allanson

Thropton, Rothbury, Rev. James Albot

Witton, Shields, vacant

OXON.

Dorchester, Rev. R. Newsham

Hethe, Bicester, Rev. A. Maguire

Heythorp, Rev. — Hefferran

Kiddington, Rev. S. Rock

Overthorpe, Banbury Rev. — Hersent

Oxford, St. Clemeuts's, Rev. Robert Newsham

Stonor Henley, Rev. P. Comberbach

SHROPSHIRE.

Acton Burnal, Salop, Rev. R. Radcliff

Clee Hills, ditto

Madeley, Rev. William Barnes

Mawley, Worcester, Rev. B. Crossbie

Plowden, Bishop's Castle, Rev. R. Colgan

Salter's Hall, Newport: Rev. Geo. Howe

Shrewsbury Rev. Samuel Jones

SOMERSETSHIRE.

Bath, Portland Chapel, V. Rev. T. Burgess, &c.

—, Pierepoint-street, Rev.

Messrs. Cooper and Jenkins

Bristol, Rev. Messrs Edgeworth and O'Farrel.

Court House Cannington Bridgwater, Rev. Dr. Tuomy

Downside College, near Bath, Rev.

George Turner and — Brown

Shepton Mallet, Rev. W. H. Coombes

M

Shortwood, old Down Inn, Rev.
Joseph Hunt
Taunton, Rev. P. Chanteloup
Taunton Lodge, Rev. Edward
Weetman

STAFFORDSHIRE.

Alton Towers, Ashborne, Rev. Dr.
Rock
Ashley, near Drayton, Rev. P.
Holland
Aston Hall, Stone, Rev. J. Millward
Blackladies, Wolverhampton, Rev.
John Roe and Henry Richmond
Bloxwich, near Walsall, St Tho-
mas's, Rev. R. Bagnall
Caverswall Castle, Stone, Rev. W.
Jones
Cheadle, Leek, Rev. J. Jeffries
Cresswell, Cheadle, Rev. J. Dunne
Cobridge, in the Staffordshire pot-
teries, St. Peter's, Rev. Lewis
Gerard
Lane End, Staffordshire Potteries,
Rev J. Daniel
Lichfield, Rev. John Kirk.
Longbitch, Wolverhampton, Rev.
R. W. Hubbard
Moseley, ditto Rev. J. Ross
St. Mary's College, Oscott, Bir-
mingham, Rev. Robert Rich-
mond
Newcastle, Rev. — Egan
Sedgley, Wolverhampton, Rev. T.
Tysan
Sedgley Park, do. Rev. Joseph
Bowden
Stafford, St. Austin's, E. Huddle-
ston.
Swinnerton Park, Stone, William
Richmond.
Tamworth, Rev. James Kelly,
Tixal, Stafford, Rev. Thos. Green.

Wolverhampton, Rev. P. O'Sulli-
van and F. Mostyn.

Walsall, St. Mary's Mount, Rev.
F. Martyn.

West Bromwich, St. Michael's Cha-
pel, Hon. and Rev. G. Spencer.

Yoxall, Lichfield, Rev. G. Bricknall

SUFFOLK.

Bury St. Edmunds, Rev. J. Lau-
renson.

Bungay, Rev. Joseph Wilson.

Coldham Hall, Rev. L. Simon.

Ipswich, ditto

Stoke, Rev. Michael Trovell.

SURRY.

Sutton-place, Guildford, Rev. Jo-
seph Sidden.

Weybridge, Rev. Peter Potier.

SUSSEX.

Arundel, Rev. Mark Tierney.

Brighton, High-street, Rev. Ed-
ward Cullen, Chapel-house.

Burton Park, Rev. Peter Duval.

Midhurst, Rev. George Halsey.

Slindon, Rev. Joseph Silveira.

West Grinstead and Horsham,
Rev. Adrien Grémare.

(To be Continued.)

WHITEHAVEN—We are glad
to be able to communicate intelli-
gence of a pleasing nature, res-
pecting a distant mission in Cum-
berland, of which most of our read-
ers will never even have heard.—
At Whitehaven there has been a
congregation formed for some years,
or rather, one has been struggling
into existence, till the zealous la-
bours of their present Pastor have
given it consistency, by greatly en-
larging his flock, He has now
upwards of 400 communicants.—

They are chiefly Irish labourers, many of them Colliers in the Earl of Lonsdale's pits. The present year has here as in other places shewn the public what a salutary influence a good Pastor always has over a Catholic flock. Secret Societies and Unions bound by oaths had been formed among the Colliers all over the north of England.—Deputies from Lancashire had gained over the workmen at Whitehaven—the men were all off work, the pits were going to ruin by filling with water; the magistrates were alarmed for the peace of the town. At this critical moment the Rev. Mr. Holding saw the necessity of exerting himself. He reasoned with such of his congregation as he knew or suspected to be engaged in the combination, shewed them the wicked tendency of their conduct, and addressed them publicly with such effect, that they all withdrew from the Unions, and went in a body to Lord Lonsdale's agent, and offered their services to him as before. This noble conduct paralyzed the efforts of such as were not Catholics, and order, peace, and industry were every where re-established. The Authorities in the town were so pleased with Mr. Holding's conduct, that they waited upon him to offer him a piece of plate as a testimony of their personal regard and their high opinion of his services on the occasion.—This however he modestly declined receiving. The Earl of Lonsdale also wrote him the following flattering note :—

August 28th, 1831.

SIR.—Mr. Peile (his Lordship's agent) has named to me the beneficial effects of your endeavours to bring back those persons who belong to your congregation, who have been lately connected with the Unionists, to a sense of their duty. I wish to assure you of the sense I entertain of your services on this occasion, and of the satisfaction it affords me to see the influence you possess, so effectually exercised in the preservation of peace and good order.

I am Sir, with much respect,
Your o Obedient Servant,
LONSDALE.

The Rev. Mr. Holding.

But we must also mention to his Lordship's great credit, that his approbation was not confined to empty praise. For he has since most generously offered to give Mr. Holding half an acre of land, whereon to build a new chapel and house, which are greatly wanted; and which would have been attempted before if land could have been procured. The Earl has also put down his name for £100. subscription, and his agent for £10. No doubt the protestant part of the community, who before wished to make Mr. Holding a present which he declined, will not omit to make the same offer now in a way which he will be glad to accede to. With these flattering beginnings the missionary of Whitehaven is now attempting to provide for his numerous congregation a place of worship, sufficiently large to hold them, and such as his zeal will add to their number. We do not fear that among our Catholic brethren, whose charity and piety is truly astonishing, he will meet that encouragement he

so justly deserves. We ourselves shall in every way in our power promote and advocate a cause we know to be good. The venerable Bishop of the northern district speaks in the highest terms both of the person and the undertaking, as appears by the following approbation.

Liverpool, Nov. 14, 1832.

Such has been the accession of numbers to the Catholic congregation of Whitehaven, in Cumberland, that the present Chapel is much too small for their accommodation. Hitherto the impracticability of obtaining an eligible situation deterred their zealous Pastor, the Rev. Mr. Holding, from soliciting the means of raising a suitable chapel and house for the officiating priest.— This difficulty has lately been removed. The Earl of Lonsdale has benevolently promised to give a plot of ground, and will further add a subscription of £100. Thus encouraged, Mr. Holding is preparing to undertake a work, which the interests of religion loudly call for. I am fully aware of its necessity and earnestly recommend it to the zeal and charity of the public.

† THOMAS PENSWICH,
Vie Apost.

It gives us really great pleasure to insert the preceding account and documents. We wish we could collect together in one view all the good which has been done to civil order and society in general by Catholic Priests in this one eventful year alone. Manchester, Liverpool, Bristol, Whitehaven, Newcastle, &c. could all afford us ample subjects of eulogy; wherever riot, disturbance, epidemic, or cholera prevailed, there was also seen the Catholic Priest, like an Angel

of peace in the midst of a storm, regardless of personal danger, soothing the calamities of the poor, counteracting the passions of the wicked, instructing the ignorance of the misguided, leading into or maintaining in the paths of virtue all within their sphere, and when all human relief failed, watching over as their principal concern, the eternal interest of the departing soul. Will any one, who has witnessed this as their daily and nightly occupation, still ask, what can be the reason that these Priests have such influence over their flocks? They have only to speak and they are obeyed. These are the facts which reveal the whole secret.

WEST BROMWICH.— On Wednesday the 21st of November 1832, a new Church, dedicated to God, under the patronage of St Michael and the holy Angels, was opened for the Celebration of Catholic worship, at West Bromwich in Staffordshire, at the distance of five miles from Birmingham, on the road to Wolverhampton. The Right Rev. Dr. Walsh celebrated High Mass on this occasion.— There were present nearly 30 of the Clergy, and after the Gospel, a Sermon was preached to an exceedingly crowded congregation, by Dr. Weedall, president of Oscott College, and Grand Vicar of the Midland District, in which with admirable power of reasoning and elegance of language, he set forth the necessity of a Divine and infallible guide, like the Catholic

Church, to lead men to a settled and reasonable belief of the mysteries of revelation. Oscott being but five miles from West Bromwich, a choir was furnished from among the students, who, under the direction of Mr. Sharman, performed the music of the High Mass with most excellent taste and perfect execution, and of course added exceedingly to the impressive effect of the solemnity. There were evening prayers at three, which were followed by a sermon from the Right Rev. Dr. Walsh, Bishop of the Midland District, who in a feeling and paternal strain exhorted the Catholics to adorn their profession with holy and exemplary conduct, and thus to overcome the prejudices which exist against their religion among their Protestant brethren; while he intreated the rest of his hearers to attend no longer to partial, and unjust representations of our Religion from the mouth of its adversaries, and explained to them in particular the true principles of Catholics on several points upon which these misstatements have been spread abroad. We are happy to say that satisfactory proofs have already appeared of the favourable impression made by these two Sermons on the Protestant part of the congregation, who till then had perhaps few of them witnessed Catholic Ceremonies, or heard the principles of religion fairly set forth. After this short account of the opening of the West Bromwich Church, our read-

ers will no doubt be pleased to learn some of the circumstances under which this establishment has been formed. We trust that the mention of them may be animating to the hopes of those whose heart delights in watching the steps by which Religion is recovering her ancient footing in England, and may encourage the zealous exertions of those whose life is devoted to this sacred cause. It is not many years since the strongest prejudices prevailed against our religion in this very neighbourhood, and the existence of a Catholic was hardly known in the place. What a change do we already see! yet we trust it is but the beginning of a far greater work. We now see in one of the most conspicuous situations in this Parish a beautiful Gothic Church, capable of holding conveniently 700 persons measuring in the clear within the walls 80 feet by 30, which at every service since the opening has been filled with a respectful and attentive congregation. The Catholic Church of West Bromwich may be called a daughter of that at Walsall; the Rev. F. Martyn, Catholic Pastor of Walsall, was the person through whom were made the first converts to the Faith in this place, and the seeds were thus sown, from which we hope an abundant harvest may in due time be reaped. About four or five years ago, the Catholics here, who had no nearer place to attend their duties than Walsall, amounted to such a number, as to justify the at-

tempt to form a new congregation. The first plan was to purchase and convert into a Chapel a small Dissenting meeting. But as a good title to this building could not be made, and the prospects of success at that time became so much more promising, this scheme was relinquished, and the present handsome Church was begun under the direction of Mr. Ireland, the Architect; and we rejoice to say that the confidence in Divine providence which encouraged the undertaking of this expensive work for the glory of God, has not been disappointed; for unlooked for resources have been found, by which the pecuniary embarrassments which it might naturally be expected would attend it, are in a fair way of being soon removed.

The Hon. and Rev. Mr. Spencer has been appointed to the care of this mission. The indefatigable zeal, the unostentatious simplicity, and humility, and the unaffected charity of this gentleman induce us confidently to hope, that, under the divine blessing Religion is about to make great progress in the new mission. Will not the faithful reader offer a fervent prayer to the giver of all good gifts in furtherance of this desirable object?

FUNERAL OF LADY STAFFORD.

On Tuesday, November 27, the remains of this lamented Lady were deposited in the family vault, under the Chapel at Cossey Hall. It was mentioned in our last number that Lady Stafford died at

Brighton on the 14th of November. Her honoured remains were conveyed by slow stages to Cossey, in a hearse, followed by two mourning coaches, containing a French Priest, the Abbot St. Clair, and some of Lord Stafford's family and domestics. The body was met two miles from Cossey Hall, on Monday, November 26, and the melancholy procession moved on towards the chapel early in the afternoon. A number of Lord Stafford's tenantry and other gentlemen rode first on horseback, then came the hearse with a rich display of Ostrich feathers, drawn by six horses; and this was followed by five mourning coaches, containing Lord Stafford, his sons, near relations, friends and domestics.—About eight gentlemen's carriages followed, and after them an almost interminable train of mourners in various vehicles, on horseback, and on foot, including the children of Lord Stafford's poor school, a hundred in number, and almost every inhabitant of the large village of Cossey.

The body was received at the chapel porch, by Lord Stafford's chaplain and conducted in solemn procession to the bier prepared for it, the priest preceded by the cross and six acolyths bearing torches and Holy Water. After the *De Profundis* the *Miserere* was chaunted, and the ceremony concluded for that evening with the usual prayers prescribed by the Ritual.

At nine the next morning the

concourse of persons from the neighbourhood, from Norwich and considerable distances was very great, all being anxious to pay their tribute of respect to the deceased, by assisting at the last solemn ceremonial of her funeral.—The Office for the Dead was recited at nine o'clock, there being in the sanctuary four priests and six acolyths. This was followed by a High Mass of Requiem, sung by the chaplain, the Rev. F. C. Husenbeth, assisted by the Rev. T. Deterville as deacon, and the Rev. W. Rowe, as sub-deacon. The Abbe' St. Clair appeared in the sanctuary in a surplice and black stole. A funeral discourse was delivered by the chaplain, which has been published at the united request of Lord Stafford, and all those of his noble family, who were present on this mournful occasion. We have seen the sermon, and recommend it to our readers. It is a very feeling and very pious tribute to the virtues and amiable qualities of the deceased lady. The choir performed with great feeling and effect a *Requiem* distinguished for its sublime simplicity and peculiar pathetic character. It was composed by a former chaplain of the family, the Rev. S. Jones, now at Shrewsbury; and has been always greatly admired. After the High Mass, the *De Profundis* was chaunted, and after singing the Prayer *Deus cui proprium*, the clergy returned to the sacristy, and immediately came forth again in proces-

sion; the sub-deacon with the cross took his station at the head of the coffin, attended by two acolyths with torches, the priest in a black cope stood at the feet with the deacon at his left hand, and four acolyths with torches, incense and Holy Water, and the *Absolution* was performed with the prescribed ceremonies. All being concluded, the clergy and attendants receded to the upper step of the altar, forming a semicircle during the melancholy process of lowering the body into the family vault, the organ playing the Dead March in Saul.

The whole of this sad ceremonial was conducted with admirable order, and most solemn and imposing effect. The appearance of the whole scene was religiously grand and striking. The fine Gothic chapel, with its lofty groined ceiling, and tall windows of painted glass, twenty in number; the crowded congregation all in deep mourning, and scarcely a dry eye around; the coffin resting before the altar, covered with a rich pall of crimson velvet, with the Stafford Arms richly embroidered, and the corners bearing Stafford knots formed of rich gold cord,—the coronet of a Baroness on the top resting on a crimson velvet cushion—the sanctuary and principal parts of the chapel hung with black drapery adorned with escutcheons, and the rich gothic altar with a black velvet antependium, all presented a spectacle of solemn grandeur and som-

bre magnificence, in the highest degree awful and affecting. Around the bier appeared as chief mourners, the afflicted Lord Stafford, and three of his sons, the Hon. Mr. Stafford Jerningham, M. P. Messrs. Edward and Francis,—his lordship's two sons-in-law, T. A. Fraser, Esq., of Lovat, and the Hon. Edward Petre, M. P., also his lordship's nephews, Sir Henry Bedingfield, Bart., Messrs. Edward Jerningham, Hugh and John Cary, with other relatives and friends of the family. The ladies were in the tribune of the chapel, three of Lord Stafford's daughters, the Hon. Mrs. Fraser, of Lovat, the Hon. Mrs. Edward Petre, the Hon. Miss Isabella Stafford Jerningham, with many other female relatives and friends. The whole ceremony passed off with the dignity and gravity becoming so solemn an occasion; and the honoured remains of the Baroness Stafford, were attended to their last home by a crowded assemblage of relatives, friends and mourners of every condition; whose sorrow for such a loss was no external show, but the real mourning of hearts who felt that in that admirable lady, a noble patroness, a kind benefactress, a feeling friend, and a truly charitable Christian had for ever quitted this land of exile: and all feelingly breathed for her repose, a fervent *Requiescat in pace!*

The Holy Sacrifice of the Mass, as we announced last month, was offered for her repose in both the Chapels at Birmingham, De-

cember 1st. and on the 18th the Female Children assisted at the office recited in English, in St. Peter's Chapel, after which the Holy Mass was again offered up for the same end.

OBITUARY. CLERGY.

Dec. 3, 1827. Rev. Joseph Anson, aged 75. (Douay) 1832.

Jan. 2. D. Harrison, O. S. F. at Osmotherly, Yorkshire, aged 78.

— 3. Henry Parkinson, Great Eccleston, (Douay)

Feb. 25. Rev. J. A. Chew, O. S. B. at Hazlewood, Yorkshire.

May 31. Maurus Robinson, O. S. B. at Lamspring.

Late in July, the very Rev. John M'Reon, D. D. Dean of Ardagh, and for many years Parish Priest of Jamestown, Armaduff and Carrick-on-Shannon, and Vicar General of the Diocese

On the 14th of August, the Rev. John Dunne, Rural Dean of Kildare and Leighlin, and Parish Priest of Lea and Portarlinton.

Dec. 16. Rev. Thomas Dawson, late of Lytham, Lancashire.

Dec. 8. At the house of his revered friend, Mrs. Edward Cary, Torquay, the Rev. Charles Timmings. Born in London, 22nd August, 1757, he was sent, at the age of fourteen, to St. Alban's College at Valladolid; and in the month of March, 1782, commenced his missionary career in Devonshire. For 19 years he had the charge of the faithful scattered in Plymouth, Dartmouth, Totness and the South Hams; but on 29th November, 1801, he accepted the place of resident chaplain at Follaton, (near Totness) an estate purchased in 1788, by the late Edward Cary, Esq. During a long life he has exhibited the uniform example of unaffected Piety, primitive simplicity of manners, and Apostolic zeal and charity. His pre-

cious remains were attended on the 12th instant, to the grave in Tor Mohun Churchyard, by Henry G. Cary, of Tor Abbey, Esq. the Rev. Messrs. M'Emery and Brownhill, Dr. Scully, &c.

Ecclésiastiques François.

1831.

Oct. M. Duclos, Chanoine d'Evreux.

Nov. 26. M. Pierre Bedel, à Thelton, âgé de 70 ans.

1832.

Jan. 14. M. Jean Bapt. Vivien, du Dioc. d'Evreux, âgé de 73 ans.

— 17. M. Thomas Claude de Guerry, du Diocèse de Rennes, âgé de 74 ans.

Août 6. M. François Goudet, du Diocèse de Chartres, âgé de 70 ans.

Sept. 11. M. Jean Vincent Longuemare, du Diocèse de Rouen, à Paris, âgé de 78 ans.

Oct. 2. M. Gabr. le Chevalier, du Dioc. de Rouen, à Bath.

RELIGIOUS WOMEN.

1831

Nov. 29. Rev. Mother Teresa Cath. McDonald, O. S. B. aged 73, Prof. 45, at Cannington.

1832.

March 26. Sister Mary Louisa Austin Mawhood, O. S. A. at Bruges, aged 80, prof. 53.

May 23. Sister Henrietta Mary Angela Lenniaux, O. S. A. at Bruges, aged 36, rel. 12.

June 30. Sister Mary Austin Spencer, O. S. B. aged 20, Prof. 2, at Salford.

Sept. 5. Sister Mary Agnes Benedict, Lay-Sister, O. S. B. at Hammersmith, aged 83, rel. 55.

Sept. 5. Lay-Sister Mary Agnes Bird, O. S. B. aged 83, Prof. 55, at Hammersmith.

Sept. 9. Sister Lucy Mary Clementina Howell, O. S. A. at Bruges, aged 53, rel. 36.

Sept. 19. Sister Maria Josepha Hutchison, at Bishop-House, Winchester, aged 44, prof. 25.

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Oct. 31. Sister Mary Lucy Kenny, O. S. A. aged 38, prof. 18, at Spetisbury House.

LAITY.

Sept. 19, 1827. Mrs. Ann Salvin. 1831.

Jan. 2. Mrs. Mary Walker, at Blackburn.

— 2. Miss Mary Valet, at Preston.

April 5. Mrs. Mary Singleton, of Lancaster.

Mr. Thomas Fairclough, of Preston.

Aug. Mr. William John Brennan, at St. Ann's, Jamaica.

Sept. 10. Mrs. Ann Tommins, of Kensington.

— 13. Mrs. Mary Alexander, of Herongate, near Brentwood, aged 77.

Oct. 28. Mrs. Elizabeth Agnes Clements, aged 42.

— 31. Miss Eliza Howell, in her 13th year, of Typhus Fever, at W. Hampton.

Nov. 2. Mrs. Elizabeth Mary Kirk, aged 31.

— 4. Mr. Bartholomew Shaw, sen. of St. Martin's-street, Leicester-square, aged 76.

— 8. Sarah, relict of John Smythe, Esq. of Sheriton, Herts. aged 61.

— 9. Mr. John Roberts, of the Strand, aged 69.

— 9. Mr. Thomas Davis, aged 86.

— 11. Mrs. Ann Gosford, of Stoke Priory, by Nayland, Suffolk, aged 62.

— 15. Mr. George Booth, Legesby, Lincolnshire, in his 81st year.

— 17. Mrs. Mary Johnson, wife of Mr. Charles Johnson, formerly of Theobald's-road, aged 66.

— 23. Mr. William Spain, sen. aged 60.

— 25. Mr. Michael John Short, of Radcliff-highway.

— 27. Master Alexander James Mills, at Poplar, in his 14th year.

Dec. 4. Mr. John Read, at Kensington, aged 26.

— 6. Thomas O'Reilly, Esq. late of Bury St. Edmund's, at Thorndon Heath,

N

Surry, in his 72nd year.

—7. Mrs. Theresa Mead, daughter of Mr. Daniel Sherrott, in her 25th year.

—18. Mrs. Maria Lupton, Liverpool, wife of Mr. John Lupton, formerly of Lancaster.

—17. Mrs. Eliz. Spencer, of Lamb's Conduit-street, aged 73.

—25. Miss Ann Collins, aged 72.

—28. Mr. Dominick Loyer, late of Museum-street, Bloomsbury, at Ville-dieu in Normandy, aged 70.

—29. Mr. J. Craggs, of South Skir-
laugh, near Hull, aged 42.
1832.

Jan. 11. Mrs. Benedict Ann Mur-
phy, of Somen's Town, late of Dublin,
aged 28.

—19. Mr. John Boyle, of Searle-
street, Lincoln's Inn.

—22. Mrs. Mary Julia Damaat,
aged 67.

—30. Mr. Robert Martin, of Ro-
therhithe, aged 43 years.

Feb. 2. Mr. Andrew McLean, Prin-
ter, aged 83.

—4. Mrs. Catharine Hamilton, relict
of the late Capt. Robt. Hamilton, aged
42.

—7. Mrs. Fr. McCarthy, of Great
Marylebone-street, aged 75.

—18. Mrs. Frances Gibson, former-
ly of Newbrough Lodge, Hexam, aged
64.

—28. Miss Catharine Cooper, Wal-
ton-de-dale.

March 3. Mrs. Elizabeth Moore, of
Stafford House, Turnham-green, aged
76.

—7. Mrs. Ann Archdeacon, of 75,
Edgware-road, aged 65.

—8. Mr. H. Latham, of Princes-
square, aged 83.

—9. Mrs. Elizabeth Keasley, of
Regent's-Park, aged 69.

—18. Miss Elizabeth Attenbrow,
Stratton Audley, Oxon. aged 25.

—19. Mrs. Mary Higgins, aged 43.

—22. Miss Sarah Jefferson.

—23. John Clifton, Esq. Lytham
Hall, Lancashire.

—24. Patrick Grehan, Esq. of Har-
court-street, Dublin.

—30. Mrs. Elizabeth Bulbeck, wi-
dow, of Hayling Island, at Hambledon,
aged 77.

April 5. Mrs. S. Banister.

—7. Mr. Jas. McGovern, aged 43.

—9. Mrs. Jane Campbell, of Ham-
mersmith, aged 81.

—13. Mr. Thomas Perry Thomas,
aged 46.

—14. Lydia Machrell, of Worksop.

—16. M. Haskey, Esq. of Park-
road, Regent's-park, aged 73.

—16. Mr. An. Hodgson, of Halna-
by Hall, Co. York, aged 84.

—24. Mrs. Christina Bird, at the
Cape of Good Hope.

May 1. Mr. James Daly, of Red-
cross-street, Liverpool, aged 47.

—7. Mrs. Ellen Lovell, wife of B.
Lovell, Esq. of Finsbury, aged 30.

—8. Mrs. Eliza Kenny, of Fitzroy-
street, aged 39.

—29. Richard Meade, Esq., former-
ly of St. Patrick's Well, Clonmell, late
of Marlborough-place, Old Kent-road,
in 52nd year.

—29. Mrs. Maria Robinson, at
Chelsea, aged 82.

June 17. Arthur McCann, Esq. of
Parliament-street, aged 65.

—21. Mr. James Poynter, brother
of the late R. R. Dr. Poynter, an Puck-
ridge, aged 67.

—25. Mrs. Catharine Haynes, aged
64.

July 2. Frances Dowager Lady Hales.

—4. Mr. Joseph Tawsey, Jun. at
Dorchester, aged 49.

—9. Mr. James Leigh, Land Sur-
veyor of Liverpool, formerly of Bark-
hill, Wigan, at Bootle.

—17. Mrs. Ann Collingridge, aged
61.

—20. Mrs. Elizabeth Neale, of St.
Catharine's, aged 56.

—29. C. Clithero, of Walton.

Aug. 16. Master John Tidmarsh, youngest son of Mr. Tidmarsh, Beckford, Gloucestershire, aged 12.

— 20. Mrs. Mary Wright, at Kensington.

— 20. Mr. James Andrew Towsey, of Southampton, aged 63.

— 23. Mr. Robert Latham, Walton.

— 31. M. Pierre Sebastien Danfel Espivent de la Villeboisnet, Chev, de St. Louis, of Artillery-place, at Marolles les Arpajou, near Paris, aged 78.

Sept. 3. Mrs. Frances O'Grady, of 36, Upper Brook-street.

— 7. Mrs. Sarah Leeds, aged 60.

— 8. Mr. John Pilkington, Preston

— 15. Catharine Appleton, aged 29.

— 17. Mrs. Jeanne Bounet, of George-street, Manchester-square, aged 60.

— 19. Mr. Maurice Healy, at Cossey, near Norwich.

— 19. Miss Catharine Appleton, at Lancaster, of Cholera.

— 25. Mrs. Adamson, aged 68.

Mrs. Isabella Davies, Walton.

Oct. 7. Henry Whiteside, Esq. aged 56.

— 11. Anthony Maria Bretano, Esq. late of Francfort on the Maine, aged 56.

— 23. Mrs. Mary Anne Wildgoose, late of Croydon, aged 76.

Mr. Joseph Murphy, late of Canada.

Nov. 6th, at Edgbaston, near Birmingham, John Morton Ledsam, Esq., aged 70. Although not a member of the Catholic Church, he was one of the members of the committee which commenced the establishment of St. Chad's chapel, in Birmingham. For a considerable time previous to his last illness, he had devoted himself to retirement, for the purpose of putting in execution more perfectly his long-formed determination of embracing openly the Catholic faith. His last illness came on sooner than expected. The time, however, which intervened between his first attack and his last moments, he spent in the most edifying exercises of piety, and having duly received all the rites of the church, calmly surrendered his

soul to God in the most pious sentiments of repentance, humility, and confidence in the mercies of his redeemer.

Dec. 17. At Northrepps, near Cromer, Norfolk, Lieutenant Robt. Wynne Playford, late of the 48th Regt.

Died at Hampstead, at a preparatory school, on the 6th of September, Master George Wheble, in his 9th year; and, at Woodley Lodge, on the 9th of December, Miss Juliana Wheble, in her sixteenth year;—son and daughter of James Wheble, Esq. of Woodley Lodge, in the County of Berks. We condole with the afflicted parents in the premature loss of so much virtuous promise, but we rejoice with the saints above on the accession, as we confidently hope, to their happy number.

Died in November, Charles Smythe, Esq. of Bambridge, Hants.

Death of the Rt. Rev. Dr. Collins.

It is with unfeigned sorrow we discharge the painful duty of communicating to the public the loss of one of its most distinguished benefactors and ornaments, in the sudden demise of this venerable Prelate at his residence at Skibbereen, on Saturday, the 8th of December. Surrounded by a circle of his friends—apparently in the enjoyment of the best health and spirits—he was suddenly seized by a fit of apoplexy which extinguished the vital principle with such fatal speed, that although medical assistance was promptly afforded, it only served to restore the use of his faculties so far as to enable him to receive the rites of the Church and prepare for Eternity.—*Southern Reporter.*

Lately, T. Errington, Esq. of Clints, near Richmond, Yorkshire, at Pau, in the Lower Pyrenees. Having been acquainted with him since I was a child, writes our informant, I have had sufficient means of becoming acquainted with his real worth and many truly Christian virtues.

Dec. 22. Suddenly of Apoplexy, Joseph Tidmarsh, Esq., of Beckford, Gloucestershire. R. I. P.

[The following letter we willingly insert here, having overlooked it in its proper place. We would rather throw the Magazine into the flames than knowingly consent that it should be the vehicle of misrepresentation.]

TO THE REV. T. M. M'DONNELL.

DEAR SIR,—Though we differ, *toto cælo*, as to our respective Churches, we never intend an attack on Persons. I am sure, therefore, you will rectify the mistake inserted in the Catholic Magazine for this month, respecting the relief of the poor woman, “by the Rev. Mr. M. of St. T. Birmingham.”

I never heard the name, till I read it in that publication. She never received relief from me at St. T——’s Church, Nor do I recollect ever having seen her.

If any of my Family have relieved her, at any time, it has been as a Beggar at the Door : on which occasions we are no respecters of persons.

Inquiry shall be made, but I hope no injury will result to the poor creature.

I am, dear Sir,

Your’s truly,

W. M——

Dec. 3, 1832.

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. III.

FEBRUARY, 1833.

No. 25.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

MR. EDITORS,—Having long had access to a variety of MSS. treasures relative to the affairs of English Catholics, and a spirit of curiosity to investigate them, I have from time to time made short notes or taken short extracts from them, till my notes themselves are become numerous. As you are laudibly engaged in gathering information respecting our schools and colleges, and collecting the expiring traditions of those good men who made them prosper, I flatter myself, that the following short account of the English Seminary at Paris, will be acceptable to some of your readers, and perhaps to the future historian of the mission, when he is informed, that they are almost entirely drawn from the *Douay Diary*, the *Register of St. Gregory's Seminary*, and the *Obituary of the London Clergy*, which has been kept with great care ever since the year 1748. I remain, Mr. Editor, &c.

London, Jan. 1, 1833.

R. L.

**A SHORT ACCOUNT OF
THE ENGLISH SEMINARY OF ST. GREGORY,
AT PARIS.**

I. FOUNDATION.

THOUGH but a small, this was a respectable and important establishment of the English Catholic clergy. It may be considered as a ramification of the great college at Douay. Its community seldom consisted of more persons than the superior, the procurator, four or five students who were maintained by the funds of the seminary, and sometimes two or three students, convicts, who bore their own expences.

Their object was to penetrate more leisurely and deeply into the science of divinity, and to embrace a wider range of ecclesiastical learning, than could be conveniently done in

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the other seminaries ; and to take academic degrees in the faculty of divinity. The term of residence and study required for graduation in the above faculty in the University of Paris was generally ten years, or, including philosophy, twelve years.

Rome, it was admitted, was the best adapted for this plan. The residence of the Pope, and of excellent ecclesiastics of every degree, the numerous libraries, a variety of professors equally distinguished for the piety of their lives, the extent of their learning, and the purity of their doctrine, as well as the beauty and magnificence of the divine worship, gave the pontifical city advantages which no other could pretend to. But though the English clergy had an ancient establishment in Rome, the administration of it was given to other hands.

They long complained of this arrangement, as invidious and injurious to the interests of the Catholic faith in England, but their complaints brought no redress. It is not our intention to enter into the merits of this arrangement. But at the distance of two centuries and a half, we may deplore some of its effects. It spread the spirit of discord and contention between the secular and regular clergy, just at the crisis, when union was most essential for the preservation of the faith. This contention prevented the continuation of the Catholic hierarchy, and reduced the Catholic church of England to the state of a foreign mission just converted from the darkness of infidelity ; while the churches, the cathedrals, and the titles and emoluments, and the *appearances* of the orders and jurisdiction of the ancient church, were transferred to the new sect, and employed as an instrument to extirpate the Catholic religion. This impolicy is the more remarkable, because, at that very time, the Catholics of Ireland gave the English Catholics a lesson of wisdom and true policy. Though equally persecuted, Catholic Ireland was careful to preserve the succession of her bishops ; and to this cause, more than all the rest that can be alleged put together, she is, under God, indebted for the preservation of the Catholic faith.

Another ill consequence of the same arrangement was, that the English secular clergy, the most numerous body of all, being educated in other countries, principally in France,

were personally little known at Rome; and their merits were more easily depreciated by the busy tongues of their adversaries. It is true, that when the Holy See was induced to investigate the matter, the result was always a triumph of the accused. The agents, whom the clergy sent to Rome for the transaction of business, generally obtained the favour and esteem of the Pope and the Sacred Congregations. The two first bishops sent over by the See of Rome were the agents, William Bishop and after him Richard Smith. And after the appointment of Vicars Apostolic, the bishops John Leyburne, Bonaventure Giffard, George Witham, John Stonor, William Dicconson, and perhaps some others, were successively agents at Rome, whose characters and talents had recommended them to the notice and approbation of the Holy See.

After several ineffectual attempts to recover the administration of their own college at Rome, the secular clergy looked to the University of Paris for those advantages of study and literary leisure, which circumstances prevented them enjoying in the shade of the Vatican; though aware that many French divines were, at this time, attached to the condemned doctrines of Jansenism, and to very questionable principles of ecclesiastical and pontifical power. This was a misfortune over which they had no control, and which they lamented sincerely. Several attempts were made in the early part of the seventeenth century, by Dr. Bishop, Dr. Smith, and others, to found an English establishment in Paris, or at least to ingraft one on the college of Arras, or that of Tournay. But partly from the difficulty thrown in the way by the archiepiscopal courts, and partly by a deficiency of funds, these attempts failed. (*Dodd*, iii. p. 485.)

The Rev. Thomas Carr, confessor to the English nuns of the Order of St. Augustine, had the merit of first settling the Paris seminary on a permanent foundation. In 1668 he bought a house for this purpose, adjoining the convent of the English Augustine nuns, to whom he was director, in the *Rue des Boulangers*. The first students who entered this new establishment, were priests from Douay, Edward Paston, Bonaventure Giffard, and John Betham. They were

succeeded by James Smith, Edward Lutton, Anthony Meynell, George Witham, &c. Mr. afterwards Dr. Betham was appointed the first superior. In 1685 he purchased of Monsieur Corveau, a good house and spacious garden, in *Rue Des Postes*, in a more eligible situation, and better adapted for the purpose of a seminary, and removed his community to it from *Rue des Boulangers*. This purchase was effected chiefly by the bequests of the late Mr. Carr, the private patrimony of Dr. Betham, the benefactions of the Chapter of the English Clergy, and the gifts of Mr. Holman and Lady Shrewsbury. With some difficulty, and at a considerable expence, it was at length incorporated and enregistered as the English Seminary of St. Gregory; and as such continued till the period of the French Revolution. The superior was chosen by the Archbishop of Paris, out of three gentlemen, recommended for the offices by the Bishops in England; and the President of Douay College was appointed *Provisor, and Auditor*.

II. SUPERIORS.

1.—JOHN BETHAM, D. D. 1668 to 1685.

Sprung from a respectable catholic family in Lancashire, he had finished his college studies, and had been ordained priest at Douay, before he went to Paris for his improvement. His character both for virtue and ability recommended him to the office of superior to the new establishment. The duties of this office did not interrupt his studies in the University. He passed Master of Arts in 1671; after which he returned to Douay for some time to be confessor in the college, leaving St. Gregory's in the charge of Dr. Meynell. In 1678 he and his friend, Bonaventure Giffard, were made doctors of divinity at the Sorbonne. Dr. Betham was much esteemed by James II. and his virtuous Queen, Mary D'Este. The King named him one of his preachers in ordinary, and called him to London in 1685. Two of his sermons are printed in the Court Collection. On this occasion he resigned the presidency of the seminary of St. Gregory's, which he had been so instrumental in founding; and over which he had ably presided seventeen years. After the revolution, the royal family retained their affection for Dr. Betham. They kept him several years at St. Germain's, and appoint-

ed him preceptor to the Prince of Wales. Feeling his health decline, and his end approaching, he wished to withdraw himself from public life, and devote the remainder of his days to privacy and devotion. Accordingly, in 1705, he returned, as a private individual, to his beloved seminary of St. Gregory's; edifying the whole community by his sincere and ardent piety, till the day of his death, which happened on the 20th of April, 1709, having received all the sacraments with great devotion. The Register of the Seminary, from which these particulars are extracted, adds: "He was according to his orders buried in the little churchyard of St. Stephen, near Mr. Throckmorton. His heart reposes in our chapel before the altar steps. He left his books, goods, and rents to the seminary, and ought to be looked upon by all the members of this house, as their father. *Memoria ejus in benedictione.*" A fine portrait of Dr. Betham is still preserved at St. Gregory's.

2.—ANTHONY MEYNELL, D. D. 1685 to 1698.

Sprung from a respectable Catholic family in the north of England, the friend, fellow-student, and fellow-labourer of Dr. Betham, whom he succeeded in the charge of St. Gregory's in 1685, he pursued the plan of administration, and copied the virtues of his predecessor. He had been already ordained priest at Douay, and had been two years in England on the mission, before he went to Paris. He was admitted into the seminary with Mr. George Witham, Nov. 20, 1678, and took the doctor's cap in 1690. Dr. Meynell was a gentleman of conciliating manners, of great ability and prudence in business, and greatly esteemed by all who knew him. During the last year of his life he suffered much pain from an imposthume in the breast, which occasioned his death, which is thus recorded in the Register. "Dr. Meynell, after having given a most wonderful example of patience and fervour during a long and painful sickness, and undergone many dolorous operations to the astonishment of all that were about him, happily departed this life, on the 18th of September, 1698, in a manner suitable to the holy and penitential life which he had led for many years in this community. He was buried in St. Stephen's church, in the alley before our Lady's altar."

The Register adds : " Mr. Crathorne fell sick of a violent fever, and died on the 11th of October. He lies buried by Dr. Meynell, in St. Stephen's church. He was a man of singular piety, and was designed for Mr. Meynell's successor."

3.—THOMAS WITHAM, D. D. 1699 to 1717.

He was brother of Dr. George Witham, Bishop of Marcpolis, and of Dr. Robert Witham, the celebrated President of Douay College. At an early age he was sent to Douay, where he distinguished himself by his uniform piety, his assiduity in his studies, and the propriety of his conduct, which gained him the affections of all who knew him. Having gone through the schools at Douay to the end of his philosophy, with applause, he went to Paris, and entered the Seminary of St. Gregory's, at his own expence, on the 19th of September, 1680. He applied himself with great diligence to the study of divinity under the Parisian doctors. Being made one of the King's preachers, he went over to London when the school exercises permitted, to discharge this office, till the revolution. He was made doctor of the Sorbonne on the 25th of April, 1692. From Paris, Dr. Thomas Witham was recalled to Douay, by Dr. Paston, the president, to be confessor and professor of moral divinity in the college. After three years occupation in these important offices, he was recalled by his bishop, Dr. Smith, Vicar Apostolic of the Northern District, to labour on the mission, and to be his Vicar General. He was fulfilling all the duties of his office with great assiduity and success, and during the last twelve months had had the charge of the congregation of Newcastle, when a new career was opened to his abilities and zeal. He was elected to succeed the late Dr. Meynell in the government of the seminary, in the spring of 1699 ; and being presented by Bishop Giffard to the Archbishop of Paris, was approved of and confirmed for the usual term of six years. The same confirmation was twice repeated at the expiration of the term. The superior was ever vigilant, and diligent in the discharge of his duties, ever intent on promoting the glory of God, and the good of souls. His own example was a model to the students, by whom he was equally respected and beloved. Having fulfilled the office of superior of St. Gregory's Seminary 18 years, with great success, he resign-

ed in the summer of 1717, on account of his health, and retired into Flanders. He died at Dunkirk on the 8th of January, 1728.

4.—JOHN INGLETON D. D. 1717 to 1739.

He was a native of the north of England, a pupil of Douay College, and a doctor of the Sorbonne. After he had studied divinity two years at Douay, he came, October 30th, 1683, to St. Gregory's with a view of taking degrees. After the usual course of study and probation, he was honoured with the doctor's cap on the 27th of April, 1694. He was destined for the mission, for which he was admirably qualified, but the claims of his *Alma Mater*, at Douay, where he was called to be professor of divinity, prevailed. But the year following he was sent for by the court of St. Germain, which often interfered in the arrangements of our foreign establishments, to be sub-preceptor to the Prince of Wales. From this period he resided at the court, in the capacity of sub-preceptor to the Prince, confessor to the King, and almoner to the Queen, for the space of near twenty years. After the resignation of Dr. Thomas Witham, we read the following notice in the Register of St. Gregory's: "July 13th, 1717, Dr. John Ingleton, upon a presentation from Bishop Giffard, received from Cardinal Noailles, Archbishop of Paris, his letters of Superiority to govern this seminary, in the same form as was granted to Dr. Betham in 1668." He was conscientiously diligent in the discharge of all his duties, promoting piety, encouraging study, and recommending economy and moderation in all things, both by word and example. After he had been in office about two years, he had the mortification to find that he had been industriously reported to the Archbishop of Paris, and to Propaganda, as infected with the enthusiastic doctrines which were then, in an extraordinary degree, desolating the Church of France. But he traced the accusations to their author, a man of melancholy temper, and of little judgment or discretion. He vindicated the purity of his doctrine most successfully. About the same time he was troubled with an order directed by Cardinal Pauluzzi, Prefect of Propaganda, directed to the President of Douay College, 19th August, 1719, prohibiting his sending the pupils of that college to complete their studies else-

where. As this had been really felt as an inconvenience, Dr. Robert Witham the President, was not active in petitioning for the revocation of the order. The matter was at length amicably arranged by the Bishops, with the consent of the President and the Sacred Congregation. He continued in office till his death, which is thus recorded in the Register in the handwriting of his successor, "January 29th 1739, Dr. John Ingleton departed this life after a long illness borne with great patience, and was buried at St. Stephen's. He had been superior of this house near two and twenty years, which he governed with great edification, and exemplary piety."

5.—MATTHEW BEARE, D. D. 1739 to 1743.

He had been three years professor in the *humanity* schools at Douay, when he went to St. Gregory's, 12th September, 1717, in order to take degrees. He was ordained priest at Paris, on the 7th of June, 1719; and was made doctor in the faculty of divinity, in 1728. The same year he went on the mission in England. He was called from his apostolical labours in his native country, to preside over the house where he had received his academical honours and the priesthood, in 1738. He was presented by Bishop Stonor, and confirmed by Charles Gaspar de Vintimille, Archbishop of Paris, in the usual form. He found in the seminary, Mr. George Hinde, the procurator, Mr. Gerald Bernard, Mr. Christopher Stonor, Mr. James Warham, Mr. Charles Howard, Mr. Geo. White, and Mr. Robert Butler. During the latter years of the preceding superior, when his infirmities were annually increasing, the seminary began to contract debts, which were increased by the purchase of a house that lay convenient for the seminary. When Dr. Thornborough audited the accounts in 1743, the debt amounted to £2810. Dr. Beare departed this life at Douay, while on an official visit to the President, for the audit of his accounts. He died with all the sentiments of christian piety, leaving the seminary his residuary legatee, on the 2nd of September, 1743.

6.—JOSEPH HOLDEN, D. D. 1743 to 1755.

He entered the seminary as a student in philosophy, in 1723, and was ordained priest there on the 22nd of May, 1728. After the usual course of study and scholastic exer-

cises in the Sorbonne, he was made Doctor of Divinity, March 20th, 1734, and soon after went to England on the mission. He was exercising his sacred ministry at Wycliffe, in Yorkshire, when on the recommendation of Bishop Stonor, and the confirmation of Monsigneur Vintimille, Archbishop of Paris, he was appointed Superior of the Seminary. His letters patent are dated December 2nd, 1743. Dr. Holden was less courteous in his manners, and less gentle in his temper than his amiable predecessors. From a letter which, on the 30th of October, 1744, the Rev. Alban Butler addressed to him, in self-defence, it appears that the Doctor was suspicious, irritable, and difficult to be appeased. Though imprudent in his conversation on the prevalent errors of the time, he was grievously offended with his best friends who ventured to insinuate a few words of caution; and implacable against those who doubted the purity of his principles. The Archbishop of Paris, M. de Beaumont, renewed his patent at the expiration of the first term of six years in 1749; but positively refused to extend it any further in 1755. Dr. Holden therefore withdrew from the Seminary; but continued to reside some time longer as a private individual at Paris. He died March 18, 1767. Bishop Stonor, as senior Vicar Apostolic, presented three names: Dr. Joseph Strickland, Dr. Umfraville, and Dr. Charles Howard. To the first the Archbishop objected; the second excused himself on the score of his age and infirmities; the third was elected.

7. CHARLES HOWARD, D. D. 1756 to 1782.

Son of Bernard Howard, and Mrs. Ann Roper his consort, was in his nineteenth year, when having performed his classical course at Douay, he went to complete his higher studies in our Parisian seminary. He arrived there on the 23rd of April, 1736. He was ordained priest at Paris in 1743, and received the theological laurel in 1745. He then returned to Douay. But the year following, by desire of the Duke of Norfolk, and with the consent of Bishop Petre, he travelled to Rome. After his return from Italy, he laboured on the mission with great assiduity and success, till he was recalled to Paris, in 1756, to preside over the seminary. Like his predecessors in office he was scrupulously punctual in the duty of residence; and

while his health continued, was a model of exactness to the whole community. But in the latter years of his long administration, his body and mind became enfeebled by the loss of health; and his wonted vigilance could not be applied to the enforcement of economy and discipline, which are essential to the prosperity of an establishment like that over which he presided. On this account he resigned his office in 1783; and retired to St. Omer's, where he spent the remainder of his days in privacy and devotion. He departed this life at St. Omers, in the year 1792. Dr. Charles Howard was the last, who was regularly appointed full Superior of the seminary.

On his resignation Dr. Thos. Wittingham, who had been many years chaplain to the Earl of Shrewsbury, received the appointment of Superior, but soon after, to the regret of all who knew him, departed this life on the 16th of February, 1783. The Rev. John Rigby, then bachelor of divinity, and preparing for the doctorship, was provisionally invested by the Archbishop with power to act as superior of the house, for one year. In the mean time he took his academical degrees, and was afterwards sent on the mission. He resided many years at Lancaster, and built the fine house and chapel in Dalton Square, which he served with great ability till his death, 10th June, 1818. Mr. JOHN BEW, another young priest, of the same community, who was preparing to take the degree of doctor, was commissioned to act as Mr. Rigby had done. By reducing the establishment, and receiving no new students, he paid off the debts which had been contracted to the amount of upwards of £2,000: and in 1786, when Mr. William Gibson, president of Douay College, and Provisor of the Seminary, inspected the accounts, it was judged expedient to admit some new students. But the French Revolution came; the gentlemen of the Seminary were dispersed; its moveable property confiscated by the National Assembly; and afterwards in 1826 more cruelly, and not less unjustly confiscated a second time by the award of the Privy Council. The house and garden in *Rue Des Postes*, like the house and garden at Douay, is still nominally British property. The Reverend Francis Tuite, Vicar General of the London District, is Administrator.

III.—DOCTORS.

To this brief sketch of the history of the English Seminary at Paris, it may not be unacceptable to our readers, to give a general outline of results of this establishment. Above thirty of its members performed the whole course of residence, study, and scholastic exercise required by the Constitutions of the University of Paris, and were honoured with the diploma of doctorship in the faculty of divinity. At least an equal number, whose health did not permit such a long and severe course of study, or whose services were urgently required by the wants of the English mission, became conspicuous and able ecclesiastics. Some of the pupils of this seminary became Bishops, others Vicars General, others Superiors of our other colleges; some directors of our convents abroad, others missionaries at home. A constant supply of pious, learned, well educated, and able priests, such as the sons of St. Gregory generally were, could not fail to shed a lustre on the body of English catholics, and to promote the cause of religion, in spite of the persecutions to which they were exposed. A few of our learned priests were graduated in other places, such as Dr. Robert Witham, Dr. Richard Challoner, and Dr. William Green, in the University of Douay; but the greater part are those who came from St. Gregory's, at Paris. We have drawn the following list of Doctors of Divinity from the Register; with a few remarks from the Douay Diary, and the London Obituary of the Secular Clergy.

1678.—JOHN BETHAM, D. D.

He was the first Superior of the house as mentioned above.

1678.—BONAVENTURE GIFFARD, D. D.

He was a learned professor, an eloquent preacher, and laborious missionary. He was consecrated Bishop of Madaura, at Whitehall, 22nd April, 1687, and appointed the first Vicar Apostolic of the Midland District. On the death of Bishop Leyburn, in 1703, he was translated to London. This great prelate died at Hammersmith, aged 94, March the 4th, 1733.

1688.—GEORGE WITHAM, D. D.

After very meritorious labours as a missionary in the North of England, and as Agent at Rome, he was appointed Bishop of Marcopolis, and consecrated at Montefiascone,

15th April, 1703. He was Vicar Apostolic of the Midland District till 1716, when he was translated to the Northern District, on the death of Bishop Smith. He died at Cliffe, 15th April, 1725.

1690.—ANTONY MEYNELL, D. D.

He was the second Superior of St. Gregory's, as mentioned above.

1692.—THOMAS WITHAM, D. D.

The third Superior of this house as declared above.

1694.—JOHN INGLETON, D. D.

The fourth superior of this house, as already mentioned.

1704.—SIMON RIDER, D. D.

A native of the diocese of Lichfield. He was many years professor of philosophy and divinity at Douay, and then missionary in England.

1704.—JAMES BARKER, or RIGBY, D. D.

Returned to Douay to be professor of divinity; and after some years went on the London mission.

1706. HENRY HALL, D. D.

After a long course of missionary service he died in 1748.

1712.—THOMAS STRICKLAND, D. D.

Came to St. Gregory's after he had studied divinity four years at Douay, in 1703; and left it for England after his graduation in 1712. He is described as a man of uncommon parts and learning; but rash, intriguing, and troublesome to the Catholics, who naturally were attached to the family of the unfortunate James II. He busied himself about an oath of allegiance to King George, who called him to be made Bishop of Namur, in 1727.

1714.—JOHN TALBOT STONOR, D. D.

In 1716, on the translation of Bishop Witham to the Northern District, Dr. Stonor was appointed Bishop of Thespiæ, and Vicar Apostolic of the Midland District. He was an able and active prelate. He laboured hard to put the English college at Rome on a footing of greater utility to the mission; and was mainly instrumental in procuring the Bull "Apostolicum Ministerium," in which Pope Benedict XIV. prescribed useful rules for the government of the English mission. This illustrious prelate died at Stonor Park, in Oxfordshire, 29th March, 1756.

1716.—CHARLES UMFRAVILLE, D. D. alias FELL.

He was born in England, but brought up in a French academy; he went to Douay to learn English and divinity. Returning to Paris to the Seminary he was there ordained priest in 1712, and doctored in 1716. He was several years procurator. He went on the London Mission, where he died, 28rd October, 1763, aged 77.

1716.——— CARNABY, D. D.

The same year he went to serve the mission in England.

1718.—ROBERT HEYDON, D. D.

He was a native of the diocese of Gloucester.

1720.—MATTHEW BEARE, D. D.

He was the fifth Superior of this house.

1734.—JOSEPH HOLDEN, D. D.

He was the sixth Superior of this house.

1734.—THOMAS FRANCIS HUNT, D. D.

He died at Harting, in Sussex, 7th May, 1770.

1742.—GERALD BERNARD, D. D.

The Register of St. Gregory's says: "December 2, 1729, Gerald Bernard, alias Woodberry, a very hopeful youth in the fifteenth year of his age, recommended by Bishop Giffard and Mr. Berry, of Winchester, by whom he was taught, came to be a student of this house. He was placed for some years at Picpus college, in the pension which serves as a nursery to this Seminary." In 1739 he was ordained priest; and in 1742, advanced to the degree of doctor of divinity. The same year he left the seminary to go on the English mission. He was a professor of divinity in the English College at Lisbon. He succeeded the Rev. John Manley, President of that celebrated college, who perished in the great Earthquake, which almost destroyed that city, on the 1st of Nov. 1755. Dr. Bernard retained this charge till within a few years of his death. He resigned his office, but remained at Lisbon, where he departed this life, 22d September, 1783.

1744. Monsignor CHRISTOPHER STONOR, D. D.

He was nephew of the Bishop of Thespiæ. Having performed his early studies at Douay, he came to St. Gregory's in the summer of 1732, to study at his own expense. He was ordained priest at Paris, 21st December, 1743. In the following March, he attained the degree of doctor of divinity,

and soon after left the seminary to return to England. He resided many years at Rome in quality of Agent, much respected for his unfeigned piety, his extensive learning, and amiable manners. He was made a domestic prelate by Pope Clement XIV. and was held in equal estimation by Pope Pius VI. He died at Rome. on the 12th of February, 1794, and was buried in the parish church of *S. Catterina della Ruota*, where a handsome marble tablet is erected to his memory.

1746. CHARLES HOWARD, D. D.

The seventh superior of this house, as related above.

1752. JOSEPH STRICKLAND, D. D.

Was born in London. He had been some years a student in Plessis college in Paris, and was twenty years of age when he came to the seminary. He was tutor to Mr. Stonor's sons, He died at Stonor, Aug. 23, 1790.

1753. JOHN STRICKLAND, D. D.

Brother of Dr. Joseph Strickland. He was director of the Poor Clare nuns at Dunkirk, and afterwards of the nuns at Louvain. In his latter years he became eccentric giving himself to a kind of eremetical life, and the observance of long and rigid fasts. He died in France, about the year 1804.

1754. PHILIP PERRY, D. D.

After having studied philosophy two years at Douay, he came to the seminary on the 28th of July, 1742, in the twenty-second year of his age. In 1754 he attained the doctorship with great applause; and soon after went on the English mission. He was chaplain to the Earl of Shrewsbury. On the expulsion of the Jesuits from Spain, the King of Spain committed the administration of the English college at Valladolid to the English bishops and clergy.* Dr. Perry was

* In 1762, on the expulsion of the Society from France, the English college at St. Omer's was committed, by the French King, to the administration of the English secular clergy, who received it with reluctance, and yet not without blame. The Reverend Thomas Talbot was appointed president, the Reverend Tichbourne Blount acting for him; and the Rev. William Wilkinson, the procurator of Douay college, was made vice-president. After the elevation of Mr. Talbot to the episcopacy, the presidency was successively committed to the Rev. Alban But-

elected president, the Reverend Joseph Shepherd vice-president, and the Reverend John Douglass, afterwards Bishop of Centuriæ, spiritual director and professor. They arrived there with a colony of six students early in 1768. The ability and zeal with which he discharged this important office, were of great benefit to the college and to the mission. He died at Valladolid, September 4, 1774, and was succeeded by the vice-president, Mr. Shepherd.

1768. THOMAS WITTINGHAM, D. D.

He was born in the diocese of Lichfield. He was educated at Douay, and in 1768 graduated at Paris, and returned to England. This eminent scholar succeeded Dr. Perry as chaplain to the Earl of Shrewsbury, and continued in this capacity till his death. He was chosen superior of St. Gregory's seminary, but died soon after, 16th of February, 1783.

1770. CHARLES HOWARD, D. D.

Charles Howard, son of James and Ann Howard, of Formby in Lancashire, was, by a device formerly much resorted to in our foreign colleges, to elude the penal laws, often called by his maternal name of *Formby*. He came from Douay, after studying one year's philosophy, with the most flattering recommendations of the president, Dr. Green; and entered the seminary, October 18, 1760. He was ordained priest in Ember Week, 1765; and was made doctor of divinity, March 27, 1770. He then returned to England. He was many years missionary at Burton Constable, in Yorkshire, and died there, at a great age, on the 12th of January, 1821.

1772. THOMAS WRIGHT, D. D.

He was born at Norwich, and studied first at Douay, and then at Paris, where he was graduated. For some time he was a teacher in the college at St. Omer's. He afterwards came on the London mission; and died at his mission of West Ham, in Essex, May 26, 1799.

1776. CHARLES BERINGTON, D. D.

He received his classical education at Douay. His philosophy and divinity he studied at Paris; and was made

ler, the Rev. William Wilkinson, and the Rev. Gregory Stapleton, who presided over the college when it was swept away by the violence of the French Revolution, in 1793.

doctor of the Sorbonne in 1776. On his return to England, he served the mission for some time at Ingateston Hall, in Essex, his native county. He was chosen coadjutor to Bishop Thomas Talbot, Vicar Apostolic of the Midland District, and was consecrated Bishop of *Hierocæsarea*. The opinions which he espoused on some subjects, which then unhappily divided the English Catholics, are well known to those who are conversant with the writings of Dr. Milner, his antagonist, and afterwards his successor. Dr. Berington died suddenly, at Longbirch, June 8, 1798.

1778.—The Right Hon. and Rev. CHARLES BELASYSE,
Lord Viscount Fauconberg, D. D.

He performed his early studies at Douay. He went to Paris to continue his studies in philosophy and divinity; and entered the Seminary of St. Gregory, 18th of October 1765. Having passed through all his schools with applause, he was made doctor of divinity, in 1778. For many years he laboured on the London mission. A few years before his death, he retired to Lancaster, and lived with his sister.—He died there universally respected, 21st June, 1815.

1782.—THOMAS RIGBY, D. D.

Son of Richard and Mary Rigby, formerly Winstanley, was born near Wigan in Lancashire, of a family distinguished for its constant attachment to the catholic religion, and for its labours and sufferings in the cause. He studied at Douay to the end of his rhetoric; and arrived at St. Gregory's, at Paris, on the 13th of August, 1771, to prosecute his higher studies. He was ordained priest here in 1776: and created doctor of divinity in 1782. After a long and most useful course of missionary labour, in the Sardinian Chapel, at Lincoln's Inn Fields, and in the office of Vicar General of the London District, he died on the 25th of January, 1815. He was author of "Catechistical Instructions" published in three volumes.

1782.—WILLIAM DUNN, D. D.

Was born near Lartington, in Yorkshire. He came to the Seminary October 13th, 1772, having already studied divinity two years at Douay. He received all his holy orders at Paris; being ordained priest in 1780. He was made doctor of divinity the same day with his friend Dr. Rigby; and soon

after they returned together to England to labour on the mission. Dr. Dunn was an excellent missionary. He was the father of the congregation of Blackburn, in Lancashire. He built the first chapel there, and some years after doubled its dimensions; and yet, at the period of his death, 27th October, 1805, the chapel was not capable of holding the congregation. The Rev. Joseph Dunn of Preston, was brother to Dr. Dunn.

1784.—JOHN RIGBY, D. D.

Younger brother of Dr. Thomas Rigby mentioned above. After the usual course of study, first at Douay College, and then in the Schools of the Paris University, he was ordained priest at Paris, and made doctor of the Sorbonne in 1784.—He resigned the charge of the Seminary, with which he had been entrusted above a year, into the hands of Mr. Bew; and went to the English mission. He succeeded the late Rev. James Tyrer in the charge of the Lancaster congregation, and continued its pastor till the day of his death, which happened on the 10th of June, 1818. Dr. John Rigby was a most accomplished scholar, an excellent missionary, and a great benefactor to the mission. He built the fine chapel and chapel house in Dalton Square.

1784.—JOHN BEW, D. D.

This amiable and good priest closes with honour, the list of English Paris doctors. He arrived at the Seminary of St. Gregory's after one year of philosophy at Douay, in August, 1776. He attained the degree of doctor of divinity in 1784. Dr. Bew was provisional superior of St. Gregory's Seminary; for a short time he presided over the new colleges of Oscott and Old Hall Green. He served the mission at Brighton. Admonished by the state of his health, he, some time before his death, retired to Havant, in Hampshire, to prepare himself for a better world. He died there on the 25th of October, 1829.

IV.—NON-GRADUATES.

The catalogue of the pupils of St. Gregory's Seminary might be extended by noticing several valuable subjects, who either by sickness, by the urgent want of their services

at Douay, or on the mission, or under the influence of other causes, left the Seminary without taking their academical degrees. Only a few will be noticed here.

1760. EDWARD PASTON was recalled to Douay to teach divinity. He was afterwards fourteen years on the mission. In 1688, Dr. James Smith, president of Douay college, was appointed the first Vicar Apostolic of the Northern District, and consecrated Bishop of Callipolis. Dr. Edward Paston (it appears that he graduated at Douay) was appointed to the honourable and arduous office of president, and fulfilled the duties of it with great piety and diligence till his death, 21st July, 1714. He was succeeded by Dr. Robert Witham.

1675.—EDWARD LUTTON—He left the Seminary to be director of the English Augustinian nuns, at Fossee's St. Victor, in place of the late Thomas Carr.

1710.—The Right Honourable and Rev. Lord HENRY HOWARD, a priest and alumnus of Douay College, came to live in the Seminary. He went on the London mission; lived at Buckingham house; and was the instrument of many conversions. This good and zealous priest, was appointed Coadjutor to Bishop Giffard, Vicar Apostolic of the London District. He received his commission from Rome to this effect, together with the Brief, appointing him Bishop to the See of *Utica*, 4th November, 1720. But to the great regret of the English Catholics, he unexpectedly died, of a neglected cold, on the 22nd of the same month, before he had received episcopal consecration. He is described in the Douay Diary as *virum singulari pietate et zelo in lucrandis animabus præditum*.

1715.—Arrived at St Gregory's, but as a visitant or convictor, and not in the capacity of a student, the Right Hon. and Rev. Lord RIVERS.—This pious priest had performed the whole course of his studies, and received holy orders at Douay; and during his long residence there was a model to all the other collegians. He was very exact in the practice of daily meditation, and prayer. His chief pleasure consisted in the performance of his christian duties, and his sacerdotal functions. A very ample fortune had been left him by the late Lord Rivers, on the unjust condition of his renounc-

ing his religion. The holy priest rejected the condition and forfeited the inheritance; saying, "I have chosen rather to be abject in the house of my God, than to dwell in the tabernacles of sinners."—(Psalm 83.) To what a low state had sectarianism reduced national morality, when such heroic virtue could be punished as a crime!

1718.—PETER LOSTOCK, who had long been professor in the English College at Lisbon, came. He became director to the Benedictine nuns at Paris in 1722.

1728.—ANTONY WITHAM went to be director of a community of nuns; and afterwards went on the mission. He died at Cateby, in Lincolnshire, 21st March, 1763.

JAMES WARHAM, professor at Douay, Confessor to a community of nuns; and missionary. Died at Croxdale, 18th March, 1763.

1744.—ALEXANDER TAYLOR, alias WORSWICK, left to be Secretary to Bishop Stonor.

EMERIC GRIMBALDSTONE, travelling tutor to Thomas Clifton, Esq., of Lytham, in 1746, and many years chaplain in the family. He died April 1, 1786. He appears to be brother of William Grimbaldstone, who was above thirty years missionary at Wrightington, and died there, Feb. 1, 1770.

1761.—ARTHUR STOREY, born at Durham, and educated at Douay, was pursuing his studies most prosperously, and was already priest and bachelor of divinity, when he was compelled by the state of his health, to return to England in 1769. He served the mission at Great Singleton, in Lancashire, at Croxdale, in the County of Durham, and kept a large school at Tudhoe, in that neighbourhood. He was elected president of the college of St. Omer's, but his health did not permit him to accept that office. During his latter years he was missionary at Garstang. He died on the 25th of July, 1825.

1763.—ROBERT WILSON.—He came from Douay, where he had finished his scholastic course, and had been ordained priest. He remained one year at the seminary, and then went as travelling tutor to Sir Piers Mostyn. He was for many years on the obscure and retired mission, at Salwick, in Lancashire, the model of a country missionary; and died there 13th January, 1798. He was brother of the Reverend

Marmaduke Wilson, of Appleton, who died at his mission on the 24th of January, 1823. These good brothers were great benefactors to the mission.

1771.—**JOSEPH ORRELL**.—After residing two years in the Seminary, he was advised on account of his health, to return to Douay. Having completed his theological studies, and receiving holy orders there, he was appointed to the mission of Great Singleton, in Lancashire: from which he passed, on the death of his brother the Rev. John Orrell, in 1810, to the mission of Blackbrooke, where he lived in his brother's family, till his death, which took place on the 25th March, 1820.

Few of the Paris seminarists are now living. Our information only extends to the following:

The Rev. **JOHN EYRE**, who, in the second year of his licentiate, left the Seminary, on account of his health, in 1775.

The Rev. **WALTER BLOUNT**, who returned to England in 1783. He is now superior of the school at Sedgley Park.

The Reverend **JOHN WHEELER**, whose studies at Paris were interrupted by the revolution. He served the mission in London, afterwards at Clints, in the family of the late Thomas Errington, Esq., and is now living at Burn Hall, near Durham, as chaplain to Brian Salvin, Esq.

The Reverend **JOHN FLETCHER**, D. D.—A native of Ormskirk, and nephew of the Rev. William Wilkinson, president of the college of St. Omers. He distinguished himself in his schools, both at Douay and Paris. When the seminary was dissolved, Mr. Fletcher went to St. Omer's, and was one of the professors during the whole course of the imprisonment of the college at Arras and Douliens. On his return to England, he was successively missionary at Hexham, at Blackburn and Weston Underwood. He is now domestic chaplain to Dowager Lady Throckmorton. The number and merit of his writings are well known. He was created doctor of divinity by virtue of an honourable brief addressed to him by his Holiness, Pope Pius VII.

ACCOUNT OF FOREIGN MISSIONS.

BY NARRATOR.

1—*Establishment of the Association for the Propagation of the faith.*

IN the golden era of France, when Louis XIV. swayed its sceptre, was founded in Paris, under the patronage of his Most Christian Majesty, the establishment called *Maison des Missions Etrangeres*, the elevés of which were designed to convey the light of the Gospel to the eastern extremities of the world. This foundation, although it survived, severely felt the shocks of those religious and civil turmoils, which, during a large portion of the last half century, agitated the whole of Europe. It still exists, but unfortunately is no longer in the enjoyment of its once ample endowments and resources. No sooner, however, had the turmoils somewhat subsided, than a zeal for the propagation of the faith began to actuate some ecclesiastics and pious laymen of the city of Lyons, who, seeing the deplorable condition to which the foreign missions were reduced, resolved to exert themselves in their behalf. Accordingly, in the year 1822, a society was formed, under the patronage of St. Francis Xavier, the apostle of the Indies, for the sole purpose of aiding by alms and prayers, foreign Catholic missionaries both in the old and the new world, each associate engaging to contribute the weekly sum of one halfpenny to a general fund for the support of the missions, and to recite daily one *Pater* and *Ave*, together with *St. Francis Xavier, pray for us*, to invoke the divine blessing on the association and the missions. The number of associates soon became considerable. From Lyons and its immediate vicinity they spread rapidly through the adjoining provinces, and an eagerness to partake in the pious work was shortly manifested in the capital itself, where the association was joined by many persons equally distinguished by their rank, their learning, and their piety. The bishops, too, with simultaneous accord recommended the association in the most energetic terms to their respective flocks. These again were seconded by the zeal and eloquence of the inferior clergy; and the speedy result was, that scarcely a diocese or even a parish was to be found, which did not furnish members to the association.

In the month of February of the year 1823, one of the founders of the association was deputed to Rome to acquaint his Holiness, Pope Pius VII. with the origin and progress of this eminent work of piety and charity. The aged and venerable Holy Father, then hastening to the close of his earthly career, welcomed the joyful intelligence, blessed the Almighty for this fresh token of love for his church, and conferred on the association his apostolical benediction, together with the grant of ample indulgences in favour of its members. Their majesties, Louis XVIII., Charles X., and the King of Sardinia honoured the society with their patronage. In the dominions of the latter a branch association was also formed, as well as others in Germany, Switzerland, Italy and Savoy. Such a commencement was the harbinger of success worthy of the noble enterprize. At the expiration of six years from the foundation of the society there had been received in weekly contributions and disbursed amongst the various missions in Asia and America the sum of £37,000.

Who, after reading this brief notice of the formation of the society for the propagation of the faith, can refrain from pausing in grateful admiration of the wonderful ways of that Almighty Being, the author of every good work, who, to accomplish his bountiful designs in favour of man, and to confound the loftiness of human wisdom, often adapts means the most simple and weak in appearance to the execution of his noblest purposes? Thus, when the moment marked out by his eternal decrees has arrived, he inspires into the soul of perhaps but a single powerless individual a pious, strong, active and overruling thought or desire analogous to the effect he would produce. This person communicates to a few other virtuous friends the holy enthusiasm which burns within him. These applaud his zeal, and are eager to become sharers in his merit. From that moment all obstacles seem to be surmounted; the path to the desired end is levelled before their feet, and every step betokens further success, because the hand of the Almighty directs their movements. Such, in the present instance, seems to have been the economy of his Providence. And what a work has been here set in operation! Nothing less than that of wresting from idolatry and bringing into the path of salvation an innumerable

multitude of beings formed, like ourselves, to the divine image, descended with us from one common parent, and redeemed by the blood of a common Redeemer—yet hitherto infinitely less favoured in every way than we, being, for the most part, wild and ferocious savages, strangers to the arts of civilization, knowing no other laws than those of brutal instinct, of manners and habits the most revolting to reason, and preserving, it may almost literally be said, nothing of human nature but the figure!

It should not here be omitted, that, in the year 1824, attempts were made to introduce the association for the propagation of the faith into England. But it would appear that these attempts were without success. May it not, however, still be hoped, that English Catholics, so liberal in their charities at home, will yet be induced to give them a wider scope, and feel a holy emulation to concur by their prayers and alms in extending the inheritance of the Lord, in unfurling the standard of the cross to the idolatrous nations of the eastern and western hemispheres, and subjecting millions of their fellow-creatures, who are still *sitting in darkness and the shades of death*, to the salutary influence of the gospel of Jesus Christ?

2.—*The missions of Asia in general and of China in particular.*

The Parisian establishment of Foreign Missions already noticed maintains five missions in Asia: 1.—That of *Szechuen* in the empire of China; 2.—That of *western Tongking*; 3.—That of *Cochinchina*; 4.—That of *Siam*; 5.—That of *Malabar* on the coast of Coromandel. The first four are governed, like the Districts of Great Britain, by bishops *in partibus*, nominated by the Holy See *vicars apostolic* of these missions. In consequence of the remoteness of the Asiatic missions from the great centre of Catholic unity, and to remedy the inconvenience which would arise from any of them being deprived for a length of time of a bishop, each vicar apostolic has generally another bishop as co-adjutor. The Malabar mission is also governed by a bishop *in partibus*, who, however, takes the simple title of *Superior of the Mission*. The five missions have, moreover, a *procurator general*, who is a priest and whose office is to conduct the

correspondence between the several missions, and to receive the missionaries on their arrival from Europe. His residence is at Macao, a town situated at the mouth of the gulph of Canton, the principal approach to the Chinese empire.

The missions of China are supplied partly by European, and partly by native priests, each mission having one or more ecclesiastical seminaries. The priests, owing to the paucity of their number and their consequent inability to administer to all the spiritual wants of their respective flocks spread over very extensive tracts of country, are assisted in some of their duties and ministerial functions by what are termed *lay catechists*. These are divided into two classes, viz. *resident* and *itinerant*.

The *resident catechists* are almost all married men or widowers, selected from the best instructed and most fervent christians. Their office is, in the absence of the priest, to preside at general meetings of devotion, especially on Sundays and Festivals, when they read aloud prayers and some pious book, give familiar instructions on the Christian Doctrine, and announce to the faithful the feasts, fasts and abstinence prescribed by the church. They also, in cases of necessity, baptize new-born infants, and even the children of Pagan parents, as well as adults who are in danger of death. They visit the sick and attend the funerals of the dead, to see that the rites of the Catholic church are observed without any mixture of Pagan superstition. They correct scandals and abuses, comfort such as are persecuted for the faith, and watch over the preservation of peace and fraternal charity. In a word, on the periodical visits of the missionary, they give him an account of the abuses which may have crept in during his absence, and of the general state of religion.

The *itinerant catechists*, who during their engagement in that capacity are obliged to live in a state of celibacy, accompany and assist the missionaries in the course of their visits, or go wherever they may be deputed to visit the different stations, to catechise, instruct, exhort and console the faithful, as well as to baptize, regulate Christian burials, and correct abuses. At Tong-king no person is admitted to the office of catechist until he has learnt by heart a work in two

volumes comprising a refutation of all the idolatrous superstitions, the method of teaching the Christian Doctrine, and that of preparing the faithful for approaching worthily to the Sacraments.

In several of the Chinese missions are convents of religious women, who, without any engagement of enclosure, live in community under very austere rules. When persecution is an obstacle to the existence of such communities, many pious females devote themselves to a single life in the midst of their own families, where they live in retirement and assiduous application to the exercises of piety and works of charity suited to their sex. Some of these, likewise, keep schools, where they teach female children the elements of religion and train them to the early practice of their christian duties.

Of all the countries of Asia, China, from its superior state of civilization, is doubtless the finest theatre for the establishment and progress of christianity. But no where are greater obstacles to be encountered. These arise partly from the systematic and interested opposition of the idolatrous priests, partly from the pride of the Chinese literati, which is so directly condemned by the (to them incomprehensible) humility of the gospel, and partly from the sanguinary edicts of the emperors. If the latter be inclined to humanity, the church is left in peace; but should they, as it often happens, be of a cruel and suspicious character, the missionaries are obliged to fly, the churches are destroyed, and the christians are tortured or put to death. Great, however, as are the obstacles, greater and superior by far is the zeal which faith and charity inspire. The more formidable the difficulties, the more strenuous are the labours of the missionaries. Having, in obedience to the divine call, bid adieu to their friends, their country and their homes, these holy men make themselves all to all; and in order to gain a soul to God hesitate not to encounter hunger, fatigue, the inclemency of the weather, and even death in all its most terrific shapes.

It is the singular privilege of the Catholic faith to inspire its ministers with zeal and charity so disinterested as this — Towards the close of the last century, a British ambassador

at the court of China, being an eye witness of the devotedness of our missionaries, could not withhold from them this high but just eulogium. "It is a singular spectacle (he writes) to see men animated by motives so different from those which usually actuate human actions, quitting for ever their country and friends, and consecrating their lives to the task of changing the religion of a people they have never seen. In the pursuit of this object they incur dangers of every kind, suffer all sorts of persecution, and renounce all the comforts of life. By means of their address, talents, perseverance and humility they triumph over every obstacle and succeed in making establishments necessary for the propagation of their faith, without using their influence to procure for themselves any personal advantage."

Such has been, and such is to this day the character of our Catholic missionaries. The above is a general outline of the picture which the recital of the labours of these Apostolic men will unfold to the pious curiosity of the reader.—The future detail will shew him thousands of christians, who compose that interesting portion of the Catholic church, flying from the penal laws of the sanguinary emperors, wandering through unknown forests, and hiding themselves in rocks and caverns without the means of subsistence. It will shew him, too, the zealous missionaries, their fathers in the faith, living in concealment, worn out with labours and tedious journeys, and hastening to premature death through the ardour of their charity for their dear neophytes. What a picture will this be! How sad, yet how consoling! What food will it furnish for meditation no less than for active and beneficent charity!—(TO BE CONTINUED.)

CORRESPONDENCE

ON THE PAPAL GOVERNMENT.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In these days of enlightenment, when men pride themselves on their superior knowledge, and the march of intellect which is now abroad, they are too apt to neglect solid principles, and to mistake superficial knowledge and superficial learning for that which is more useful and more so-

lid. Carried away by a spirit of liberalism and a spirit of indolence, they make a shew of learning, by abusing the ignorance of past ages about which they know little or nothing, and by approving in the same ungrateful and undistinguishing manner, 'whatever is approved by the greater number, without ever giving themselves the trouble to examine whether the greater number be the wiser.

I have been led into these reflections by what I have read in the pages of your Magazine and elsewhere, in regard to the government of the Holy Father, and the negotiations which have lately been carried on in the Holy city.—There is perhaps nothing that is more abused, more misrepresented than the government of the Pope. It is represented as arbitrary, despotic, weak and ineffective. It is generally spoken of as the government of an old man, who, in the decline of life, without knowing any thing of the art of government, is all on a sudden elevated to the rank and dignity of a Christian Emperor; the sway of a Monk or a Friar who is taken from the obscurity of his cell and placed at the head of affairs which require great political skill and great political science.

But, in the first place. it is not men of the greatest political skill and science that always form the best Princes.—Alfred the great, the best of Princes, was not distinguished for great political skill. Edward III. was not remarkable for great political skill, and he was one of England's best Kings. Louis of France was not distinguished for great political science, and he was the best of French Kings. It is not great political skill and talent that makes good Kings, but it is great integrity, great honesty, a great love of justice, and a tender piety that make a King truly and really the Father of his People. Great integrity and honesty is necessary to make equal laws, laws which will not favour the nobility at the expense of the people, laws which will not distress the nation to gratify the arbitrary whims and extravagant taste of the reigning monarch. Great piety and a great love of justice is necessary in a King, that he may have more concern for the poor than for the rich, that the poor man may have the benefit of the law as well as the rich, and that the law may not be so expensive as to be entirely out

of the reach of the poor. If the laws are just and equal, then the people will be obedient and well affected towards the government. If unjust and unequal, it is not in the nature of man, to be otherwise than disobedient, disaffected, and rebellious. If the Monarch proves himself the Father of his people by his integrity and honesty, by his love of justice and his tender concern for the poor, then his authority will be respected ; his laws will be observed, his ministers obeyed, his own person will be loved and venerated, and he will reign in the hearts and affections of all his subjects.

Now I do not hesitate to affirm that such is the civil government of the Bishop of Rome. A religious Prince, he wishes to rule them more in the spirit of religion and piety than by the iron-hand of justice. The Church abhors blood, and her chief pastor, the Bishop of Rome, shews the example, and teaches all Christian Kings and Emperors that they also ought to abhor it, that they should not trifle with men's lives or sport with human blood ; and that they should never shed it, except when the public good requires it. She teaches them that this is not so necessary as they usually imagine, and that if their unjust and oppressive laws goad the people into violence and rebellion, it is in vain they say, that the public good requires the shedding of blood ; for the blood which is shed in such cases will be required at their hands.

The government of the Pope, then, is essentially a religious government, which seeks rather to reclaim and reform the refractory and disobedient, than to punish by shedding blood. Its object is, by admonition and exhortation, supported by the milder chastisements of confinement and severe treatment, to make the culprit enter into himself, to give him time to do penance, rather than to hurry him into Eternity unprepared, and impenitent. Its object is, not to prevent crime by making public examples of the most wicked and rebellious, but to seek to gain them to Christ by tedious punishments, to subdue the rebellious spirit by weakening the flesh, in a word, to starve them into obedience and submission.

But you will say, is not this holding out a bounty to impenitence, and an encouragement to crime, to say to the guilty, you shall not suffer death till you do penance, till you

prove yourself worthy of pardon by the sincerity of your repentance. If a man is not to suffer the penalty of death till he repents, then he will say to himself, I shall never repent.

But this, I say, is gross misrepresentation of the spirit and object of the law, as well as of its effect. Its spirit and its object is not to prevent, but to promote, to encourage and excite a spirit of repentance. Its spirit and its object is to make the offender die, as it were, by inches, to induce him, by slow and protracted privations, to enter into himself, to give him time to reflect on the impiety and folly of his conduct, and by this means to induce him to enter upon a better line of conduct, and thus to do away with the scandal he has given. If a child offends his parent, if a scholar proves refractory and disobedient at school, is it not always found more expedient to starve the little delinquent into obedience and submission, than to have recourse to corporal punishment. Corporal punishment almost always does more harm than good, it sours the temper, spoils the disposition of the child, it makes him passionate, vengeful, and slavish in the extreme. If the parent or the master once has recourse to it, he will be seen to go too far, to proceed to unnecessary severity, which will excite such a spirit of opposition in the mind of the child, as will make him do nothing, except from a dread of punishment.

Now, I say, that this reasoning applies with all its force to the relations that exist between a king and his subjects. To shed blood has the same bad effect on the mind of the subject, as corporal punishment on the mind of the child. It makes him passionate, vengeful, and drives him into those acts of desperate violence and revenge, which are more suited to the brute animal than to a rational creature. Hence those acts of desperate fury and maddened vengeance, into which the Irish people have been lately driven by the severity of the laws, and the too frequent shedding of blood. England should look at home and reform herself, instead of undertaking to negotiate and make laws for the Sovereign of Rome.

But you will say, the Roman Pontiff is not so mild in his government as some are apt to give him credit for. If he does not shed blood himself, he finds others to do it for him.

He calls in Austrian bayonets to right himself, and thus runs from one extreme to another, from an extreme of mildness to an extreme of severity. And such is always the destiny of arbitrary and despotic princes, always weak, or always violent.

This is seemingly a very strong objection ; but those objections, which are strongest in appearance, are often in reality the weakest. In the first place, I answer, that the Roman Pontiff is justified in calling in the aid of a friendly and Catholic power, on a principle of self-preservation : and in the second, I say, if he thinks proper to do so, what right have other powers to interfere or complain ? They should wait till their interference is called for. They have no right to intrude as umpires, as this right can come only from the mutual consent of the parties concerned. Now this consent has never been obtained. On the contrary, the interference of the French has been loudly and repeatedly exclaimed against. Then again, I say, the Roman Pontiff sees a spirit of liberalism instilled into his subjects by foreign agents, who find their way into his dominions, which spirit does not confine itself to the war of words, but breaks out into open rebellion and revolt ; and not finding himself possessed of the physical strength necessary to repel and suppress the unjust aggression or revolt, is he not justified by a principle of self-preservation to call in the aid of a powerful and friendly neighbour to restore his authority and maintain the justice of those laws, which he considers best for his subjects ? If an ecclesiastic, travelling by night on some dark and unfrequented road is attacked by a highwayman, is he not justified in shedding blood, if he cannot otherwise save his life ? It would be an act of greater virtue to give up his life, than to shed that of a man, who is every way unprepared for eternity. But there is no law, human or divine, that obliges us to prefer that which is most perfect.

The Roman Pontiff may then still continue to be the Father of his People, though he is compelled by his ungrateful and rebellious children to have recourse to unusual severity. The fault rests, not with the Father, but with the children, who force him into this severity, contrary to every feeling of his paternal heart.

If you think these few reflections, Mr. Editor, worthy of insertion in your valuable Magazine, they are quite at your service. I cannot say whether they are exactly in accordance with the spirit of your Journal, or the rules by which it is governed. But if I have deviated into any political reflections, I think you will agree with me, that they necessarily arose out of the subject, and that I have endeavoured to confine myself as much as possible to the spirit by which your Magazine professes to be governed. I remain, yours, &c.

AN APOSTOLIC MISSIONER.

(FOR THE CATHOLIC MAGAZINE.)

ON THE FOLLOWING OF CHRIST.

Many readers of the Magazine will, perhaps, find interest in some further observations on the invaluable work, the "Following of Christ." Several very ancient editions of the work lie on my table. In a Latin copy, printed at Cologne, A. D. 1622, the argument drawn from the frequent occurrence of Flandrican phraseology is dwelt upon to trace the book to Thomas-a-Kempis, and not to John Gersen of Vercelli. The author enumerates some twenty instances; I may extract two passages. "Si scires totam Bibliam exterius"—l-e—*Ti memorio teneris*. (Lib. 1. C. I. S. 3.) "Quando homo stat super seipsum"—i. e.—*Sibi confidit*. (Lib. 2. C. 9. S. 1.)

The next is a Latin edition, apparently more ancient than the former, but the title page is lost. In this, the chapters are not divided into sections or verses. With it is bound up a work by John Gersen—"De Meditatione cordis"—the style of which appears very dissimilar from that of the "Imitation."

Next comes to hand another Latin copy, printed A. D. 1728. This has a vignette, and a well executed cut at the commencement of each of the four books. That before the fourth book represents a lamb extended on a cross and angels around in silent adoration, with the motto—"Agno saturantur qui imitantur."

I have also before me another Latin edition, printed at Antwerp, A. D. 1616, and ascribed to A-Kempis. In this what is the fourth book in Bishop Challoner's translation is

called the third book and the third is there made the fourth. In this edition, in the sixth chapter of the third book, at the verse, where some have contended that there is a manifest want of connection, stand these words—"Non est *ideo* totum perditum"—"all *therefore* is not lost" &c. In all the Latin editions before me the word *ideo* occurs in that verse; and *ideo* is not translated in Bishop Challoner's work. He renders the Latin—"all is not lost" &c. The omission of the word *therefore* makes the connection of that with the preceding verses less plain; it is however still sufficiently obvious. The chapter is entitled—*Of the proof of a true lover.*—The pith of the chapter is (as there expressed) that we should "set the beloved above all his gifts"—that we should love God for his own sake and not merely for his gifts, such as *sensible devotion* and the like. "All *therefore* is not lost" if this *sensible devotion* be withdrawn (v. 9.) because, as said in the preceding verse, the "generous lover rests in God above every gift."

Next is an ancient French edition entitled—"Internelle Consolation" ou "*Imitation de Jesus Christ.*" There is an edition of this "*Internelle Consolation*" as ancient (some contended) as the time of A-Kempis; whence it became a question if the "Following of Christ" was not originally written in French. Abbe Langlet extracts a chapter from that French edition which is not in the Latin version.

I have also before me an English edition of the work in question; printed in London, A. D. 1726, bearing title—"The Imitation of Christ, by Thomas A-Kempis." In sixth chapter of 3rd Book; in this edition, the expression is—"Therefore all is not lost" &c. The chapters there are divided into sections but not verses.

There seems no necessity of supposing that there is a want of connection in 44th chapter of third book of the "Imitation." In the first part of the chapter, our blessed Lord exhorts us not to "*draw to ourselves exterior things,*" or to be led away by external objects: in the second part the *Disciple* humbly confesses that we too often offend against that admonition; that *external* objects often cause great grief, while *internal* and *spiritual* occasion very little solicitude. And the *Disciple* subjoins "for the whole man sinks down

into *outward things*, and unless he quickly recovers himself, he willingly continues immersed in them."

One observation, before I close, on one of the arguments urged to shew that John Gersen was the author of the "Imitation" It was contended, that there were four manuscript copies of the "Following of Christ," which were anterior to the time of A-Kempis, and which were preserved in Rome. Cardinal Richelieu wrote to Rome to one Gabriel Naudé, requesting him to examine these manuscripts. He did so, and did not hesitate to say that the *name* of Gersen was indeed attached to them, but it was *more recently* written, than the body of the manuscripts. I know indeed that Naudé, in recompense of his trouble, was attacked by the John-Gersen advocates, as by a nest of hornets. But it did not thence follow that he was wrong.

December 27th, 1832.

UPSILON.

ANSWER TO MACEDONIUS.

Macedonius is correct. There undoubtedly have been, it is possible there may now be, expositors, who explain of natural days, the days mentioned in the Mosaic account of the creation. Yet even they, if closely interrogated, must of necessity acknowledge, that they use the term "natural day" in a very unnatural sense. It is plain that no natural day could exist before the existence of the sun: for all men agree in understanding by natural days, days of which the light is derived from the rays, and the duration regulated by the apparent motion, of that luminary. Now three of the days mentioned by Moses had occurred and expired before the sun was created. What kind of days were they? Of what were they composed? When did they begin and end? By what was their duration measured? Of all this we are ignorant.—We know only that they were not such days as ours, but rather portions of time during which certain classes of beings were called into existence. But if this be true of the first three days, it is not unreasonable to think the same of the three last; because all six are described by Moses in the very same terms.

THRAX.

THE NARRATIVE OF PROSELYTOS.

(CONTINUED.)

I was now launched on the sea of controversy ; where I floated at the mercy of the winds and currents, without a compass to guide my course, or a chart to point out the desired haven ! I picked up, indeed, every scrap of controversy that chance flung in my way ; I devoured the contents with eager and voracious appetite, but such reading was from its very nature desultory, and proved in the result unsatisfactory : for it continually led me to a second subject before I had made myself master of the first, and from one writer to another without selection, and without any knowledge of their respective merits. But there was something more discouraging than this. I was surprised and scandalized at the misrepresentation and bad faith bandied between the champions of the opposite parties ; and my notions of decorum were shocked by the abuse and personalities in which they repeatedly indulged. I listened to them with suspicion ; I grew apprehensive of artifice and sophistry, and if I assented for a moment, began again to dispute the grounds of my assent. The more I read the more I was bewildered ; and instead of discovering the truth, I did nothing but wander to and fro in a labyrinth, out of which I could discern no exit. and where at each succeeding step the mazes seemed to multiply around me. For aught I knew, the object of my search might be somewhere, it might be very near me : but wherever it was, my eye could not reach it ; “mists, and clouds, and darkness rested on it.” At length disappointment sickened me : the stimulus which had given birth to the investigation, yielded to lassitude and indifference, and my mind insensibly sunk into a state, which I shall but faintly describe, when I say that it bordered on scepticism and infidelity.

To live in doubt, and that too respecting questions of high and unmeasurable interest, questions the consequences of which are believed to extend through eternity, whatever charms it may have for others, was to me a most irksome and most painful experiment. It weighed like a nightmare on my existence. The spirit of inquiry, though lulled, was not extinct : it might be checked amidst the hurry of business and the excitement of company, but in the hours of silence and solitude

it would burst forth; thoughts of what might be hereafter would flit across my brain; and I repeatedly put to myself questions to which I most anxiously sought the solution.—Why, I asked, am I here? To what purpose have I been placed on the earth? Am I nothing better than the worm that crawls on the ground, a mere tenant of the soil, or am I destined to enter on a new and endless state of being, when I close my eyes to the present world? Is religion a dream? Are doubt and uncertainty the sole appanage of man?—These were problems which forced themselves upon my attention; their frequent recurrence produced an irritability of mind, and a gnawing of the heart, from which I longed to escape; and I looked back with regret to that pleasurable excitement which I had felt during my former active though fruitless investigation. I determined to renew it, not so much through any well founded hope of a more favourable result, as for the purpose of withdrawing myself from those gloomy thoughts which now tormented me.

It was not, however, my intention to pursue the same course. I had often heard it delivered with solemnity from the pulpit, and echoed and re-echoed in private conversation, that the bible alone is the religion of the protestant, that on the bible and the bible only must be based the faith and practice of the true christian. On what arguments this doctrine was grounded, it did not occur to me to inquire. I know that it was admitted by Protestants as an undeniable axiom; and it promised to spare me the labour of consulting a crowd of controversial writers. I caught at it with eagerness as a Godsend from heaven. What need had I of other assistance? The bible lay open before me. To desert it for the writings of divines was to exchange the word of God for the word of man, to prefer the conjectures of beings as fallible as myself to the infallible oracles of the living God.

Thus encouraged, I entered my library, and took down the new testament, intending to begin with it, because in it are embodied the doctrines peculiar to christianity. It was the authorised version of the established church; and I had proceeded with satisfaction through several chapters, when my progress was suddenly interrupted by new doubts, which re-plunged me into my former uncertainty. How can I

assure myself, I asked, that what I am now reading, is the word of God? That the original text, the composition of the inspired writer, has a just claim to that appellation, I will not dispute. But can the same be predicated of a version? The evangelist himself was preserved from error by the superintending vigilance of the holy Spirit, but that privilege did not extend to the translators, whose work must have been liable to the same defects as those of other writers. I am willing to admit that they were men of learning, of judgment, of integrity: but on the other hand they were also interested parties: they sat down to their task prepossessed in favour of a particular set of theological opinions; and their motive for the undertaking was the hope of convincing others that these very opinions were sanctioned by the inspired writings. He must know little of human nature who can expect from men in such circumstances an impartial version. With their wishes and prejudices they would be seduced, inadvertently and unconsciously it may be, into mistakes and mis-translations. Where a passage was susceptible of different interpretations, they would naturally select that which accorded best with their pre-conceived opinions, and for no other reason than that very accordance. How then can I be satisfied that the version is a full and fair representation of the original? And without security on that head, how can I take it for the word of God? I am aware that this reasoning will exclude all but classical scholars from the opportunity of forming their faith on the Gospel. But it appears to me unanswerable. Others may shift as they can: I am a tolerable Greek scholar, and, as I have the means, it must be my duty to draw from the fountain head.

Under this impression, I closed the English translation, and opening the Greek testament, began a second time with the gospel of St. Matthew: for I was not then aware, that the Greek text of that gospel has been itself considered as a version. Though my progress was easy and pleasant, I met occasionally with difficulties, which, if they did not overturn, served at least to shake my confidence in the principle on which I had grounded my inquiry. That your readers may more easily apprehend my meaning, I will place before them one instance out of many. In chapter xxiv. our blessed Lord

foretels two events, the destruction of Jerusalem, and the general judgment of mankind, adding, that the first will happen before the then existing generation shall have passed away, and that the second will follow *immediately* after the first. "Immediately after the tribulation of those days."

v. 29. That the destruction of Jerusalem did take place within the period assigned, we all know: and that the general judgment did not follow *immediately*, we also know: it is still to come, though almost eighteen centuries have already intervened. How are we to account for the accomplishment of one of these predictions, and the non-accomplishment of the other? If St. Matthew actually inserted the word "*immediately*," he must have been aware, that without oral and authoritative explanation, it would inevitably lead his readers into error, and in that hypothesis, I should infer, that he could have had no notion that he was composing a written rule of faith to the exclusion of oral and authoritative interpretation. If he did not write the word, if "*immediately*" be an interpolation, as it appears to be from the parallel passage in St. Mark, what security can we have that there are not many similar, though unknown, interpolations in other passages? And without such security, what reliance can we safely place on this, the sole authorized, source of Christian doctrine?

From St. Matthew, I proceeded to the other three evangelists; and, in proportion as I advanced, doubts and difficulties continued to thicken around me. When I compared their respective statements of the same facts and the same discourses, I observed with astonishment, in some places the most important omissions, in others, either palpable discrepancies, or apparent contradictions. In biographical memoirs, written in the ordinary way by different individuals, such things would have excited no surprise: but how was I to account for their existence in documents composed under the guidance of the Holy Spirit for the purpose of transmitting one full and exclusive rule of faith to future generations? You will perhaps allow me again to produce an example in elucidation of this statement.—Unless all Christian sects are in error, there is no religious ordinance of greater importance than the sacrament of the Lord's Supper; and we may,

therefore, expect that the authors of such a document as I have just mentioned, would be careful both to leave behind them a correct notion of its nature, and to record that precept of our blessed Lord, on which its observance by his disciples is founded. Now look at the four evangelists. By St. John, who relates the occurrences of the last supper the most in detail, it is not mentioned at all: the other three describe, though with some variations, the consecration and distribution of the bread and of the cup: but, as to the precept enjoining the future performance of the same sacred rite, both St. Matthew and St. Mark are altogether silent—they leave us to suppose that it might be nothing more than a solemn ceremony, with which our Lord bade farewell to his apostles on the last evening of his mortal life.—St. Luke is the only one, who notices the precept, and he confines it to the consecration of the bread, and does not repeat it after that of the cup. How can we account for these extraordinary omissions? In the Protestant hypothesis of “the bible and the bible only,” I found it impracticable. With the Catholic principle of tradition, nothing could be more easy. Tradition would supply every deficiency on the part of the evangelists. The celebration of the eucharist formed an important portion of the worship of the first Christians. By tradition it was established among them, and by tradition it would be perpetuated after them. They required not the aid of written documents to learn its origin or its nature. That knowledge they had derived from oral instruction, and succeeding generations would equally derive the same from the doctrine and practice of those who had gone before them.

I had soon travelled over the Acts of the Apostles; but the moment I entered on the epistles of St. Paul, my progress was impeded by new and unexpected difficulties. I found myself in an unknown region covered with mists and darkness. From a plain and easy narrative, I was transferred into a chaos of metaphysical disquisitions respecting the law, and the deeds of the law, the nature of sin, regeneration, justification, and other similar subjects, all, no doubt, of importance, but expressed in language so unusual, so abstruse, and so enigmatical, as to place the meaning of the inspired writer far beyond my comprehension. What was I to do?

To seek a guide to conduct me? To employ notes and comments to light me on my way? But that would have been to abandon the principle on which I had set out, to call in the aid of human authority in conjunction with the word of God. I was fain to revert to the task; to read the epistle again and again, with all the attention of which I was master; to make the trial first of one hypothesis and then of another; and to pass onward in the hope of discovering, in subsequent chapters, what might explain the obscurity of the preceding. But all my labour and ingenuity were expended in vain. If occasionally a gleam of light shot athwart the gloom, it immediately disappeared, and left me in still deeper darkness: if by a happy conjecture I fancied that I had brought the object within my grasp, another difficulty presented itself to throw me back into my former uncertainty. At last I closed the book in despair and vexation; wondering, at the same time, how it could have ever entered into the mind of a sensible man to conceive, that a collection of treatises, the real meaning of which it is not in the nature of things that one man in ten thousand can properly understand, should be the only authorized medium provided by the Almighty, through which the truths of religion are to be communicated to the whole mass, and, therefore, to the uneducated, as well as to the educated, portion of mankind.

And here I shall interrupt my narrative to notice a remark, which suggested itself to me in this stage of the investigation. How comes it, that the epistles of St. Paul present such insuperable difficulties even to the most eminent theologians and philologists? It was not so originally. The apostle wrote to be understood; and, therefore, he must have employed plain and easy language adapted to the intellectual capacity of those whom he addressed; and they, we know, were not men of literary acquirements and speculative habits, but converts from the humbler classes of society. Among them were "not many wise men after the flesh, nor many mighty, nor many noble." How comes it then, that what was intelligible to them, is so unintelligible to us? Of this I thought that I could perceive two causes. 1. St. Paul wrote—the very circumstances shew it—in the colloquial language of the day, and that too colloquial language of an

inferior standard, such as was spoken in the Greek cities of Asia Minor. But with this colloquial language *we* have no acquaintance. Our knowledge of Greek is derived entirely from the purest specimens of written composition, which have been preserved in the works of a few of the most celebrated writers. Now it is plain that the former would abound with idioms, and phrases, and allusions to men and manners, which never found admission into the latter; and that these, whenever they occur in the sacred writings, must offer passages of difficult and at the best conjectural interpretation to Greek scholars of the present day*—2. The Apostles had to teach new doctrines, to explain mysteries, which no man had heard of before; and for that purpose they found it necessary to affix new significations to old words and phrases. There had always been in the Greek language words corresponding to the English words, Father, Son, Holy Ghost, faith, grace, redemption, atonement, regeneration, justification and the like; but such words had never hitherto been used in the manner in which they were now used. The new significations attached to them were familiar to the initiated, who had learned them from their teachers: to all others they were unknown. To the latter the sound of the words was Grecian; but the meaning of the speaker was a mystery. And so it must be to the Greek scholar of these days, who, without any previous theological knowledge seeks to draw his creed from the scripture only. How is he to learn the meaning of the terms peculiar to Christianity? From the Greek classics? As well might he seek in the ancient pages of Spencer and Shakespear for parallel passages to explain the terms of art, which occur in

* Here I may notice, as connected with this subject, a late happy conjecture, which reconciles the account of the death of Judas by St. Peter (Acts, i. 18.) with that by St. Matthew, xxvii. 5. The latter says, that the traitor hanged himself; the former, in the Greek text, that, throwing himself headlong, he burst asunder; *πρηνὴς γενόμενος ἐλάνθησε μέσος*. It has been suggested, that in vulgar Greek the verb *λαχεν* had a kindred meaning with the Latin *laqueo*, and that the passage should be rendered thus: throwing himself headlong (from above) he hung midway, that is, was suspended by the rope above the ground.

treatises on gas or galvanism, or locomotive engines, or any other recent discovery. The fact is, a man must be instructed in the doctrines of the christian scriptures.

But to proceed with my narrative, I took an opportunity of communicating the result of my reading to Mr. B., a Catholic acquaintance, who, after a flattering compliment to my ingenuity, proceeded thus: "you have now given the Protestant principle of the bible only a fair trial, and have found that it leads to nothing but doubt and perplexity. What is more, you have caught a glimpse of the light; you suspect that the Apostles considered the authority of the teacher as the chief source from which Christians are to derive the knowledge of their religion. There can be no doubt that such is the fact. Our blessed Saviour had commissioned them, not to write, but "to go and teach," and to teach with authority, for he added, "and he who believeth not shall be damned." Even you yourself have remarked that the great bulk of mankind must of necessity take their religious creed upon trust from the mouths of their instructors. But, if this be true now, how widely did it extend before the invention of printing, when, during fourteen centuries, not one individual in a thousand possessed the art of reading. Perhaps you will object that there are different sets of instructors, teaching different and opposite doctrines? But the answer is easy and conclusive. There is but one set claiming authority. The rest acknowledge that they have none. They tell you their opinion, and leave you to judge for yourself. If then religion depend on authority, you must seek it in that church, which has always claimed and exercised such authority; and that is the ancient and universal church, in communion with the See of Rome."

PROSELYTOS.

(TO BE CONTINUED.)

ON THE DOXOLOGY.

MR. EDITOR.—Did it ever occur to you to compare the English version of the Doxology with the original? "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be," is the form to be found both in our books of devotion, and in the Protestant book of common prayer: but what it was that in-

duced either Catholics or Protestants to adopt it, I could never discover. Most certainly it could not be either the perspicuity, or the fidelity of the translation. It is anything but perspicuous. It makes us pray that God may be glorified, as he was, is, and will be glorified; from which if any man can extract a rational meaning, he will be more fortunate or more ingenious than I have been. The most eminent doxologies, (there are many varying in words but the same in substance,) pray that God "be glorified now and for ever," nor can there be any reason to suppose that the subsequent addition of "*sicut erat in principio*," was intended to vitiate the former meaning, by compelling us to construe the same prayer with a verb in the indicative, instead of the optative, mood. As regards fidelity, to that the English form possesses no claim. The translator has been guilty of interpolation and omission. He has interpolated *is* and *shall be* without any authority from the original, and has omitted the particle *et*, though that particle is of great importance in the structure of the sentence. *Et* following *sicut*, like *et* following *ut* signifies *so*: and the doxology will be found similar in its construction to the third petition of the Lord's prayer. "*Sicut fit voluntas tua in cœlo, fiat et in terra*"—"Sicut erat gloria Patri, &c. in principio, sit *et* nunc, et semper, et in sæcula sæculorum." The form adopted in French prayer books is the diffuse, but fully expresses the sense of the original. "*Gloire soit au Pere, et au Fils, et au S. Esprit: et qu'elle soit telle aujourd'hui, et toujours, et dans les siècles des siècles, qu'elle a été dès le commencement et dans toute l'éternité.*" That the English form is erroneous, and should be corrected, there cannot, I think be a doubt: but it appears to me desirable to depart as little as may be from the received versions, and I would therefore propose that the doxology should run thus: "Glory be to the Father, and to the Son, and to the Holy Ghost, as was in the beginning, so now, and for ever, world without end,"—or if it be preferred to divide it, as in the French, into two sentences, "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, so be it now, and for ever, world without end."

H. Y.

ON THE FOLLOWING OF CHRIST.

TO THE EDITORS OF THE CATHOLIC MAGAZINE

GENTLEMEN,—As it was originally my intention to supply for your pages some account of the arguments by which the Abbé Valart arrives at his conclusion, that the Following of Christ is not the work of A-Kempis, but of the Abbot John Gersen or Gessen, I think it best to fulfil that intention, before I notice two letters which have since appeared on this interesting subject. The Abbé Valart proposes to establish three points. *First*, that the Following of Christ is older than the time of A-Kempis: *Secondly*, to fix pretty nearly the date of its composition: *Thirdly*, to discover the real author. On the first point, he has eight proofs. I. He objects to the famous Antwerp M. S. in the hand writing of Thomas-A-Kempis, that it could only be a copy made by him; because the author of any book written in dialogue must know how many and what persons speak in his dialogue. But in the Antwerp M. S. the writer makes the *Disciple* speak at the head of Chapters 5, 10, 15, of Book IV, where in all the ordinary editions it is the voice of the *Spiritual Director* or Master of a Spiritual Life who instructs the Disciple. It would appear from this that the writer of this M. S. was only a copyist: the author could not have committed such errors. II. The Fourth Book being in dialogue, it is natural that any Chapter beginning with a short and simple question, should not terminate without an answer. But in the Antwerp M. S. the *Disciple* prays for an exercise before Communion, and though this occupies but a few lines the answer is not given till the next chapter. This looks much like the work of some copyist, who chose to divide the book into chapters, and to prefix titles of his own: it being easy to see that the titles are not the work of the original author. III. For the composer of any chapter would never prefix a title announcing a subject quite foreign to its contents. But this is one of the defects of the Antwerp M. S. For instance, through inattention, the copyist has placed a title to the concluding chapter, *that a man must be an humble follower of Christ*, of which not a word can be found in the chapter. IV. When the copyists met with a word of doubtful reading, they were accustomed to put both

readings in their copy. So in the manuscripts in the very hand-writing of A-Kempis, we read. B. I. Ch. IV.—“In verbis satis labilem *vel debilem*,” and in B. III. Ch. VI.—“Si aliquando in excessum subito raperis *vel rapiaris*.” At least a dozen similar repetitions might be produced. Surely the author must have known his own meaning. V. Out of many faults in the Antwerp M. S. the Abbé Valart selects five, all from Book I. These are Ch. II. n 2. “aliquibus,” for *aliis rebus*. Ch. XVII. n 1.—“fidelis,” for *fideliter*.—Ch. XVIII. n 6. “Och,” instead of *Proh*. Ch. XIX. n 4. “*Semel* in die, mane videlicet *aut* vespere,” where it should be “*bis* in die mane *ac* vespere.” Ch. XXIV. n 4. “perurgentur” for *pungentur*: each of which the Abbé criticises at some length; and infers that they must be errors of a copyist. VI In the two M. S. S. written by A-Kempis, and preserved at Antwerp and Louvain, the four books are differently arranged. In the Antwerp M. S. the Book of the B. Sacrament is the third, and what we always consider the third stands as the fourth; and this must have been done by the writer, for the end of the Second book, and the beginning of the third are upon the same leaf. Could this unnatural arrangement have been the work of the real author? In the Louvain M. S. Thomas A-Kempis has inserted between the third Book and that of the B. Sacrament, two small books, which have no connexion whatever with the Following of Christ. These appear evidently to have been the arrangement of a copyist. VII. Thomas-a-Kempis nowhere says that he is the author of the Following of Christ. The Antwerp M. S. has only these words: “Finished and completed, A. D. 1441, by the hands of Brother Thomas A-Kempis.” He does not say that he *composed* the work; and the continuator of the Chronicle of Mt. St. Agnes, who had lived with him thirty-four years, carefully distinguishes what he *copied*, from what he *composed*: “He wrote our bible throughout, and many other books for our house, as well as for sale. Moreover, he composed various little tracts (*tractatulos*) for the edification of youth.” The Following of Christ could not be thus designated. The Regular Canons at Cologne have a bible written by A-Kempis, with the very same inscription as the Antwerp MS. contains:

"Finished and completed, A. D. 1439, by the hands of Brother Thomas A-Kempis." VIII. The Abbé draws this proof from the great difference of style. He says that he carefully read the whole of the tracts of Thomas A-Kempis, and he pronounces, that with the exception of the one *De Tribus Tabernaculis*, itself very inferior to the Following of Christ, there is not one of them, which a man of sense would or could read twice. He observes, that in the Following of Christ, every thing is simple, and yet exquisite; every thing instructs, speaks to the heart, and gives solid pleasure; nothing tires us, but we finish our lecture always with a disposition to read again. The author is the same throughout, uniformly the greatest master of a spiritual life. So wide a difference between this, and the known works of A-Kempis goes powerfully against an identity of authorship

The Abbé therefore concludes, that the work is more ancient than the time of A-Kempis; and he proceeds by six arguments to fix its proper date. The Antwerp MS. is of the year 1441, the earliest of Thomas A-Kempis is said to have been of 1410; but Valart contends, that the Following of Christ must have been written early in the 13th century. I. Because, if the precious book had been composed in the 14th century, the copies in the following century would not have so faulty as they all are. II. Because the MSS. of the 14th century are very scarce, whereas those of the 15th are comparatively common. III. The Following of Christ was probably composed before the institution of the processions on Corpus Christi, which were scarcely in use before 1320. The author describes the scrupulous diligence employed in choosing incorruptible wood for the ark of the covenant, and in the choice of the victims of sacrifice. He describes the pompous procession of the ark to be deposited in Solomon's temple. If processions had been established in his time, he could not have omitted to notice the care and magnificence with which they were celebrated, and the altars dressed for the B. Sacrament to repose on, during the processions. IV. The Abbé states, that he possesses an ancient translation in French, made from a German translation by a priest of Metz, who had never been able to procure the original Latin. In the Preface it is stated, that the German, from

which this priest translated, was by the pious Carthusian, Ludolph of Saxony, who flourished in 1330. Here then was a German translation made long before the birth of Thomas A-Kempis, which took place in 1380. V. As there is no mention in the Fourth Book of the festival of Corpus Christi, it is highly probable that the work was composed before the institution of that solemnity in 1264. VI. In the Bibliothèque du Roi at Paris, there is one among other MSS. of the Following of Christ, written about the year 1300. This MS. contains on the last page the commencement of the Treatise *De tribus Tabernaculis*, written in the same hand. This is evidence that this latter is not, after all, the composition of Thomas A-Kempis: nor is this MS. the original, as it contains some few faults. The Abbé sums up, therefore: 1. That the work existed before the year 1300. 2. That it existed in the time of St. Bonaventure, who died in 1274, as he quotes in his *Conferences* a considerable portion of the 19th Chapter of Book I., and refers to the work itself under this title: *Devotus libellus de Imitatione Christi*. Consequently it existed before the time of St. Thomas of Aquin, who has taken some parts of it to introduce into the Office of the B. Sacrament, which he composed. 3. But its date cannot be fixed earlier than 1215, when the Rule of St. Francis was approved, since he is quoted by name at the end of Chapter L. of Book III. The date, therefore, may be safely fixed between 1215 and 1240.

Who then is the real author? This is Valart's third enquiry, which he thus pursues. I. Twelve MSS. were examined in 1671; and one from the Benedictine Abbey of Padolirone begins thus: "Incipit liber *Johannis* primus *de Contemptu mundi*," &c. and ends with these words: "Explicit liber quartus *Johannis Gersen* de Sacramento altaris." The same occurs in three others brought also from Italy to Paris, and examined most scrupulously by nineteen learned men in 1687. II. The famous MS. of Arona, which induced the learned Jesuits, Possevinus and Bellarmine, to consider *Gersen* to have been the real author, informs us of the condition of the author, in these words: "Incipiunt capitula libri primi *Abbatidis Johannis Gersen*;" and these are repeated five times. By a copy of the Following of Christ, printed

at Venice, in 1501, it appears that this John Gersen was Abbot of Vercelli. The author was certainly a monk, as appears from various passages, where he speaks of a monastic life, and of the life of a good monk : but the Regular Canons, to whom A-Kempis belonged, have always boasted of not being monks.

I have now, Gentlemen, furnished, in a condensed form, the substance of the Abbé Valart's Dissertation, which richly merits an attentive perusal in its proper form. I am greatly inclined to the Abbé's opinion as to the author ; but let me protest against any partiality or contentious feeling on the question. It is an enquiry of literary interest, but not one which ought to give rise to party feeling. I am aware that there are those, who affect to discountenance such investigations, and who will tell us, that it is better to learn the maxims of the golden book, than to trouble about its author. This would, however, only be reminding us of what we must have been always persuaded ; and of what we endeavour not to lose sight of, while we find it interesting to know whose name we have to hold in benediction for giving us so great a treasure. The pious author seems to have foreseen that the question would be much litigated, where he admonishes us *not to enquire who said this ; but to attend to what is said*. He has secured his holy desire to remain hidden in humility ; but we may very innocently attempt to cover his name with honour.

I find that A STAFFORDSHIRE MAN acknowledges his mistake in classing Valart with notorious literary pirates and despoilers. He, however, still insinuates disreputable charges against the Abbé, which it would be more satisfactory to find him attempting to establish. He insinuates, very gratuitously, that I know nothing of the famous Cha-teillon ; though I do not see why I should have mentioned him in my former letter. If an "acute advocate," as he is pleased to style me sarcastically, may advise A STAFFORDSHIRE MAN, I recommend him at once to throw off a disguise, which he wears very ungracefully, and to appear in his *known* character.

Your correspondent, INVESTIGATOR, merits my respect and thanks. I beg him to believe, that though I incline to

be a Gersenist. I am quite open to conviction; and that I shall readily become a Kempisian, if I see sufficient reason for reading my recantation. I have never seen Amort, nor have I access to him: if I had, I should be very willing to wade through his muddy Latin to arrive at further evidence. Perhaps INVESTIGATOR will do with Amort, as I have done with Valart, by giving in your pages a brief condensation of his arguments. After reading Valart, I shall certainly be surprised if such a Dissertation as his be proved "not worth a straw." But, till I can see such proof, I must lean greatly to the authorship of Gersen. I have long admired, used and pondered the Abbé Valart's edition. I do not know where he has mutilated, garbled or injured the precious book; but I do know where he has admirably restored it to beauty and harmony. I wish your correspondent would point out any delinquencies on the part of the good Abbé. I gave some reasons, in my former letter, why such perversion would seem very unlikely. I may conclude with the Abbé Valart, in his elegant Preface: "*Hæc sunt, lector æquissime, quæ, ut tibi nota essent, e re tua esse credidi. Fruere igitur, ut phrasi Ciceroniana utar, hocce non ita magno, sed aureolo, et ad verbum ediscendo libello.*"

January 10, 1833.

F C H.

ON THE CATHOLIC OATH

Londinensis does not think that his reasoning on the Catholic oath is invalidated by anything contained in the reply of Mr. Andrews. The legislature alone had authority to explain the oath: and the legislature ordered it to be taken, not in the sense which might be given to it by Mr. Peel, or Mr. Wynn, or Mr Stanley, but "in the plain and ordinary sense of the words." Now, Mr. Andrews contends, that the plain and ordinary sense is one thing, Mr. Woods that it is another. In this conflict of opinion, what is to be done? Why, each individual must take it in that sense, which in his judgment he thinks the words ought to bear, that is, which, considering the context, he judges to be the obvious meaning.—Nor will the authorities produced by Mr. Andrews serve his purpose. They regard assertatory, and not promissory oaths. The catechism divides oaths into these two

classes, and successively explains what is required for the truth of each. But Mr. Andrews takes the explanation of an assertatory oath, and applies it to the Catholic oath, which is in reality a promissory oath: and for the truth of a promissory oath, every divine knows that nothing more is required than that the person taking it should have the intention of performing that to which he understands that he is bound by the condition of the oath.—Londinensis had no intention of impugning the scruples of Mr. Andrews: his object was to defend the characters of *those whom he had assailed*.

ON THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I am not desirous to intrude unnecessarily on your pages, but feeling strongly the importance of a right understanding on the tendency of the new oath imposed for Catholics, I beg permission to correct an error which the Rev. Mr. Woods entertains as well as many others, on the relative situation of the Catholics by the passing of the Relief Act, so called. In his remarks on my petition in your last number, he says, “the word ‘privilege’ plainly means (since no other is named) that of *legislating* for the whole, and of partially administering the laws, which the community gives to some of its members, selected from itself, *now WITHOUT DISTINCTION OF RELIGION*. This privilege gives purely civil power: and whilst we consider it unjust in Protestants to use civil power to disturb or weaken our religion, we may I think with a safe conscience, bind ourselves not to use it to disturb or weaken theirs.” The error, which Mr. Woods has fallen into here, and which I wish to point out, is, the singular notion that there is *now no religious distinction* amongst us; whereas the very Act itself is a distinguishing monument of two or rather three distinct religious bodies. How, in the name of common sense, can religious distinction be *now* done away with, when there is a distinct test, containing a variety of distinct pledges, imposed for one religious party, which is not required from either of the other religious parties? And how can it be said, that the community *now* makes the selection of law-makers from itself *without religious distinction*, when there is an express oath for the

Catholics, and another for the Protestants. The fact is, the Catholics are admitted to Parliament, and eligible to exercise the elective franchise, but, in seeking for this admission, and in exercising this civil right, they put *a broad mark of suspicion and inferiority* on their foreheads, by entering into securities to keep the peace towards the institutions of the *ascendant* religious bodies, which no other class of religionists is called upon to give. What is this, but religious distinction with a vengeance!! Here is a combined ascendant body of Protestants and Presbyterians in possession of the legislative power of the kingdom, and here is the Catholic body claiming an *equal* right in making the laws, which are to govern them, *unqualified* and *unconditional*. The united ascendant body feeling alarmed at the growing discontent of the Catholics, proceed to legislate for the admission of Catholics among them; but before any of the latter can enter upon the functions of a legislator, or civil officer, he must declare himself to be of *a certain religious* profession, that is, a *Roman Catholic*, and he then, upon oath, renounces certain *opinions*, and abjures certain *intentions*, and pledges himself to *do that*, and *not to do this*; and are we to be told that there is *now no religious* distinction? Nothing can be clearer than that there is now a *legalized distinction* of religions in the legislative and civil power of the state, and that the weaker party are called upon to enter into what I, as a Catholic, cannot help considering most odious and unconstitutional conditions.

I have the highest respect for the Rev. Mr. Woods, and am sorry that he has taken such a view of the oath; but even he is doubtful whether his opinion be correct. "IF," he says, "the oath is to be understood as *I* understand it, I cannot see that to take it, and of course *scrupulously to observe* it, implies the sacrifice of Catholic principles." I differ from him, and cling rather to another Rev. friend of mine, to whom I shewed my petition previous to having it presented, who observed on returning it:—"I beg to assure you, that from the commencement I have entirely concurred in your views of the infamous oath. Indeed I am disposed to go so far beyond them as unhesitatingly to hazard the expression of a most decided conviction, that no Catholic can take it without a crime, nor concur in any measures, which have a direct

or even indirect tendency to protract for one moment the existence of a system, which he believes to be heretical and consequently offensive to God. By taking it, he is guilty of a moral wrong, and by pledging himself to any measures calculated to sustain what he believes to be false, he virtually, practically, and to all intents and purposes, impugns the known truth. He is a bad man if he enter into such an engagement; he is worse if he do not instantly rescind it." Here, Sir, is neither doubt nor indecision; we have neither *ifs* nor *buts*, but, in my humble judgment, clear and orthodox doctrine; such as a Fisher and a More, were they now living, would use; and, therefore, most cordially coinciding in this decision, I am ardently desirous to have the oath repealed. We know, from history, that there were divines ready to take Henry's oath of supremacy by qualifying the objectionable clauses according to their own easy consciences; but we also know, that there were also numerous others, beside the two illustrious individuals just named, who laid down their lives, rather than take it. We know in what light the one party is now held; and the veneration and esteem given to the memory of the other. I am therefore determined to follow the *sure* side, where there is a doubt, and am resolved on no consideration to take the oath. It is enough for me to know, that the Catholics of Belgium suffered persecution for conscience sake from their Dutch King, rather than to swear to similar conditions, manufactured for them here by Castlereagh and Canning; it is enough for me to feel convinced, that there is not a body of Catholics on the continent that would sully their religious principles by pledging themselves to their Protestant rulers to observe such conditions; it is enough for me to know, that the former oaths, and consequently this of 1829, which is considered much stronger in favour of Protestant institutions, were disapproved by the Holy See, the seat and centre of divine and canonical authority; it is enough for me to know, that it will little avail a man if he gain the whole world and lose his own soul; and therefore I never will be consenting to perpetuate this foul blot on the escutcheon of English and Irish Catholics.

Had the primitive Christians been called upon by their

Pagan rulers, in order to obtain a share in the management of the civil affairs of the state, to swear that they would not exercise "*one* privilege" which they possessed or might possess to weaken or disturb the Heathen rites and ceremonies, would they have accepted the ignominious and degrading proposition? No, most assuredly not. They would have scornfully rejected the unholy compact, and continued to suffer persecution and proscription with an unstained name. Again; suppose the Whig and Tory factions were to take it into their heads to remove the property qualification now in force to fill a seat in the House of Commons, in order to admit some half-dozen ragged Radicals among them, but on condition that these Radical members should swear that they would not exercise "*any* privilege" to which they were or might be entitled to weaken or disturb the present oppressive weight of taxation, or national debt, or the pension list; would there be found one Radical in the whole kingdom, who set the slightest value on the integrity of public principle, to accept of such a compact. No, one and all would treat the proffered bargain and the proposers of it with that indignation and contempt which the insult would warrant; and so should the Catholics have acted when the inglorious bait was thrown out to them. But alas! the inflexible adherence to principle which marked the steps of our forefathers, is now abandoned for the temporising policy of modern innovators, which has led time-serving hunters for place and power in the rank of Catholics to harness themselves to the car of an ascendant system of misrule.

WILLIAM EUSEBIUS ANDREWS.

London, January 11, 1833.

(FOR THE CATHOLIC MAGAZINE.)
TO THE EDITOR,

ON HIS ADDRESS TO THE PUBLIC IN THE LAST NO.

The second person is spoken to; as *Tu*, thou; *Vos*, you.

LATIN GRAMMAR.

If, Mr. Editor, "few things are more natural to man, and few things less welcome in society than egotism"; it is equally true that few things are more natural to a man indefatigably labouring for the public good, than the hope of en-

couragement from the public for his disinterested and arduous endeavours to serve it : and nothing is less displeasing in society than duly to appreciate and acknowledge merit wherever it exists. Accept then the cordial thanks of an humble individual, who is one of the public addressed in the last Nos. of the Magazine, for your very praiseworthy editorial labours. You seem, Mr. Editor, to have fallen into the hands of no very ceremonious critics, who, with the barbarity of Phalaris of old, on the slightest suspicion, thrust you into the "brazen bull." The poor Magazine too, has been roughly belaboured, not because, (like the Literary Gazette, in its late address to its readers) it presumed to liken itself to "Balaam's ass, which, while other donkeys did nothing but bray, alone spoke to the purpose" : not because (with the same Gazette) it was found likening itself to the "Pyramid, imperishable and great, admired by all who beheld it" ; or like "to the great tun of Heidelberg, where thousands and tens of thousands drink the wine that exhilarates." No—No.—It stands charged with crimes of a more aggravated cast.

1. The Editor of the Magazine is indicted not for having inserted in its pages a biographical notice of the late *Rev. Joseph Berington*, but for having entertained (such was deponents' settled conviction) the *wish* to do so had the Magazine then existed ! Shades of the stoics laugh ! How often, indeed, Mr. Editor, do we stumble, in our journey through life, on the wolf and the lamb, in the fable. "*Toujours des pretextes pour opprimer les innocens.*" (Chambaud). The lamb may bleat—"Vous voyez bien, Monsieur que je ne pouvois faire ce que vous dites"—the wolf, in a fury, will reply—"C'est donc ton pere, où ta mere, j'en suis sur !"

2. But a more outrageous offence. "The Magazine has contained advertisements and communications from the *Editor of the Orthodox Journal.*" And what an indelible disgrace, forsooth, to give the public a line from the pen of that staunch defender of our holy Faith, who has for years indeed excited the ire of temporizers, and who has won for himself never-fading laurels by his able works, the "Review of Fox" and the "Vindicator." Had the Magazine rejected articles from such a pen, *on such grounds*, the writer of this, for one,

would have instantly consigned it to the place it richly deserved, the hottest corner of the fire.

3. But "the Editor of the Magazine commented on the public conduct of public men"! Yes; and in so doing he did his *duty*, as all editors in the world contend, and as all the world admit. Let editors in such comments abide by the maxim—*Suaviter in modo, fortiter in re*—and they are entitled to sing:—

" Let the galled jade wince
Our withers are unwrung."

4 Again: "the Magazine, which is called a CATHOLIC Magazine, is completely a *Birmingham Magazine*!" Why? Because it sometimes contains Birmingham affairs that might interest the Catholic body! Fie upon such logic!—What must it be next styled, Mr Editor? The last No takes us a jaunt through almost every county, and many of the towns in England

5. But "the Editor meddles too much in politics:" and we think "that Catholic Priests should eschew politics and stick to their Rosary." Even there, deponent (*Dialogue* in last No. of the Magazine,) saith not if defendant had meddled to a culpable extent; and Roger de Coverley may be right—*much may be said on both sides.*

6. But the Editor really contended that "*clergy subject to the controul of the bishop*" could never mean—*clergy exempt from the controul of the bishop!*" Poor luckless Editor! what must become of you if the jury find a true bill there! Oh for breath to utter!

Wishing Mr. Editor, that your appeal from "Philip drunk to Philip sober" may not be fruitless.—I am &c.

ONE OF THE PUBLIC.

ON CATHOLIC MARRIAGES.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—*English Catholics* often pride themselves, and not without cause, on the uniformity of discipline, which prevails in their body. But there is one point on which considerable variation is said to exist, viz. the celebration of the Marriage

ceremony by Catholic priests, *before* the parties present themselves to the Protestant ministers for the legalization of their contract. If I understand the matter right, Pope *Benedict XIV.* in his Brief, dated 17 Sept. 1746, as also in the 7th ch. of the sixth book *De Synodo Diocæsana*, requires the parties to appear, in *the first place*, before the Catholic clergy. Nay I am told, that this practice was enforced by the *Ven. Bp. Challoner*, in 1759, throughout the *London District*—that its *general adoption* was commanded by our four Vicars Apostolic, Doctors *William Gibson, Douglass, Sharrock, and Milner*—and that Pope *Pius VII.* in a Rescript, published in 1808, enjoined obedience to this rule of conduct. So strongly did the late Bishop *Collingridge* insist on the observance of this act of discipline, that, in a letter addressed, Dec. 1826, to one of his Clergy, (who applied for permission to marry a party, that, under peculiar circumstances, was to appear before the Protestant minister in the *first place*) his Lordship expresses himself thus:

“The rule laid down by the *Observanda*, after the maturest consideration of the assembled bishops and divines—grounded, as it is, on the strongest theological reasons—corroborated by *every* practical decision, as far as my information goes, that ever issued from the Holy See, cannot be violated without exposing the Sacrament to profanation. And I do not foresee a case, in which, in my opinion, it can be departed from with safety. The only expedient to steer clear of the difficulty, is for you to go over, and perform the Catholic part of the business, *before* the parties go to church, or appear before the Parson. We are not to put into the scale temporal inconveniences against the risks and dangers of a spiritual kind, which go to affect the sanctity of the Sacrament. I CANNOT DISPENSE WITH IT.”

Notwithstanding these great authorities, several instances have been mentioned to me by Protestant friends, when the Catholic ceremony has been performed, *after* the solemn contract was duly completed before the Protestant Clergyman; and I have been asked to reconcile this difference of discipline. I must candidly say, that I am unable to do so, with satisfaction to myself, or to them: and should be particularly obliged, if you would solve this knotty case. On one point, all of us, laity and clergy, will agree, that it is a

“Consummation devoutly to be wished,”

that the Reformed Parliament will permit Catholic marriages to be performed by the Catholic priests, in the approaching session. I remain, Mr. Editor, your humble servant,

AN ENGLISH CATHOLIC.

NOTES TO THE FIRST ARTICLE.

[The following Notes to the first Article in the present No. were too late for insertion in the proper place.]

PETER LOSTOCK.

In the Diary of Lisbon College the following account is given of him. Peter Holford, alias Lostock, son of Thomas Holford, and Mary Wrath, his wife, both Protestants. He was received into the Church by Mr John Jones, alias Vane, the agent of Lisbon College in London, and was sent to the College by Bishop Giffard, in October 1708, at the age of 18. Having finished his divinity, he was made professor of Philosophy in September 1711, and ordained Priest October 30, 1712. In this year he was chosen prefect of Studies, and in March, 1716, presided over a Thesis, entitled *Paradoxa Physico Thomistica*, dedicated to Cardinal Nuro de Cunha, Inquisitor General. In the course of the exhibition one of the objectors pronounced the following eulogium :

Quæ nova, quæque minus novit sententia vulgi,
 Hæc miranda putant, hæc paradoxa vocant.
 Jure ergo Thesibus titulum, nomenque dedisti,
 Quod magis aptum illis ; convenit atque magis :
 Sed cum doctrinæ pandas arcana profunda,
 Non Paradoxa latent ; sed Paradoxa patent—

Mr. Holford left Lisbon July 16th 1718, to pursue his studies at the Sorbonne, and was received by Dr. Ingleton into the Seminary, August 19, on the recommendation of Bishop Stonor.—“ On the 22nd of August, 1722, while he was at the convent of the English Benedictine Nuns hearing confessions, he was taken ill, and died on the 31st of that month. He was a man, says Dr. Ingleton, of very eminent parts, accompanied with a great sweetness of temper, and an exemplary humility

Peter Holford, of Wootton, Esq. (himself also a convert,) more than once mentioned to the writer, that his uncle quitted his home, unknown to his parents, *and was never heard*

of afterwards. He added, that his father used to say, that he once entered his study, and walked through it; but when followed, could not be found.—(EDRS.)

ALEXANDER TAYLOR.

Left the Seminary to be secretary to Bishop Stonor. He afterwards lived at Wolverhampton; was a celebrated preacher:—but being accused of using Raisin wine at the altar, was suspended by Bishop Hornyhold. After the death of the Rev. Hugo Kendall, he ceased to frequent the Catholic chapel; but never conformed to the Protestant church. He died at Moseley, near Birmingham.

REVIEWS

FIFTY-ONE ORIGINAL FABLES,

WITH MORALS AND ETHICAL INDEX. BY JOB CRITHANNAH.

“Fable” says the author, in his preface, “was invented at a very early stage of the world, and was adopted as a safe and instructive medium through which superior knowledge and truths could be so adroitly conveyed to nations and individuals as not to savour of reprimand or dictation. It was chosen by wise men, as the form of reproof to kings which might least risk their displeasure—of advice and remonstrance to rebellious people, which should not wound their pride or rouse their vengeance—of wisdom and morals to youth which assumed not the sternness of coercion—and to children a knowledge of right from wrong in so fascinating a way as to be rather a means of amusement than a scholastic lecture: for these reasons the philosophers of old so highly approved of fables that they recommended them as the *best* mode of inculcating moral philosophy in the schools.*

These principles are undoubtedly good, confirmed by universal experience, and the Moralist, who studies to inculcate virtue by these humble, but powerful means, is entitled to the gratitude of mankind. The author of the work before us

* Plato, although he banished the stories of Hesiod and Homer from his commonwealth, advised the use of moral fables. Philostratus says “the fables of *Æsop* are more proper than any other to inspire us with wisdom;” and Quintilian recommends them for the schools.

is specially entitled to this distinction; having spared neither labour nor expense to make his work and the moral, which it inculcates, attractive. The printing and the embellishments are excellent; the engravings alone being capable of imparting the lesson, which they are intended to illustrate, but the price must be by them so much enhanced, that we fear they will defeat the end for which they are introduced. The fables, themselves, are generally simple, and therefore the more instructive. The author, we may be permitted to say, has too much lost sight of this advantage, as he has to such a degree laboured and extended his moral to each fable that it becomes a sort of treatise to which the fable itself serves as a motto. We would recommend him in a future edition to substitute the brief ethical index for the morals. Our readers may perhaps arrive at the same opinion by an example.

THE DANCING BEAR.

A Bear, who had been drilled to dancing, took the opportunity given him by the negligence of his keeper, to wander into the woods, where, meeting some of his former acquaintance, he began to show off, by dancing the Round, &c. &c., with as much correctness and truth to time, as if the Bear-leader had been present with his pipe and tabor.—His accomplishments so astounded some of the young ones, that a desire was felt to be equally learned, and they expressed a wish to be informed how he had obtained such knowledge. The visitor (saying nothing about the *hot bricks* &c.) replied with the utmost coolness, “A few lessons from a friend in the next town, and a little practice.—” At last, one of them made bold to enquire why he wore a ring in his nose, and what the appendage meant. “Oh,” said he, “the ring is a reward for merit, and the chain attached is the fashionable ornament.” “But,” said another, “what is that round your head, which seems to confine your mouth?” “Why that’s my helmet and vizor: ’tis to protect my head and nose when I go to war.” “Oh! they are invaluable, then!” was the ejaculation.

An old Bear, who had been surveying him suspiciously for some time, requested, now that he was not in a state of warfare, but amongst his friends and kindred, that he would take off the casque, and join them in a meal of roots; which Bruin hesitating to do, they all left him, saying, “We have a shrewd guess that you are in a state of *bondage*, and that the grating on your head is more for the protection of others than yourself.”

MORAL.

The noble mind is ever accompanied by love of liberty and honour; from the dungeon it will frown defiance on the tyrant, and refuse the favour of freedom, if it is to be purchased by wearing a badge of slavery, or by committing an act of baseness. Such was Regulus! imprisonment could not warp his probity of soul, or the prospect of torture lessen his patriotism. Others, again are so poor in soul, that, to shorten captivity, they have even solicited permission to wear the livery of a conqueror, and have assisted in the subjugation of their country.

If misfortunes befall an individual of noble mind, he does not conceal his errors when the knowledge of them is likely to benefit others; on the contrary, he seeks an opportunity to point out to the inexperienced the rock on which he has split, so that they may avoid it. Yet to the dishonour of human nature, there are some men so base, as to feel a Satanic pleasure in inducing youth to commit the same errors that have ruined their own fortunes; and can smile when such become victims to the debaucheries that have unmanned themselves.

This is the moral, but how much more expressive is the concise maxim in the Ethical index.

“To wish for companionship in misfortune denotes extreme baseness of soul.”

The lessons contained in some of the fables are hardly of sufficient ethical importance for such a work, such as the folly of painting the face, and that of going to law. In some others they are such as we cannot recommend, as for example in that of the Farmer and the Pointer, in the moral to which is contained, a severe censure upon a whole class, which is usually a species of censure in which truth is specially hazarded. One quotation we make, to record our dissent from its doctrine, and to illustrate farther our remark that the author occasionally departs widely from the elementary simplicity which should characterise a book of fables.

“Where is the farmer who does not rail at the payment of tithes? whereas the tithes are as much the right of the clergy of the established religion as the rental is of the Landlord.

As in the lapse of centuries great changes take place in the government, customs, laws, dress, and even language of a nation, so perhaps some mode might be adopted for collecting church revenue more suited to the present feelings of both the clergy and people.

We shall conclude this article by extracting the fable of the Job horses, and this principally to present to our readers the lesson contained in the concluding paragraph of the moral, a lesson, we are sure, far more needed and less studied, than it ought to be.

THE JOB HORSES.

A young horse got by chance into the possession of a coach Jobber, and was harnessed by the side of an old stager to draw "a party of pleasure" into the country. They had not proceeded many miles, when the novice, who had fumed and fretted, until he was hot, with endeavouring to get over the ground quicker, reproved the old horse for not stepping out as he did; "for," said he, "the sooner we have performed our journey, the sooner we shall get back to the stable, and be made comfortable for the rest of the day."

"It is not for want of courage, or inclination" (said the old stager), "to join you cordially, where a fixed distance is to be done:—but I overheard them say it was to be a *Country trip*: now experience has taught me, that such parties never think they get enough labour for their money, out of us poor slaves!

"They intend working us for a certain number of *Hours*, and whether we travel at my pace, or yours, it is only the difference of fatigue to ourselves, for we shall not be allowed to get home one minute the sooner even were we to go at our utmost speed!"

MORAL.

"It is fortunate to have a friend, who has travelled the same road we ourselves are about to start on, and for whose judgment we have a respect; for, by making use of his experience, we may so regulate our conduct as to avoid many dangers and disappointments which we should otherwise of necessity undergo.

Humanity should extend itself, in the shape of kindness, towards all the inferior creation: more particularly to those from whom we require labour, and which are, as it were, of our own family—Horses, Dogs, &c. Thoughtlessness is often attended with the same pain to the poor animal, as the cruel man's ill treatment. We are bound to feed well, gently use, and not over-work them; aye, and to speak kindly to them!"

Some mistresses might act with more humanity than they do towards their servants, who, after having pressed upon them the propriety of getting through their work in good time, are disordered in their tempers should they surprise them in the evening, seated comfortably before the kitchen fire and enjoying a cessation from labour; and then forsooth conjure up some unnecessary occupation to prevent *Idle habits*! lie on them!

POPERY IN OXFORD,

BY THE REV. PETER MAURICE, M. A., CHAPLAIN OF NEW COLLEGE.

To those, who are burdened with leisure hours and with money for which they have not any destination, but to no others, we venture to recommend this fruit of the labours of the Rev. Peter Maurice, M. A. Chaplain of the New College, Oxford.

The object of "Popery in Oxford" is explained by the title itself, but the salutary alarm, which inspired the holy watchman of Israel, and roused him to the work of proclaiming the approach of the enemy, who roars so loudly, that he is "almost audible,"* shall be expressed in his own terms, in his own peculiar felicity, both of grammar and of logic.

"Amidst the many contrivances by which the subtle enemy of the human soul is constantly diverting men's thoughts from God, it is his wisdom to conceal from their view the operations of the Church of Rome, an engine upon which he has exhausted all his energies, and therefore may justly be called Satan's masterpiece.

As to the grammar, it is difficult to decide what it is, that may be called Satan's masterpiece, but as to the logic, it appears that "the enemy," to divert men's minds from God, diverts them from the Church of Rome.

Having established this truly correct position, and having uttered an aspiration, that "the spirit of love may accompany that which is sent forth in the spirit of prayer," he proceeds to his "Facts." They are: 1. "That † Romanists are on the increase in Oxford" 2. That they amount to 500 or more. 3. That they frequent every church in Oxford, which rather increases than lessens their number. 4. That the Priest is *active*, though "he confines his personal labours," and is, we presume, active by proxy. 5. "That the chapel is in the *parish* of St. Clement, *which*," the parish of course, "it will soon be necessary to enlarge, or else build a second." To build a parish is an extraordinary undertaking; but, possibly, the Rev. Peter Maurice is speaking of the chapel; be it so. "It is," he tells us, "always well

* P. 19. † Nicknames are dictated by "the Spirit of Love."

filled." Afterwards, he adds, "in a word, crowded to an overflow," its frequenters, in number, averaging, on a bad day, 170, and on a fine summer's day, that number augmented to 250. He elsewhere tells us, that the Catholics are * "scrupulously observant of the Lord's day." So that of these 500 "scrupulously observant of the Lord's day," never more than one half frequent the chapel.† and on a fine summer's day, the chapel, well filled by 170, receives another 80 without suffocation. 6. Next follows an elaborate eulogy of the Rev. Mr. Newsham, who well deserves the praises intended, when sifted from heterogeneous mixture in which they are conveyed. The doctrine, he says, is Arminianism, and he proceeds, "to give a clear definition of it were to attempt an impossibility," and then he defines it. Mr. Newsham must be flattered by the panegyric on the style of his sermons. "His compositions are *eloquent*, partaking of a degree of *elegance above mediocrity*." 7. He states a fact, of which few Protestants are aware, and we will add, that no Catholic is aware of it ‡.

"I believe that few protestants are aware of the fact, that it is one of the practices of that wily system, to select the cleverest of the R. Catholic children, and train them up as Home Missionaries by means of question and answer on the points of difference between them and Protestants."

8. Prayer-books are sold at the chapel door to "those who are fool hardy enough to visit their chapels." One in particular "is highly calculated to make an impression upon that class of persons liable to be enticed into their chapels," although "some parts will not bear the scrutiny of a believer's eye." And another "must appear awfully blasphemous to any one that has his reasoning powers unimpaired by the beguiling influence of Satan." Verily these Jesuits are cunning fellows, converting men by *selling* them books, which will not bear their scrutiny, and which must appear awfully blasphemous. The Chaplain, who had stated that the numbers of Catholics were not lessened, but increased, by their attendance in the Protestant churches, calls Protes-

* P. 17.

† This is perhaps explained. The others are probably attending the churches.

‡ P. 7.

tants "fool hardy," who attend the Catholic chapel. It is a singular admission, that the religion of the Church of Christ, when correctly explained, recommends itself to the heart of man, while Protestantism is repulsive. 9. The next part is, that the Catholic religion is popular in Oxford, as is proved by the number of votes polled for Mr. Stonor, the Catholic member. This produces a long and pathetic lamentation, in the course of which, the Chaplain, in one place, traces the calamity of Mr Stonor's success to those "who possess but little of the outward form of godliness, and less of either common decency or common sense;" and in another, states, "that among the names there were not a few, whom the world looks upon as respectable and men of personal piety." Some one may ask, perhaps, how the world arrives at an opinion of a man's "personal piety," who "wants the outward form of godliness!" But, in the language of the author, to *answer* such a question would be to *attempt* an impossibility. Wherefore we proceed.

In an expostulation with the Dissenters on the same subject, the Rev. Chaplain of New College waxes imaginative, and in a graphic representation avails himself of the license long ago conceded to painters,

Pictoribus atque poetis
Quidlibet audendi semper fuit æqua potestas.

He imagines that he beholds dissent *dandling* * a Romanist on one *arm*, and a Socinian on the other, mounted on one horse, but that the many-headed war-horse of Infidelity, and this war-horse, by a snort, unhorsing the whole pell mell dandler and dandled, and then trampling, not on them, but "on all power and authority" † O Peter Maurice!

The author proceeds to conjecture some of the causes of the increase of "Popery." On the Protestant side, they are principally the indifference of Protestants, the silence of the preachers in the thirteen churches of Oxford upon "any thing to suit the case" of the "Romanist," the rejection of that exploded imposture the Reformation Society, the omission to ask some nameless person to preach "nine months

* Dandle, to shake a child on the knee.—JOHNSON. † P. 10.

back" "the deplorable state of ignorance and darkness" of the neighbouring villages, and and the state of Oxford itself; where the pious chaplain laments that

"The grand message of the ever-blessed Jehovah is either misstated, or in part suppressed or supplanted by awful heresies and specious delusions; the world scoffing all the while and blaspheming, and, I fear, it may be added, *the Lord's people will have it so.*

On the Catholic side he enumerates several causes calculated to produce the effect which he laments so bitterly.— But he previously pretends to state some of the doctrines of the church, which we need not say are grossly misstated. One instance we shall adduce. Having repudiated the vulgar calumny that absolution is sold, "as most Protestants imagine," he substitutes another far more atrocious, that "when the soul is wrought up to a perception of sin they (the Priests) can prevail upon them (their followers) to do any thing they please, *as many beggared and orphan children of wealthy R. Catholic parents can, to their sorrow, attest.*"

The abominable calumny, conveyed in the lines which we have printed in Italics seem to demand a public notice, and though the rest of this most silly production pass unheeded, we think that the Rev. Peter Maurice, *chaplain of New College* ought to be publicly required to produce some one example of this atrocious charge, or in default to be branded as the malicious invention deserves. Was this "sent forth in the Spirit of prayer?"

The Rev. Chaplain enumerates three advantages enjoyed by the Catholics. 1. Their observance of the Lord's day. 2. That of other holidays. 3. Their social devotions. In regard to the first, he bears the following testimony :

"*In their places of public worship, they are most exemplary : no whispering, no hasty turning of the eye towards the door; no curious desire to scan the dresses and deportment of their neighbours; but a steady, serious, devotional demeanour throughout; all which must have a most striking and imposing effect upon a stranger, calculated to make him imagine that what he has heard about the R. Catholics is all false.*"

In regard to the third, he says

"I was informed by a person, who had a R. Catholic lady lodging for some length of time in her house, of a fact I can never forget, and

which makes my heart bleed for them, knowing as I do, that they are under such a strong and perilous delusion. This lady was wont regularly, *morning, noon, and night*, to assemble her little family, seven interesting children, and kneel down along with them, their infant hands clasped together, their eyes uplifted in all the earnestness of childlike simplicity, herself in the centre, conducting their devotions. I could not refrain from exclaiming, ‘O that she was but a believer in Jesus of Nazareth, and led to put her trust solely in his merits, and not in Saints; O that Protestant Mothers were all, (or *many* of them,) like this *R. Catholic.*’ ”

Thus he describes what he has previously styled “Satan’s Masterpiece.” He shortly afterwards (p. 21) bears testimony “to the corrupt state of the Dissenting bodies.” We have seen what he has written of the established sect, and lastly, his character of the Catholics. What virtuous Protestant, who could give credit to the writer, would hesitate as to which of the three he would chose, taking for his guide the maxim of our divine Saviour—By their fruits ye shall know them. We bid adieu to the Rev. Peter Maurice, M A. Chaplain of New College.

POETRY

HYMN TO THE B. VIRGIN.

NO. I.

Behold thy MOTHER.—ST. JOHN XIX. 27.

O thou, my *Mother*!—by what name
Most tender, shall I call on thee,—
How shall I best my love proclaim,
My queen,—hope,—life,—star of the sea;—
Ah ! tamely do such words express
What I must *feel*, but ne’er *confess* !

In what *one* word, then, shall I pour
My ardent transports at thy feet,—
Say ? for my heart is brimming o’er—
—Only *one* sound to me is sweet—
’Tis when I call thee—MOTHER—then
My heart breathes o’er that sound again !

C. M.—VOL. III. NO. 25.

X

Yes, *Mother, Mother*,—as the child
 Hides itself in its parent's breast :—
 With such warm, daring love beguiled—
 In all its little thoughts thrice-blessed,
 I turn,—as should a *son*, to thee,
Mother! with filial ecstasy.

And *thou*, couldst thou forget thy son !—
 'Tis said that mothers can forget,
 Aye, hate the smiling little-one,
 In the warm bosom nestling yet !
 And could such cold regards be thine ?—
 O never, never, *Mother* mine !

Then, by thy innate tenderness,
 So timely warm, so blandly pure,
 By all the love I would express,
 But must in secret still endure,—
 I sink before thy hallowed feet,
 And still a *Mother's* care entreat.

Bless me, my *Mother*, at day-dawn—
 Pray for me when night's perils lour,—
 And Oh ! when in my need forlorn,—
 When life's last fever dream is o'er.—
 And God, mine awful Judge, I see—
 Then *Mother, Mother*,—pray for me.

LINES.

Look to the sky and the clouds that drift
 O'er the Orbed Maiden's Crescent
 That all the while, gives her glad smile
 To fringe them with light incessant—
 But they pass athwart her silvery quarter,
 As if it were in despite of her
 And her beam of Love that is aye quiescent.

And as it is with the varying cloud,
 So 'tis with the unsteady spirit
 Of man, when the voice of Heaven is loud,

And yet he *will* not hear it—
 But chooses rather—the dust to gather
 Which the wind blows—the while it shews
 How light is that he choses to inherit !
 Roma, 1830.

A THOUGHT.

Written on the Hills of Istria, on hearing the Ave Maria Bell.

I love the lonely hill, where not a sound
 Is heard to break the quietude
 Unless it be the hum around
 Of happy living thing,
 That comes from out the wood,
 The *Cical* or the bee—or little birds that sing.

I love it when it is so still, the lone
 Last winter's leaf, dislodged by the wind,
 Is heard to fall—when as the tone
 Of evening hymn is heard
 In harmony behind
 The Hill—and, mingling with the sound of bird.

I love to hear the jangling of the Bell—
 Borne by the travelling wind along—
 Its hour of prayer and love, for well
 I wote these two are one—
 As in harmonious song,
 United both in Heavenly unison.

Portalo, in Istria, 1830.

THE CYPRESS TREE.

The Cypress Tree with its shadow dark
 Is the emblem dull of grief—
 But oh to me, it seems as 'twere
 Of brighter hopes the mark.
 And I cannot choose but take relief,
 When I see what it shadows there—

For the Cypress Tree stands by the grave
 And looks to Heaven's eye,

And tells its tale of the heavenly love
 Of Him who came to save
 My soul, that it might not die,
 But live in the realms above !

Marseilles.

SONNET III.

Written on board *La Vierge des Graces* e *St. Joseph*, bound for *Spain*—in sight
 Marseilles.

It was a Sunday in the deep—the air
 Was moveless as the dark blue sea below,
 O'er which a ripple now and then will go,
 That glanced a thousand little starlets there—
 It was so still—the snow-white sails and fair
 In very idleness flapped to and fro,
 As o'er the waves our ship would slide as though
 A little cloud of snow in Heaven it were—
 And o'er the waters came the tolling bell
 Of the far off cathedral solemnly,
 Which with the stillness accorded well
 Of this day's calm—to raise the soul on high,
 To seek in Heaven's love th' unutterable
 And holy calm which lives eternally.

SONNET IV.

Written at Gavarni (in the Pyrenees) in view of the *Circles*, on a rock overhanging
 a roaring mountain torrent.

HE hath created all—and all for Good—
 And e're to God, I'd raise the hymn of praise
 In lowly voice the song of gratitude—
 —Here while the sun sets on this quiet place,
 And tinges bright Gavarni's snowy face,
 From out this far retired solitude
 So lonely all—though not to me I' the mood
 Of loneliness—but ecstasy at His ways—
 —Here nature's grandeur reigns its full, supreme
 In rocks and waterfalls of infinite
 And vastness such—it almost seems a dream,
 So mighty they—yet what were all, but night,
 If God's own grace did lend us not a beam
 To see His love in these—its length and breadth, and height.

MONTHLY INTELLIGENCE

FOREIGN.

ROME.

Sept. 29th. The annual exhibition of the institution for the education of the children of tradesmen, called St. Michael's,* took place this day. That part of the building appropriated to the boys, was thrown open to the public, and, in the different schools and workshops, specimens of the labours of the year were exposed to view.—The department of the fine arts attracted particular attention.—There were one or two good busts in marble, and several very fine studies in clay, after ancient models. In painting, a copy of Murillo's Madonna, in the Corsini gallery, was deservedly admired: the young artist gained the second prize of the academy of St. Luke by this piece. Last year he had taken the first premium for drawing, and two specimens exhibited to-day, the Madonna di Foligno of Raffaello, and a St. Francis with the infant Christ, of Guercino, show that it was not

* The Ospizio di S. Michele is a princely establishment on the banks of the Tiber, founded by Innocent XI, in 1686, for the maintenance and instruction of poor children, and for the comfortable support of the aged and infirm. The children are classified according to their age and abilities, are taught almost every useful trade; and initiated, under the best masters, into the knowledge and practice of every thing connected with the liberal arts. (Edrs.)

undeserved. Among other specimens may be noticed several copper-plate engravings, some medals with their dies, two or three sets of types, particularly two sizes of the Hebrew character, tapestries, after the manner of the Gobelins, and carvings in wood. The two last arts have been introduced by the present director, Monsig. Tosti. But besides these, almost every art or trade, even the mechanical ones, had a share in the exhibition. The choir manifested their proficiency by a musical mass of the celebrated master Zingarelli, and by the vespers, composed by various masters, all sung with great taste by the boys alone.

Nov. 10th. To-day the young king of Naples arrived in Rome on his way to Genoa, where he is going to marry a daughter of the late king of Sardinia. There was a report that the ceremony would take place in this city, and great festivities were anticipated; but, whatever may have been the previous arrangements, it seems now that Rome is not to be blessed by beholding the light of the countenances of the royal pair on their return.

Nov. 17th.* A public consistory was held to-day, for giving the Cardinal's hat to Cardinal Ugo—Petro Spinola, late papal Nuncio

* In the Ami de la Religion, this event is dated December 17th.

at the court of Vienna. After the ceremony a second hearing was given to the cause of the Venerable servant of God, brother Philip Veletri, of the Minor Observants of St. Francis, in order to his beatification. In the secret consistory which followed, besides appointing Bishops to the several sees, in *partibus*, His Holiness appointed pastors to the following sees.—To the Metropolitan church of Urbino, to the Archbishopric of Spoleto, and to the bishoprics of Imola, of the most holy Conception in Chili, of Cervia, Mazzara, Versailles, Verdun, Langres, Beauvais, E'lvas, Pinhel, and Jucatan. Count Vilain XIV. has just reached Rome, as ambassador from the king of Belgium, and has taken up his residence in the Piazza del Popolo.

Nov. 29.—This day, being the first Sunday of Advent, the usual course of English sermons was begun in the church of Giesu e Maria, by the Rev. Dr. Baggs. There are a good number of English Catholics here at present, and these joined to the few Protestants, who drop in to hear our doctrines, make up a tolerable congregation.

Dec. 2. This day, his Holiness published an indulgence, of the nature and character of a jubilee; the special object of which is to obtain, by fervent prayer, the blessings of a solid peace to the Church, and of the reestablishment of general happiness. We have not heard that the official document is arrived in England.

Dec. 8. The conception of B. V., kept on this day, was celebrated with much splendour in beautiful church of Santa Mari Monserrato, the national church of Spain. A superb mass, just brought from Spain, with full orchestra accompaniments was performed on the occasion. It was composed by the director of the choir of the cathedral of Barcelona, I mondo Villanuova, who is yet twenty-two years of age. It has justly received the commendation of all the lovers of music in the city.

Dec. 22. The young king of Greece, Otho, with his brother, the hereditary prince of Bavaria, has just arrived, on his way to his new kingdom. His stay, it is understood, will be short, as the king of Greece requires his immediate presence, or more probably that of his advisers, or of the German troops, that are to enforce obedience to his laws.

Dec. 24. Cardinal Odescalchi, having been appointed Archbishop of the Basilica of Santa Maria Maggiore, this day took sole possession of his church, and in the afternoon sung the first vesper of Christmas, in virtue of his office, which gives him the first place in this church, when the Pope does not officiate in person.

Dec. 25. The Christmas festivities have been conducted with accustomed splendour, with the addition this year of a grand pageant given by the Austrian ambassador.

for the drawing of a lottery, got up for the benefit of the sufferers in the earthquakes of Foligno. The prizes were provided by the royal family of Austria, and the principal persons of their court. The tickets amounted to 2000, which, at five paola each, gave the sum of 1000 crowns for the charity.

Dec. 29. The festival of our English martyr, St. Thomas of Canterbury, was celebrated as usual, in the chapel of the English College, which is dedicated in his name. The congregation of cardinals and prelates for the defence of ecclesiastical immunities attended the pontifical high mass, and the papal choir were engaged for the occasion. There were eleven cardinals present, with several prelates. Just before the ceremony commenced, Dr. Wiseman arrived from England, bringing with him one student. Two more will shortly follow him, and these, with six who preceded him about a month, make an addition of nine to the College this last year. Dr. W's health seems quite re-established, and but for an accident which he met with near Turin he would be perfectly well. He was thrown from a gig with such violence as to be deprived of his senses for some time. But by a little care he was soon able to continue his journey, and he now feels but little of the effects of his fall.

FRANCE.

We have received the *Ami de la Religion* to Jan. 19, from which

excellent work we proceed to give a few extracts, regretting only that our limited space obliges us to abridge so much of the valuable information which it contains.

CHARLES X. — The ex-royal family of France inhabit the palace of Hradschin, in the neighbourhood of Prague, and commanding a view of the river Mulda, which runs through the city, and from the bridge of which the illustrious martyr of the seal of confession, St. John Nepomucen, was precipitated into its waters. The palace is an immense edifice, but unfurnished, divested of all comforts, and perforated with the scent of tobacco. It has not even a chimney, and the cold in winter is intense. Charles X. has not once quitted it, and for six weeks has been confined to his bed. He displays the resignation of a Christian, though sensibly affected by the desolate condition to which he is reduced. The principal source of anxiety to the royal family is the state of things at a distance, and more especially the captivity of the Duchess of Berri, the news of which event was communicated to her son, the young Duke of Bordeaux, by his spiritual director. The alarming intelligence produced an effect upon the health of the young prince, who, however, displayed the sentiments of a true Christian upon the melancholy occasion.

THE DUCHESS OF BERRI.

This admirable heroine is, it appears, an object of interest through-

out France. Addresses pour into the castle of Blaye, the place of her imprisonment, from all parts of the kingdom. Many of them from females, and remonstrances against the treatment to which she is subjected. Petitions in her behalf have been numerously presented to the French Chambers. A subscription also has been raised for her, to which the two sons of the Count de Raousset Boulbon, who are pupils in the Jesuit College of Fribourg, have contributed from their pocket money the sum of fifty francs, about £2. sterling. One of the ministers lately in the discussions relating to the royal captive, declared his belief that, if legal proceedings were instituted against her, *a million of Frenchmen would march to her deliverance.* We have, in these facts, a satisfactory confirmation of the opinion, which we have always entertained, that the *French* were faithful to their sovereign, and that the grand mistake committed by Charles X. consisted in restricting the elective franchise, which he ought to have enlarged. By restricting, he confined it to his enemies, by enlarging, he would have extended it to his friends.

It appears that the triumph of an irreligious revolution has not injuriously affected the cause of religion. On the contrary, the spirit of persecution, which, in the name of religious liberty, has been so frequently displayed, appears to have produced the same good ef-

fect, which it has invariably preceded in the History of the Church. Whilst it has given courage to wicked, and induced them to manifest their principles to the world, has aroused the faithful friend of religion to new exertions and more open demonstrations in her sacred cause. The government, too, on several occasions, restrained violence of the schismatical adherents of Chatel and lately at Clermont troops have been despatched to eject from the church an intruder named, Auzou, in support of whose sacrilegious usurpation a few factious and drunken parties were about to review the scene of the barricade. It is satisfactory to know that on this occasion as we believe, on most others, a great majority of the inhabitants were arrayed on the side of religion; but it is much to be regretted that virtue is so frequently triumped while vice knows neither fear nor shame.

DOMESTIC.

THE MAGAZINE.—The proprietors and the friends of the magazine will learn with satisfaction that besides the *Ami de la Religion* we have lately had an opportunity of forming connections with the *Tribune Catholique* of Paris, the *Union* of Brussels, and the *Catholic Herald*, a new periodical, starting in Philadelphia. To correspond with the objects of the editors of these works we are desirous that our pages should contain

much information as possible respecting religion in this country.— We repeat our thanks to those kind friends who have, hitherto, so ably assisted us; and we flatter ourselves that we are justified by the circumstance above stated, in repeating our appeal to the clergy, and to the zealous members of the Catholic body at large, to furnish us with information which they may possess, and which they consider worthy of a place in our columns of intelligence. In proportion as the Magazine extends its circulation and its connection, it extends and consolidates the foundation upon which it stands. It, therefore becomes daily more stable, and as it has long established, and is daily confirming, the certainty of its permanent continuance, it becomes, we think, an object of some anxiety to the Catholic body that it may be, as much as possible, deserving of the support which it receives; and, as much as possible, a means of promoting the cause of religion. We should add to the statement made above, that our communication in this number from Rome, is only the first of a monthly series which a highly intelligent friend in that city has promised us.

CATHOLIC CLERGY AND CHAPELS IN ENGLAND.

(Continued,)

We resume the enumeration of the clergy, in which our friends have kindly pointed out to us two errors. Lanarth in Monmouthshire is not vacant, but is served by

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the Rev. W. Bevan. Thetford is served by the Rev. John Holden, but Thelton is vacant by the death of the Rev. J. Bidell.

WARWICKSHIRE.

Aston-le-Walls, Banbury, Rev. J. Fox

Baddesley, Warwick, Rev. W. Benson

Birmingham, St. Peter's, Rev. T. M. M'Donnell

——— St. Chad's, Shadwell-street, the Rev. E. Peach, and Ign. Collingridge

Brailes, Shipston on Stour, Rev. James Duckett

Coveutry, St. Mary's, Hill-street, Rev. — Cockshuit

Coughton Court, Alcester, Rev. J. Pope

Foxcoate, Shipston upon Stour, Rev. J. Duckett

Hampton Cottage, Grove Park, Warwick, Rev. F. Turville

Leamington Priors, St. Peters, Rev. James M'Donnell

Nuneaton.—Divine Service once a fortnight

Solihull, and at Heath Green, near Birmingham, Rev. John Davison*

Wootton House, Henley in Arden, Rev. — Deday

WESTMORELAND.

Dodding Green, Kendal, Rev. T. Wilkinson

Kendal, ditto

WILTS.

Bonham House near Mere, Rev. — Wassall.

Salisbury, St. Martin's, St. Anne-street

* Rev. J. Milward removed to Aston, near Stone, Staffordshire

Y

Wardour, near Shaftsbury, Rev. J.
Laurenson

WORCESTERSHIRE.

Broadway, Rev. M. Sinnott
Grafton, Bromsgrove, Rev. John
Campbell
Hanley Chapel, Malvern Wells,
Rev. Edward Winter
Harvington Hall, near Kiddermin-
ster, Rev. J. T. Brownlow
Little Malvern, Malvern Wells,
Rev. — Short
Salford, near Evesham, Rev. L.
Barber
Spetchley, Worcester, Rev. John
Lycett
Stourbridge New Chapel, Rev. J.
Mason
Worcester, Rev. Messrs. Tristram
and Sewell

YORKSHIRE.

Abberford, Rev. J. Robinson
Allerton Park, Wetherby, Rev.
Th. Rolling
Ampleforth Lodge, York, Rev. R.
Towers
Askew, Bedal, Rev. J. Sherwood
Barnsley, Rev. John Rigby
Bishop Thornton, Harrogate,
Rev. James Platt
Bradford, Rev. John Maddocks
Bransby Hall, York Rev. —
Shanu
Brough Hall, Catterick, Rev. T.
Dilworth
Broughton Hall, Skipton, Rev.
Michael Trappes
Carlton Hall, Snaith, Rev. George
Heptonstall
Clints, Richmond, vacant
Cove Castle, South Cave, Rev. F.
Reculé

Crathorne, Rev. Geo. Corless
Easingwold, Rev. J. Tyrer
Egton Bridge, cum Ughth
Whitby, Rev. Nic. Rigby
Evringham Pocklington,
Matthew Newsham
Halifax, Rev. Joseph W.
clough
Hazlewood Hall, Tadcaster,
Robert Tate
Hedon, Rev. J. Swinbure
Himsworth, Pontefract, Re
Dehenne
Holme, Market Weighton,
J. Turner
Houghton, do., Rev. John G
Huddersfield, Rev. Thomas I
cis Keily
Hull, Rev. Jos. Render
Kilvington, Thirsk. Rev. Jo
Blundell
Kippax Park, Pontefract, Re
Bell
Knaresbro', Rev. Ralph Pratt
Lartington, Barnard Castle,
Mic. Ellis
Lawkland, Settle, Rev. John
ber
Leeds, Old Chapel, Rev. C. I
bure
—, St. Patrick's Chapel,
W. Oxley
Linton upon Ouse, York, Re
Wrennall
Marton, Burton Constable, I
Rev. Robert Hogarth
Micklegate Bar, York, Rev
Newsham and J. Ball
Myddleton Lodge, Otley,
James Burgess
Osmotherley, Cleveland,
Pontefract, Rev. John Pugh

Richmond, Rev. John Johnson
 Scarborough, Rev. Edmund Burke
 Scorton House, Catterick, Rev. R. Kellet

Selby, Rev. George Best
 Sheffield, Rev. Geo. Keasley
 Stapleton Park, Pontefract, Rev. J. T. Reeve

Stockeld Park, Wetherby, Rev. J. Weston

Wakefield, Rev. J. G. Morris
 W. Witten & Leyburn, Bedale, Rev. T. Middlehurst

Whitby, Rev. Wm. Parker
 Wycliff Hall, Greta Bridge Rev. John Bradshaw

Yarm, Rev. John Bradley
 York, Rev. B. Rayment, V. G. and Rev. T. Billington

WALES.

Bangor, Rev. — Carbery.
 Brecon, South Wales, Rev. Michael Havard

Holywell, Flintshire, N. Wales, Rev. Fr. Lythgoe

Myrthir Tidvill, Glamorganshire, vacant

Swansea, Rev. R. Platt
 Talacre, Holywell, Flinshire
 Ty Tywisog, Denbigh, vacant
 Wrexham, Denbighshire do.

Island—Guernsey, Rev. — Navet
 and — Hodgson

Island—Jersey, St. Hellier, Rev. Matthew Ryan

Isle of Man—Douglas, Rev. Matthew Gahan

CATHOLIC CLERGY AND CHAPELS IN SCOTLAND.

The Vicars Apostolic in Scotland are, .

Eastern District—No successor to the late Dr. Paterson yet appointed

Western District—R. R. Ranald Macdonald, Killichearan, Lismore, by Oban—R. R. Andrew Scott, Bp. of Eretria, Glasgow

Northern District—R. R. Dr. Jas. Kyle, Bp. of Germanicia, Aberdeen

N.B. After the name of each County is the initial letter of the District to which it belongs

EDINBURGSHIRE, OR MID-LOTHIAN.

Edinburgh, Catholic Chapel House
 Rev. Alexander Badenoch, Jas. Gillis, John Macpherson, and Stephen Keenan.

N. B. There are two Chapels, one in the New Town and one in the Old,—Dumfermline, Kirkliston, Haddington, Falkirk

ABERDEENSHIRE. N.

Aberdeen, Rev. Charles Gordon and Charles Fraser

Aquhorties Keith Hall, Rev. Jas. Sharp

Ballogie, Kincardine, Rev. Henry Innes, W. Innes, & Robt. Stuart
 Braemar, Castletown, Rev. John McEachan

Corgarf and Glengairn, Tullich, Rev. Lachlan McIntosh

Huntly, Rev. John McLachlan

ANGUSSHIRE. E.

Dundee, Rev. Constantine Lee, who officiates also at Arbroath

ARGYLESIRE. W.

Comletown, Rev. J. Catanach,
 Rothesay, in the Isle of Bute,
 Rev. Wm Byrne, who officiates
 also at Inverary, Lochgilphead,
 and Largs.

AYRSHIRE. W.

Ayr, Rev. William Thomson, who
 officiates also at Kilmarnock, Ir-
 vine and Girvan

BANFFSHIRE. N.

Banff, Portsoy, and Foggyloan,
 Portsoy, Rev. Alex. Grant
 Preshome, Buckie, R. R. Dr. Kyle,
 Ch. Ralston, and Wm. Stuart, one
 of whom officiate at Buckie
 Fochabers, Achinhalrig, Fochabers,
 Rev. Wm. Caven
 Deith (New Chapel) Rev. Walter
 Lovi
 Duftown, Mortlach, Rev. George
 Gordon
 Tombae Glenlivat, Ballindalloch,
 Rev. James Gordon
 Chapelton, Glenlivat. ditto, Rev.
 James M'Naughten
 Tomintoul, Balindalloch Rev. D.
 Carmichael

DUMBARTONSHIRE. W.

Dumbarton, Rev. John Gifford

DUMFRIESSHIRE. E.

Dumfries, Rev. Wm. Reid.

MORAYSHIRE. N.

Elgin, Rev. John Forbes.

INVERNESSHIRE. W.

Arisaig, Rev. John and Angus
 Macdonald
 Badenoch, Kingussie, Rev. Ranald
 Ranken
 Barra, by Tobbermory, Rev. Neil
 Macdonald

Bornis, South Uist, Dunv
 Rev. John Chisholm

Fort William, Rev. Coll M'
 Glengary, Fort Augustus,
 Donald M'Donald

Isle of Egg, Rum, and Canna,
 Antony Macdonald

Knoidort, Arisaig, Rev. Cl
 Macdonald

Braes of Lochabar, Fort Wi
 Rev. Donald Forbes

Moras, Arisaig, Rev. Ranald
 donald

Moidart Strontian, Rev. Ne
 Macdonald and Alexander
 donald

North End of South Uist. by
 vigan, Rev. James M'Grego

INVERNESSHIRE. N. DIST

Eskadale & Strathglass, Inver
 Rev. Philip Macrae and Al
 der M'Swein

Inverness, Rev. Terence
 guire

KIRCUDBRIGHTSHIRE. E.

Dalbeattie, by Newton Doug
 Rev. Andrew Carruthers
 New Abbey, by Dumfries, vac

LANARKSHIRE. W.

Glasgow, Right Rev. Dr. S
 Rev. John Murdoch, W. S
 art, Ch. Grant, William Gor
 and Peter Forbes

There are now two chapel
 Glasgow, served by the R
 Dr. Scott and the above
 Gentlemen, one at Hamilton,
 one at Airdrie once in the
 weeks

PEEBLESIRE. E.

Traquaair House, by Innerlet
 Rev. William Wallace.

PERTHSHIRE. E.

Perth, Rev. James M'Kay
Crieff, Rev. Alex. Macdonald,
who officiates also at Stirling

RENFREWSHIRE. W.

Greenock, West Shew-street, Rev
John Gordon

Paisley, Rev. John Bremner

ROSSHIRE. N.

Dorny Kintail, Lochalsh, Rev. C.
Macrae

STIRLINGSHIRE. E.

Campsie, Kirkintullock, Rev. Paul
Mac Lachlan

WIGTONSHIRE. W.

Stranraer, Rev. Richard Sinnott,
who officiates also at Newton
Stewart, in the same county.

St. Mary's College, Blairs, near
Aberdeen, is the united esta-
blishment common to the three
Districts into which Scotland is
now divided. Rev. John Sharp,
President.

CATHOLIC BISHOPS IN THE BRITISH COLONIES.

Monsignor B. C. Panet, Bishop of
Quebec

Mgr. Jos. Signay, Bishop of Fus-
sularium, Coadj.

Mgr. J. J. Lartigue, Bishop of
Telmessa, V. G. at Montreal

Mgr. J. N. Provencher, Bishop
of Iuliopolis. V. G. of James's
and Hudson's Bay.

R. R. Dr. Alexander Macdonald,
Bp. of Kingston, Upper Canada.

R. R. Dr. Fleming, O. S. F., Bp.
of Carparia, V. A. in Newfound-
land

R. R. Dr. Eneas Bernard Mc-
Eachern, Bishop of Carolinopolis,

V. A. New Brunswick, St.
John's

R. R. Dr. Wm. Fraser, Bp. of
Tanæ, V. A. in Nova Scotia

R. R. Dr. Daniel Macdonnell, Bp.
of Olympus, V. A. at Trinidad,
West Indies

R. R. Dr. Wm. Morris, Bishop of
Troy, and Apostolic Visitor of
the Mauritius

THE ELECTIONS.—The recent
general election has diminished the
number of Catholic members for
England, but very considerably in-
creased that of the members for
Ireland. We subjoin a list:

ENGLISH, SEVEN.

The Earl of Surrey, for the East
division of the county of Suffolk.
Robert Throckmorton, Esq. coun-
ty of Berks.

P. H. Howard, Carlisle

Hon. H. V. Stafford Jerningham,
Pontefract.

Hon. Edward Petre, York

Sir F. Vincent, St. Albans.

Thomas Stonor, Esq. Oxford City

IRISH, THIRTY.

Daniel O'Connell, Esq. Dublin.

Maurice O'Connell, Esq. Tralee.

Morgan O'Connell, Esq. Meath Co.

John O'Connell, Esq. Youghal.

C. O'Connell, Kerry County.

Chr. Fitzsimon, Dublin County.

W. F. Finn, Kilkenny County.

H. Baldwin, M. D. Cork.

D. Callaghan, Esq. Cork.

G. S. Barry, Esq. Cork County.

H. W. Barron, Esq. Waterford.

W. J. O'Neil Daunt, Esq. Mallow.

Sir R. Nagle, Westmeath County.

J. Halpin Rorke, Esq. Longford
County.

P. Lalor, Queen's County.
 R. Lalor Sheil, Esq. Tipperary County.
 D. Ronayne, Esq. Clonmell.
 W. Blackney, Esq. Carlow County
 R. More O'Ferrall, Esq. Kildare
 A. H. Lynch, Esq. Galway.
 O'Connor Don, Esq. Roscommon County.
 J. H. Talbot, Esq. New Ross.
 J. M. Galway Esq. Waterford County.
 A. C. O'Dwyer, Drogheda.
 J. Fitzgerald, Louth County.
 R. M. Bellow, do. do.
 H. Lambert, Wexford County.
 W. O'Reilly Dundalk.
 Michael Fitzsimou, Kings County
 William Roche, Limerick
 C. O'Connell, Kerry County.

To counteract the influence of this formidable band, the Saints have no longer to glory in the Naval Theologian Lientenant Gordon, who modestly offered himself to represent the *learning* of Trinity College, the *Polish* of Cheltenham, and finally "what a falling off was there" the weaving of Nottingham, but neither the Scholar, the Gentleman, nor the Weaver would accept his services. The Saints have lost also their learned Champion, Sir C. Wetherell, and their holy Champion Mr. Perceval. But we must admit that, in Mr. Finch, the representative of the Marquis of Exeter, for Stamford, they possess an abler man than any of them.— In two places only have we heard that the cry of No Popery was raised; in the North of Staffordshire by the party of the unsuccessful,

and at Walsall, by that of successful Candidate, some Catholics voted for the latter!!!

PUBLIC MEETING OF THE CATHOLICS OF MANCHESTER.

According to public notice Catholics of this town held a public meeting on Sunday last, at o'clock in the evening, for the purpose of adopting measures for liquidating the debt of the Church in Mulberry-street. At the appointed, the room was exceedingly crowded, and George Gib Esq., one of the Catholics of town was unanimously called the Chair. An elevated situation was occupied by the Clergy of different Chapels, and the gentlemen who intended to take a part in the proceedings. The Chair called upon the Rev. Mr. Gill the Incumbent of the place, to explain the object of the meeting, it is impossible to give any idea of the ardent acclamations with which the Rev. Gentleman was received by an admiring and grateful congregation. He briefly related that the debt had been incurred, *previous to his incumbency*, and that the object in calling the meeting was not to increase his own comfort but to enable a third Priest to assist with him and Mr. Billington, which could not be the case, as long as they had to pay the interest of £2000: that being the debt on Chapel. After Mr Gillow concluded, various resolutions were passed to facilitate this great object. A committee was formed to receive subscriptions &c. &c, and it

moved that the names of such as wished to subscribe should be taken down instanter. Immediately, in different parts of the room, numbers requested their names to be put down, and such was the spirit and enthusiasm of the people, that the Secretary could not write the names quick enough. These are a few of the names that we heard, Mr. Leeming £50., Mr. Tidmarsh £50., Mr. Baldwin £30., Mr. Lee £75., Mr. Gibson £20., Mr. Curran £25., Mr. Seed, a Protestant, £20. Mr. Potter, ditto, £5. The inhabitants of a most confined and most distressed part of the town, called little Ireland, put down their names for £10., this contribution excited a most extraordinary sensation. The poorest labourer and those who work in the Factories, put down their names for various sums from £1. to 2s. 6d.—All classes seemed to vie with each other in acts of generosity and zeal for religion. In a very short time, the Chairman announced that the sum already subscribed was above £800., and the books were actually closed, whilst different names were announced, because they were afraid, when they came to smaller sums, that many were giving, no doubt very willingly, but from their very poor circumstances might afterwards feel embarrassed by their liberality.—Considering all circumstances, perhaps there never was an instance of so much money being subscribed, for the liquidation of a debt on a Catholic Chapel in so short a

time: the *whole was done in about two hours*: and it is but justice to Mr. Gillow to say, that many gave more liberally from the great feeling of regard and affection which they entertain for him. The committee are actively engaged in their laudable undertaking, and have now got an additional sum of £200.—On the Sunday following Mr. Gillow alluded in very beautiful terms to the liberal contributions of his Congregation and said that a Pastor, would feel proud to lay down his life, in the service of a flock, so devoted to their religion.

BIRMINGHAM.—The annual Meeting and Supper of the Subscribers to the Charity Schools took place in the beginning of January, in the Female School Room, Rev. E. Peach in the chair. We lament to state, that a considerable decrease in the funds was announced by the treasurer. At the Meeting, resolutions were passed of condolence with Lord Stafford on the lamented decease of Lady Stafford, the late charitable Patroness, and to request the Countess of Shrewsbury to accept the office.

Church Reform.—This is a prominent topic in this nation of legislation. Ministers are said to be concocting some scheme, which, we fear, will prove unsatisfactory to the people, as it is said to be satisfactory to the bishops of the establishment, the very parties who thrive by the existing abuses.

CHURCH PATRONAGE.—A Society to put an end to Church Patronage exists in Scotland. They

lately held a public meeting at which, a Dr. M'Crie, as was to be expected, talked some nonsense about a "Popish Kirk." The following anecdote, however, related by the Chairman, Mr Sinclair, M. P., deserves to be recorded. "I remember to have heard an anecdote of an influential country gentleman, who, in his way, showed great kindness to a clergyman, and this clergyman was called on to preach on a subsequent Sabbath. When the patron had reached home immediately after attending church, he said, "Here is gratitude for you! here I and my family have shown this man the greatest kindness, and the return he makes when he gets into the pulpit is to tell us that we are great sinners unless we repent. He preaches that our good works go for nothing before God. This sermon will do very well for a penitentiary—a Newgate; but before a genteel and respectable audience, to tell them that they are sinners is the most extraordinary conduct that I ever met with."—(Laughter and applause)

MARRIED.

On the 17th inst., by the Rev. T. Walker, (having been previously married in the Catholic Chapel, by the Rev. J. Moore, of Oscott College, the brother of the lady,) Mr. John Beech, of Lane End, to Miss Teresa Moore, of Wolverhampton.

On Wednesday, January the 9th, at St. Thomas's Church, Liverpool, (having been previously married according to the rites of the Catholic Church, by the Rev. E. Glover, of Crosby,) John

Whittle, Esq. to Louisa, only daughter of N. Megraw, Esq. Abercrombie square.

OBITUARY.

Died at Rome, Dec. 14, Miss Clavering.

Died at Rome, in the night of July 3, 1833, the Rev. Angus Macdonald rector of the Scotch College, age 61. Mr. Macdonald received his education first, in the College of Propaganda Rome, afterwards at Donay, was missionary for many years in the island of Barra, whence he was sent to India to succeed the Rev. Paul Mac Pherson in the rectorship of the Scotch College in the year 1826. He was most anxious in discharging the duties of his situation, and in improving the means of his establishment. Few missionaries have ever more entirely possessed the affections of those under charge. As there was no person in the College sufficiently advanced to undertake the charge of its administration, the students, by order of His Holiness, have been for the present transferred to the Propaganda.

On Saturday, January the 12th, 87 years, the Rev. Michael Bracken for fifty-four years Parish Priest of Braccan. His remains were removed from the parochial chapel on Monday followed by his numerous parishioners bathed in tears at the loss of him who was justly esteemed their father. More than ten thousand persons were in procession, among whom were several Protestant gentlemen and many Messrs. Waller, Noble, Gerrard the Right Rev. Doctor Alexander, the Protestant Bishop of Meath, the Hon. Very Rev. Dean Packenham, the Protestant rector of the parish, with his curate, and upwards of forty of the Catholic clergy, attended, paying a justly well merited tribute to departed

R. I. P.

THE
CATHOLIC MAGAZINE,
AND REVIEW.

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CHURCH REFORM.

“So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down : and every man went up by the place that was over-against him : and they took the city.”—Josue, vi. 20.

WE have always considered the clergy of the establishment men wise *in their generation*. This wisdom, we think, they have consistently exhibited in every period of their history. We take the liberty to refer the reader to an article in the Magazine on the Irish Tithe Committees, Vol. 2, p. 226. In this article, (pp. 231, 232) we mark the continual protests of the established clergy against every measure of justice or humanity towards Catholics, which has been, at any time, contemplated by the government of the day. They have always declared, that such measures endangered the existence of their religious system. More especially have their clamours been renewed of late years, when the anger of a fatherly Providence appeared to be appeased by the long sufferings of his children, and the time seemed to be arrived when the scourge should be withdrawn from them. The reader will perceive, that we allude to the partial establishment of religious freedom in the concession of Catholic Emancipation. An alarm was then sounded throughout the whole kingdom, that the next step would be an attempt to remove the other evils, civil and religious, by which the people of this country were oppressed. The alarmists were ridiculed by numbers, who thought that the cessation of legislative persecution would reconcile the people to the other existing in-

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stitutions, which would therefore be effectually consolidated. But the clamourers of "No Popery" were aware, that and their wretched party had thriven solely on the divisions and dissensions, which they had too successfully laboured to promote amongst the people of the United Kingdom. According, therefore, to their prediction, the firebrand of religious dissension was no sooner extinguished by the concession of their rights, to a great extent, at least, to Catholic Dissenters, than the people, for the first time an united people, began to look into their real state. They soon perceived, that they had long been mocked with the semblance of liberty, while, in reality, profligate oppression ruled in every department of authority. Clearly perceiving this and only smarting under the effects, they aroused themselves in determination to recover those social rights, of which fraud and cajolery had deprived them.

It was impossible that the evils of the established church should any longer escape their observation. It was readily indeed anticipated by the clerical champions of existing abuses. "What," said they to a ministry engaged in the reform of those abuses, "are you really so mad as to encourage the desire that the wrongs of the people should be redressed? Are you really so blind as not to perceive, if you once recognise the principle, that abuses should be reformed, you will soon be called upon to reform the se establishment of the favoured sect."

In fact, the demand for the reformation of this establishment was one of the loudest cries of the people during the late elections; and it became quite impossible that the voice of the nation should be any longer silent upon the subject. Accordingly, their attention is called to it by the following paragraph in the speech from the throne, by which Majesty opened the present session of parliament.

"Your attention will also be directed to the state of the Church, more particularly as regards its temporalities and the maintenance of the Clergy. The complaints, which have arisen from the collection of Tithes appear to require a change of system, which, without diminishing the means of maintaining the Established Clergy in respectability and usefulness, may prevent the collision of interest, and the consequent disagreement and dissatisfaction, which have too frequently prevailed between the Ministers of the Church and their Parishioners."

We have, here, an intimation, that something will be done to rectify the many abuses attached to the present establishment. But to us it is quite evident, that no reform, confined within the limits of the King's speech, will give satisfaction to the people. It is essential to all wise measures to consider, first, the precise nature and extent of the necessity for legislating ; and, secondly, the easiest and most simple means of meeting that necessity. In the matter of church reform, many of its advocates have committed the capital error, into which the ministers have fallen, of confounding, what may be called the *internal*, with the *external* abuses of the establishment. Accordingly, some of the reforms proposed are of a character highly calculated to amuse, if blunders on the subject of religion may ever amuse, the rational believer in Christianity. On the one hand, it is suggested, that the 39 Articles be reformed ; which, among other epithets fastened upon them, are said to be *contradictory*.* The idea of reforming articles of divine revelation is somewhat daring. Surely the wise and holy men, who concocted the Church of England, never for a moment thought of proposing to the belief of the people any doctrines of men. The 39 Articles obviously propose doctrines revealed by Almighty God, or it would have been impious to have presented them to his people, as the symbol of their religious communion. And surely then, his Majesty will never attempt, "by and with the advice and consent of the Lords Spiritual and Temporal and of the Commons in parliament assembled," to suggest corrections and improvements in the divine revelation. We have read of the blasphemous expression of a Castilian monarch, enamoured of his own proficiency in astronomy, who declared his opinion, that, had he been consulted at the creation, he could have given the Creator some hints. We remember, also, that, on more occasions than one, the spiritual knights errant, who have so much gulled the people of England, have, with apparent seriousness, put to the gaping dupes composing their auditories votes of thanks to Almighty God : "That the thanks of the meeting are due and are hereby offered, &c. &c." That especial inspiration, which warranted this fa-

* See Parliamentary Intelligence. Mr. Tennyson's speech.

miliarity, may have also suggested the propriety of carrying the kindness so far, as even to venture upon some importment in matters of revelation. It is clear that Pope, whose name implies, was but a poor benighted Papist, or he would have written as he has, in his Essay on Man :

Go, wiser thou, and, in thy scale of sense,
Weigh thy opinion against Providence,
Call imperfection, what thou fanciest such,
Say, here he gives too little, there too much,

* * * * *

Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of God.

But the Articles are said to be *contradictory*. This hardly be correct, inasmuch as every minister of the establishment signs a solemn declaration, "that he acknowledges all and every the Articles, being in number nine and ten, to be agreeable to the word of God. Now every tyro in Logic knows, that two contradictory propositions cannot be true. One of them must be false, and yet, according to the all-wise provision, which we do not perceive to be controverted, the members solemnly declare, that the false ones, as well as the true ones, are agreeable to the word of God.

Again, it is proposed to remodel the church. We remember to have heard a minister of the establishment at a vestry meeting declare, that the *church* required reform, for its perfection could not be expected in any *human* institution. We could not object to either the principle or the deduction. Remembering the declaration of our blessed Saviour, "*this rock I will BUILD MY CHURCH, and the gates of hell shall not prevail against IT,*" (Matt. xvi. 18) we could feel any concern about an argument concerning the necessity of reforming a *human* institution: and we now wonder at the proposal made to remodel this human institution. The principle of this remodelling is the admission of dissenting societies into communion with the establishment. How is this to be done? Obviously by giving way to every thing to which objection is made on either side. It appears that the Dissenters differ from the members of the establishment solely by rejecting tenets, which that establishment retains. The gradation of belief and disbelief, and

the more distinguished classes of Christians in this country is very remarkable. The Catholic believes all that Christ has revealed: the member of the Established Church rejects many tenets of the Catholic Church: the Presbyterian rejects all that are rejected by the Church of England and something more: the Independent goes a step farther than the Presbyterian: the Anabaptist a step beyond the Independent: the Quaker beyond the Anabaptist; and, at last, comes the Unitarian, who rejects so much, that it is difficult to tell, what he retains. How then are these gradations to be removed, and all these sects to be amalgamated? Clearly not by enforcing on the Dissenters the doctrines which they disclaim; for these very doctrines originally caused, and still perpetuates, their dissent. It must be, therefore, only, by renouncing on the part of others, those articles, against which the Dissenters protest. The Episcopalian must sacrifice Episcopacy,* to admit the Presbyterian; both must sacrifice the Presbytery, to admit the Independent; all must sacrifice infant baptism, to admit the Anabaptist; baptism, altogether, to admit the Quaker, and the Divinity of Christ, to admit the Unitarian. It is apprehended, indeed, that this scheme of universal Christianity, and of a common established Church, will meet with obstacles on the part of Catholics, Quakers, and Unitarians. On the part of Catholics this is very intelligible. We cannot renounce any article; holding all and every one, merely because all and every one have been taught us by Christ himself. The late excellent Missionary, Mr. Broomhead of Manchester, was accustomed to say, "They tell us that our religion is an uncomfortable one. We have fasting, mortification, confession, and other disagreeable things in our religion. I know very well that our religion is uncomfortable to flesh and blood, and why so? because we did not make it ourselves: we have been obliged to take it as Christ left it to us. Had we made a religion for ourselves, I think we could have made one as comfortable as any of them." On the same principle, Catholics will necessarily present an insurmountable barrier to this general union, because; they did not concoct their faith themselves, and they cannot surrender

* And yet one part of the scheme is to increase the number of bishops!!!

an iota of the sacred deposit "*committed* to the Saints:" the "human institutions" may be more accommodating, if much may be surrendered to conciliate certain classes, not the rest to conciliate others?

All this speculation, as we have said, is very amusing but, at the same time, utterly impracticable, and not in slightest degree relevant to the real subject. The people of the United Kingdom, who are, from one extremity to other, clamouring for relief from ecclesiastical oppression do not trouble themselves for one moment about reform in liturgy; or the division of the spoil among a greater number; or in more equal proportion. They protest against spoil itself. It is as a secular machine that they know protest against the establishment, and it is only as a secular machine that they wish the legislature to deal with it. Their own communicants, as well as Catholics and Dissenters, quite wearied with the system of spoliation, by which, the name of Religion, through the various contrivances of church rates, tithes, offerings, fees and expenses of a thousand kinds, they are plundered, and their families impoverished to aggrandize the haughty, insolent, and voluptuous members of an ecclesiastical aristocracy. We remember that, when some one in the House of Commons suggested the propriety of making a rate compulsory on Protestants for the erection of a Catholic Chapel, Mr., now Sir Robert Peel, with great reason, with obvious justice, declared, though, as an individual, he very willingly contributed to the erection of Catholic Chapels in his neighbourhood, yet he should consider it a great hardship were he compelled to this by law.

O wise young judge, how do I honour thee!

Sir Robert was undoubtedly right; and we trust that the discussions, which are likely soon to take place, he will remember this decision, and then, placing others in his fancied position, he will award them the same justice. Let him be assured, that we are

"Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by

same winter and summer. If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not seek redress?"

Sir Robert may be assured that that, which would be a hardship to himself, is felt as a hardship by the millions, who are subjected to it; and that the principle, upon which reform in the ecclesiastical system of this country is sought, is this, that religion should cease to be a burden. This is felt even by those, who belong to the ascendancy, and who smart severely under the effects of the system; but it is felt in an aggravated degree by those, who never partake, and who cannot partake, of what are called its benefits.

This article is becoming longer than we intended. We must, therefore, hasten to a close. If our rulers really intend to satisfy the great body of the people of the United Kingdom, they will act upon the principle, which we have stated. They will cease to identify a particular sect with the state, of which it forms even a small minority. They will withdraw all political power from its ministers as such; and as great wealth belongs to its hierarchy, they will provide for its distribution. The property, belonging to what is called the church, can easily provide for the support of its actual ministers and their places of worship, including the cathedrals. This property should be subject to the same rules with that, which supports other ministers and their chapels and churches; that is, vested in trustees under the protection of the law; and, when it should be found, that the people would no longer require a particular church, it should be sold by the trustees, and the money appropriated according to some specific provision. That provision should embrace all the remainder of that public property, which is called church property, and the best provision, which suggests itself to us, will direct that it be sold, and that the proceeds be applied to the diminution of the burdens of the people. Tithes should be abolished with a stroke of the pen, and church rates, and all those exactions, by which the existing system is distinguished. The *regium donum* in Ireland, or pension paid to certain dissenting teachers there, is another burden upon the people, which is only palliated by a comparison with the far greater burden imposed in favour

of the ascendancy. A provision for the Catholic clergies would be liable to the same objection, besides others peculiar to the feelings of Catholics. It has, indeed, been suggested but we confidently trust, that our venerable and disinterested prelates will never give their consent.

We cannot conclude without expressing our hope, that the superfluous church property, will not be applied to schools, or hospitals, or any other public institution. These things, when under the control of government, soon become scenes of jobbing, intrigue, and persecution. When a state is composed of but one class of believers, its institutions are not so liable to this objection, but the minister of a country like this, should adopt America for his model in proportion as he does which, his councils will be wise, and their results propitious.

ILLUSTRATION OF THE PRESENT SYSTEM IN IRELAND.

Extracted from Letters, which have lately appeared in the Sun Newspaper, and signed DALETH.

"The Vestry Act forms the climax of ecclesiastical torture, and religious persecution in Ireland. By the 7th of Geo. IV. c. 72, the Protestant clergy are authorized to hold vestries twice a year, and lay out sums which they may think necessary for the building or repairing of churches without any regard to the circumstances of the Catholics, who are obliged to pay the money, though not eligible to take a part in the proceedings. Independent of £575,000. a year, which they (Catholics) pay in this way, there is a species of cruelty in the system unequalled in the annals of heathen hate. Not to dwell on the instances of the use of money raised for the service of religion in this way being applied to the purchase of services of plate for Bishops—not to speak of instances where the rector's own servants composed the majority of a Vestry—levy sums for paying organists, sextons, and bell-ringers, in parishes where a church never stood, and where the name of a sexton, bell-ringer, or organist was never heard of—there is a bitterness in this which no Catholic can pay without feeling. What cruelty, I ask, exceeds that of obliging a Catholic to pay a priest, who remunerates him with a promise of hell; to build a church, where the continuation of subserviency is the wish of every heart, and the ejaculated prayer of every tongue; and to erect a pulpit, from which he is weekly denounced as the enemy of God? This is, indeed, cruelty; but it sinks into

parative nothingness, when the fact of obliging the same poor Catholic to purchase the simple elements for the Communion Table is considered. Gracious Heaven! with what face can the clergy of the Established Church scoff at the religious ceremonies of their Catholic brethren when, by the sweat and toil of a starving peasantry, they dare to commemorate one of the most solemn festivals in the institution of Jehovah! Commemorate the death of him, whose last prayer was for his enemies; whose spirit was peace, and whose breath was mercy, with bread plundered from the poor, and with wine mingled with the tears of the widow and the orphan! I dare not trust my feelings on this subject. Where is the religious man that could do so? Where is the man of feeling that, undisturbed, could contemplate such a picture?"

PASTORAL INSTRUCTIONS FOR LENT.

TO THE CATHOLIC CLERGY AND LAITY OF THE MIDLAND DISTRICT.

If thou hadst smitten five, or six, or seven times, thou hadst smitten Syria, even to utter destruction.—4 Kings, 3. xiii. v. 19.

BELOVED BRETHREN AND CHILDREN IN JESUS CHRIST,

We read in the 13th chapter of the 4th book of Kings, that when Joas, the King of Israel, went to the prophet Eliseus to consult him on his war with the King of Syria, the prophet said to him—*Strike with an arrow upon the ground: and he struck three times and stood still: and the man of God was angry with him, and said—if thou hadst smitten five, or six, or seven times, thou hadst smitten Syria even to utter destruction; but now three times shalt thou smite it.*

In our pastoral of last year, alluding to the beneficial effects of the penitential fasts of the men of Ninive, of the pious King Josaphat, of the holy Judith, of Queen Esther, and repeating to you the words of the King of Ninive in his proclamation for a solemn fast to avert the threatened destruction of his city—*Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish.*—Jonas, c. iii. v. 9. We exhorted you, beloved brethren and children in Jesus Christ, to enter upon the approaching fast of Lent with redoubled earnestness and zeal, not only for your spiritual advantage, but also to preserve yourselves from the contagion of a fearful pestilence, which was spreading desolation around you, and seemed to be approaching nearer to your own homes.

Hadst thou smitten five, or six, or seven times, thou hadst smitten Syria even to utter destruction. Perhaps, beloved brethren and children in Jesus Christ, had your prayers, during that holy season, been more frequent and fervent, your fasting more in the true spirit of penance, your almsdeeds more liberal and disinterested, the dreadful storm, which

soon after burst over your heads and caused such frightful devastation in some parts more particularly of the District, would have been availed or rendered less destructive in its furious course.

We no longer hear of the ravages of the direful malady : hath succeeded : but may it not be a deceitful calm, forerunner of some more terrible visitation ? Then, *blessed shall those servants whom the Lord, when he cometh, shall find watching !*

Praised and adored for ever be the most sacred will of God !

Whatever may be his allwise, just and holy designs, do you, brethren, resolve to convert every occurrence to your spiritual profit, *for ye know that to them that love God all things work together unto good*. Rom. c. viii. v. 28 ; and that, *whilst many are the scourges of the Lord, his mercy shall encompass him that hopeth in the Lord.*—Ps. cxviii. v. 10.

Behold now is the acceptable time, behold now is the day of salvation !—2 Cor. c. v. v. 2. The solemn apostolical fast of Lent, the treasures of the Divine mercy are more bounteously thrown open to the humble penitent, is again proclaimed ! If then you shall hear the voice of the Lord, harden not your hearts, but listen awfully to his voice and bend your knees before his holy altars : adore and fall down in lament before the Lord who made you ; for he is the Lord your God and you are his people and the sheep of his pasture.

Listening to the voice of the Almighty awfully speaking to you, the many hundreds of your fellow creatures, a few short months swept from off the face of the earth, and hurried before the dread tribunal of Heaven, and bearing in mind the Scripture admonition—*Remember my judgment, for thine also shall be so : Yesterday for me and to-day for thee !*—Ecclus. c. xxviii. v. 23. Resolve to make the approaching forty days truly an acceptable time, truly days of salvation in your hearts by the lively faith, the penitential spirit, the pure love of God and your neighbour, with which you propose to consecrate them to divine service and to the sanctification of your immortal Souls. *Smile three times only, but five, or six, or seven times.*

Offer a holy violence to Heaven by the fervor and perseverance of your prayers : retiring as much as possible from worldly amusements and distraction, retreat into the solitude of your hearts : enter earnestly into yourselves : diligently examine your consciences and purify them from every defilement of sin : zealously endeavour to place yourselves in the happy state in which you would rejoice to be found at the awful moment of death ; that whether you be summoned to the judgment seat of Heaven before the expiration of the forty days, or you may assist at the joyful celebration of the solemn festival of Easter, you

deserve to have a share in the glorious resurrection of Jesus Christ. *Ask and you shall receive, seek and you shall find, knock and it shall be opened to you: But be instant in prayer.*—Colos. c. iv. v. 2. *For know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.*—Judith, c. iv. v. 12.

Yes, beloved brethren and children in Jesus Christ, let fasting accompany your prayers, but such *fasting as the Lord hath chosen*: animated by the fervour in the practice of this holy work with which the faithful servants of God in the old and new law have ever sought to obtain the blessing and to avert the indignation of the Almighty, be exact in your observance of the prescribed regulations for your conduct during Lent. And as true disciples of the patient, the humble, the suffering Jesus, sanctify your prayers and fasting by the calm resignation, the penitential spirit, with which you submit to poverty, to humiliation, to sickness, to the loss of a beloved relative or friend, to whatever affliction your Father in Heaven may send you for the trial of your faith, the exercise of your virtue. If dispensations be required, let not self-love, but reason and religion grant them.

Give alms out of thy substance, said Tobias in his beautiful instruction to his son, *and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee: According to thy ability be merciful: if thou have much give abundantly: if thou have little, take care even so to bestow willingly a little; for thus thou storest up to thyself a good reward for the day of necessity, for alms deliver from all sin and from death, and will not suffer the soul to go into darkness: Alms shall be a just confidence before the most high God to all them that give it.*—Tobias, c. iv. Prayer is good with fasting and alms, said the angel Raphael, *more than to lay up treasures of gold; for alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting.*—Tobias, c. xii. *But there is no good to him that giveth no alms.*—Ecclus. c. xii. v. 3; for, says the beloved disciple of Jesus, *he that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue but in deed and in truth.*—1 John, c. iii. v. 17, 18. What a powerful incitement to the practice of charity from the sacred oracles of God!—We exhort you more particularly, beloved, on whom the Giver of all good gifts hath bestowed a certain portion of the substance of this world, to make them the subject of your frequent serious meditation; for *unto whomsoever much is given, says Jesus Christ, of him much*

shall be required.—*Luke, c. xii. v. 48.* The day will soon be at when to each shall be addressed the awful sentence—*Give an account of thy stewardship, for now thou canst be steward no longer.*—*L. x. v. 2.* Happy those who by *shutting up alms in the hearts poor*—*Ecclus. xxix. v. 15.*—*by making to themselves friends mammon of iniquity, have laid up treasures in Heaven, where rust nor moth doth consume, and where thieves do not break through and steal.*—*Mat. c. vi. v. 20.*

Then generously seek to prove yourselves good and faithful stewards, by the holy use you make of the talents entrusted to you. By charity to the poor, by works of mercy corporal and spiritual, half of the dear suffering members of Jesus Christ, with liberal and cheerful hearts present to God a due proportion of the rich hath granted, that his blessing may descend on what you lawfully for yourselves and families. *Give and it shall be given to you measure and pressed down, and shaken together, and running over they give into your bosom.*—*Luke c. vi. v. 38.* *Thy prayers as alms,* said an Angel of the Lord to Cornelius, *are come up for memorial in the sight of God.*—*Acts c. x. v. 4.* *I have been young now am old, and I have not seen the just forsaken, nor his seed being bread.*—*Ps. xxxvi. v. 25.*

Since then, beloved, your temporal as well as spiritual happiness be so effectually promoted by works of pure disinterested charity, instructed by the awful admonition of the last year, by more than acts of true christian benevolence sanctify the coming fast. *Smile or six, or seven times.*

And here beloved brethren and children in Jesus Christ, for peculiar circumstances of the case, we are inclined to appeal with confidence to your benevolent hearts and earnestly to solicit your kind operation in a good and holy work. During the horrors of the *C. Morbus* in the last year, as you no doubt read in the daily reports the subject, the town and neighbourhood of Bilston suffered more verely from its virulent attacks. Husbands torn from their wives, children bewailing the loss of their parents, whole families sick, dying the same time, funerals in every direction, deserted houses, countenance in each countenance, presented a melancholy and appalling spectacle. Upwards of three hundred orphans have been left on the parish. Praising the heroic conduct of their fellow laborers in the vineyard in every part of the empire where the pestilence raged, were seen bedside of the sick and the dying administering the consolations of holy religion not only to their own people, but also to numerous converts, the zealous priests of Wolverhampton, though daily called

sick of their own congregation, were indefatigable in their exertions to afford every spiritual and corporal assistance in their power to the poor sufferers at Bilston, and had the consolation to receive many into the bosom of the Catholic Church: but had there been a resident priest, many more would have enjoyed the same spiritual happiness. The disinterested charity, the edifying example of these faithful ministers of Jesus have made a salutary impression on many of the inhabitants of Bilston, who earnestly desire to see a Catholic Chapel and pastor fixed in their town; a petition to this effect signed by more than three hundred persons has been laid before us: but they have not within themselves the means for accomplishing the desired object. Such was the commiseration for the forlorn condition of the poorer inhabitants of Bilston excited in the public mind, that large sums of money from different quarters have flowed into the hands of the treasurer for their corporal relief; but no portion of the charity will be applied to the spiritual benefit of the poor Catholics.

Convinced that, under the divine blessing, a numerous and flourishing congregation would ere long be collected together in that populous district by a zealous priest, we feel it a duty incumbent on us to befriend to the utmost of our power this portion of the dear flock of Jesus Christ entrusted to our care. Already, through the piety of three benevolent individuals, a sum for the purchase of a piece of land and nearly adequate to the annual support of the priest has been generously offered to us. Our object is to obtain resources for the erection of a respectable chapel and of a chapel house. This, Beloved brethren and children in Jesus Christ, is the good and holy work in which we earnestly solicit your kind co-operation. Show not less zeal, we entreat you, for the spiritual benefit of your brethren than your fellow countrymen have displayed for the temporal relief of the afflicted. Cheerfully assist us in our undertaking. *According to your ability be merciful: if you have much give abundantly: if you have little, take care even so to bestow willingly a little; for thus shall you store up to yourselves a good reward for the day of necessity.* The holy sacrifice of the altar shall be, four times in the year, offered up to the God of Charity for our pious benefactors: and the prayers in their behalf of the converted widow, of the instructed orphan, shall ascend like sweet smelling incense up to the eternal throne and shall not depart till the Most High behold.—Ecclus. xxxv. v. 20.

THE FOLLOWING DISPENSATIONS ARE GRANTED IN THE MIDLAND DISTRICT FOR THE LENT OF 1833.

1.—Flesh meat is allowed on all Sundays, Tuesdays, and Thursdays, beginning with the first Sunday of Lent and ending with Palm Sunday

inclusively: but this permission is only granted for once in the Tuesdays and Thursdays.

2.—Eggs are allowed at the single meal of those who are bound fast, and at the discretion of those who are not so bound on all except Ash Wednesday and the four last days in the holy week.

3.—Cheese, under the same circumstances, is allowed on all days except Ash Wednesday and Good Friday.

The Grace of God be with you all. Amen.

✠ THOMAS, Bishop of Cambysopolis, V. A. M.

Wolverhampton, January 28, 1833.

The collect, secret and post communion from the Mass pro te pestilentiae and the Miserere Psalm and Prayer as before prescribe to be discontinued.

The clergy meeting for this year is fixed for the 8th of May.

(FOR THE CATHOLIC MAGAZINE.)

STRICTURES ON GIBBON.

(CONTINUED.)

Mr. Gibbon says in note 35, at page 585;—"The passage concerning Jesus Christ, which was inserted into the text of Josephus, between the time of Origen and that of Eusebius, may furnish an example of no vulgar forgery."—In order that we may clear up this matter, it will be proper to set before the reader the whole passage. "At the same time there was one Jesus, a wise man, if at least a *Man* he may be called. He was a great worker of miracles, and a teacher of those that were curious and desirous to learn the truth, and he had a great many followers, both Jews and Gentiles. This was the Christ that was accused by the priests and great men of our nation. Pilate delivered him up to be crucified; and all this notwithstanding, those that loved him first, did not forsake him. *He was seen alive again the day after his crucifixion*, as had been foretold by several prophets: with other wonders that he wrought: and there are a sort of people that to this day bear the name of Christians, as owning him for their head." Josephus' *Antiquities* translated by Sir Roger L'Estrange, vol. 2, Book 18, 1031. This passage was cited by Eusebius, who lived in the third century; and Josephus died in the second. It is also found in St Jerom, in Sophronius, Rufinus, Isidore of

mietta, Sozomen, Nicephorus Calistes, and Suidas, who all allege it as authentic. These authors had all of them particular copies, seeing that they wrote in different places and different ages. Some in Greece, others in Palestine, and others in Egypt. Their copies however were uniform, as well as those which have been transmitted to us. What objection can be made to such unanimous testimony? They will say that Eusebius forged it. If so, he was the greatest bungler and maddest impostor that ever existed. He gave as authentic, a piece forged by himself. But to whom did he attribute it? To some unknown and obscure author? No but to an historian known every where, and whose writings had been deposited in the imperial library. Eusebius, not content with citing this passage once, inserts it in his *Præparatio Evangelica*, and his ecclesiastical history, without apprehending any detection either from Jew or Greek, who had the works of Josephus constantly in their hands. But the incredulous say, that this text is not cited either by Tertullian, St. Justin or St. Cyprian. True; for these great men combated Judaism with the sole arms with which Scripture furnished them, and not with Josephus, a modern author, looked upon by the Jews as an apostate. It is said that it is not impossible but that a Jew of the sacerdotal race, a Pharisee, might say that Jesus was the *Christ*, and that they generally knew him by that name. Let us turn over to Suetonius, Tacitus, Pliny the younger, Celsus, Lampridius, Porphyry, Julian; they all give the name of *Christ* to Jesus. Did they think him so in effect? No certainly, for their misfortune. But they made use of the common term, which became the usual appellation towards the end of the century in which Josephus lived. But let us suppose that the passage in question is interpolated, and that Josephus has really made no mention at all of our Saviour. From his silence an unanswerable argument may be deduced. He speaks of all the impostors, and all the leaders of particular sects, that sprung up from the reign of Augustus to that of Vespasian; Judas Gaulonite, Theudas, Eleazar have all a place in his history. He even mentions the preaching of St. John Baptist, the holiness of his life, and the concourse of people that followed him.—Why would he pass over the name of Christ, and the religion

which he preached? Certainly that party, of which our Blessed Saviour was the Head, was far more considerable than any of those just mentioned; sects that were dispersed almost as soon as they were formed, and which did not spread beyond the limits of Judea. Wherefore would Josephus have been silent on this occasion only? Either he thought that what the disciples related of Christ was false, or he believed it true. If the former, every consideration must have prompted him to detect those impostures, which sapped the very foundations of his religion, and must have been powerfully instigated thereto by the request due to his nation, whom the disciples of Jesus Christ accused of putting him to a cruel and ignominious death. By exposing the impostures of the apostles, Josephus would have rendered himself, therefore, most agreeable to his countrymen; he would have gained the favour of the emperors, who were then actually endeavouring to crush Christianity in its infancy; he would have acquired the good will of all such as held Christianity in horror. He would have undeceived the Christians themselves, whom the disciples of Jesus had seduced. Is it reasonable to think that a man, so interested, should remain thus silent, especially when the mention of our Saviour presented itself so naturally in the course of history? Some powerful motives therefore must have withheld his pen; as the fear of displeasing his own nation, the Romans and the emperors. Consequently his silence, supposing it really such, is of as much weight as his testimony would have been.

Mr. Gibbon proceeds thus at page 544: "The monks of succeeding ages, who in their peaceful solitudes entertained themselves with diversifying the deaths and sufferings of primitive martyrs, have frequently invented torments of much more refined and ingenious nature. In particular has pleased them to suppose, that the zeal of the Roman magistrates, disdaining every consideration of moral virtue or public decency, endeavoured to seduce those whom they were unable to vanquish, and that by their orders the most brutal violence was offered to those whom they found it impossible to seduce We should remark, that the monuments of ancient, as well as authentic memorials of the Church

seldom polluted with these extravagant and indecent fictions." Tertullian however reproached the heathens with this refinement of cruelty: "nam et proximè ad *leonem* dampnando Christianam, potius quam ad *leonem*, confessi estis labem pudicitiae apud hos atrocior omni poena et omni morte reputari. Apol. Cap. Ult. p. 40. Would he have exposed his own reputation, and that of the Christian cause, if the thing had not been notorious? "Allæ," speaking of the women, "cum raperentur ad stuprum, vitam, citius quam pudorem corporis sui prodere sustinuerunt." Euseb. Lib. 8. cap 14. p 255 Hist. Eccles. He gives in the sequel several instances of this barbarous treatment of the sex.

Mr. Gibbon says at page 546: "The learned Origen, who, from his experience as well as reading, was intimately acquainted with the history of the christians, declares in the most express terms, that the number of martyrs was very inconsiderable." To support this assertion, he refers the reader to Note 71, where he says; "Origen contra Celsum Lib. 3. p. 116. His words deserve to be transcribed: *pauci per intervalla temporum, et facile numerabiles pro religione Christiana sunt mortui.* And equally deserving to be transcribed are the words that follow: "Deo vetante ne in totum exscinderetur hoc genus hominum." This latter sentence Mr. Gibbon has suppressed, as his master Voltaire has done before him. It is proper to observe that Origen wrote against Celsus a whole year before the persecution of Decius, and a long time before that of Diocletian. Both were more bloody and cruel than the preceding ones, and produced more than double the number of martyrs. Origen, in the above passage, compares the number of those who laid down their lives for Christ, with those whom Almighty God had preserved. No doubt but the former were inferior in number to the latter; but this does not prove that there were not a great many martyrs.

(TO BE CONTINUED.)

FOREIGN MISSIONS.

BY NARRATOR.

(CONTINUED.)

3.—*The mission of Su-chuen in China*

Of the Asiatic missions connected with the Parisian establishment of Foreign Missions, the first named is the Su-chuen in the empire of China. The apostolic zeal and charity displayed by the missionaries, whom it has pleased the Almighty to raise up for the manifestation of His mercy to that race of pagans, and the wonderful fervour and constancy of the Christian converts during a long course of persecution, combine to render that portion of the church's history an object of peculiar interest. Its history presents little more than a renewal of those scenes of earlier days, when the seeds of religion were nourished into growth and maturity by the blood of martyrs. Although somewhat beyond the writer's design, he feels it requisite, for a proper view of more recent events, to open the history of this mission at a date prior to the year 1822. For the facts, however, which this early narrative will unfold, we are chiefly indebted to the periodical publications of the Association for the Propagation of the Faith.

In the annals of China, the year 1814 is remarkable for the most cruel and bloody persecution, which has ever been raised against the missionaries and the Christian faith in that empire. Among the many glorious martyrs, who bore witness to the faith, the venerable Dr. Dufrenoy, Bishop of Tabraca and V. A. of Su-chen, stands pre-eminent. He had succeeded Dr. Saint-Martin in the apostolic vicariate in the year 1801, and had gone on in the peaceful exercise of his functions until 1814, when he was denounced by the civil authorities, and in May of the succeeding year placed under arrest and conducted to Tchén-tou, the capital of the province of Su-chuen. He was kindly treated by the Mandarins until the 14th of September, (the festival of the exaltation of the cross) when he was summoned before the tribunal of the Viceroy, and sentenced to death. Contrary to the custom of China, which forbid the execution of any criminal until his condemnation has been ratified by the Emperor, the sentence was instantly carried into effect. The holy prelate pres

ed his head to the executioner with a presence of mind and serenity of countenance, which filled the by-standers with admiration. His head was held up to public view, when many of the Christians, encouraged by so heroic an example, exclaimed: "would to God we might die like him," and the pagan spectators bore testimony to the murder of a just and innocent man. Thus did this blessed missionary, after a long life spent in the work of God, receive the glorious crown of which he accounted himself unworthy, but which had ever been the object of his desires and prayers. He was seventy-three years of age, forty-eight of which he had laboured on the Chinese mission.

It has been mentioned, that in the missions of China there are several colleges or seminaries for the education of native priests. One of the largest of these is the seminary of Pulo-Pinang, an island in the Straits of Malacca, inhabited by Malays, but belonging to the English. A letter addressed by the holy martyr, whose death has just been recorded, to the students of this seminary is too interesting an evidence of the spirit, which the Almighty perpetuates from age to age, for the edification and increase of his church, to require an apology for presenting to the reader a few extracts from it. "My beloved children, (he writes) I thank the divine goodness for having brought you to the place of your destination. Already you have suffered much; but, your vocation being to follow the footsteps of the apostles in the propagation of the kingdom of God and the gospel of Jesus Christ, your lives will necessarily be filled with tribulation. Yet, take courage, for, provided you are faithful to the grace which is offered you, he, who has conquered the world and hell, will give you the victory over all your enemies. If you are careful not to deviate from the path marked out for you by your divine master, you will ever find him your comfort in labour and tribulation, your resource in adversity, and your strength in infirmity, for *God is faithful, and will not suffer you to be tempted above your strength*. In the meantime, in order to prepare you the better for future conflicts, and as a token of my solicitude and affection for you, I will give you a few instructions to guide your present conduct. If you be faithful in the observance of them, you will give joy to the church,

which looks forward with eagerness to the day when will come forth to be worthy ministers of the gospel. If the contrary, you disregard them, you will remove far you the blessing of heaven, your vocation and salvation be placed in imminent danger: nay, nothing else can be expected, but that you will run headlong into vice, and in end incur the loss, both of body and soul."

"1. Let each of you frequently ask himself, with St. Bernard, '*for what purpose am I come hither?*' Is it for sake of amusement and pastime, or to indulge in my ease? No: it is in order to devote myself to study, to myself to labour, and to acquire that knowledge and virtues, which will qualify me to maintain and extend holy faith, and procure the glory of God and my own vation.

"2. Consecrate, therefore, yourselves without reserve the service of Jesus Christ and of his spouse, the church. Be ever ready cheerfully to follow the impulse of providence. Keep yourselves, as much as possible, in the divine presence and never allow your imaginations to dwell on vain and foolish thoughts. Be attentive and devout at your prayers, meditations and your other spiritual exercises: but especially assist with the most lively sentiments of faith, piety, devotion, at the tremendous sacrifice of the Mass. Approach often and with great fervour to those abundant sources and remedies for all spiritual wounds, of our progress in virtue and of interior peace, the sacraments of Penance and Holy Eucharist. Dread nothing so much as profaning them by approaching to them unworthily. The perpetration of a horrid sacrilege would plunge you, as it did Judas, into an abyss of evils, and would imprint on your souls the character of eternal reprobation. Unfold, without the least disguise, the secrets of your hearts to your director. Be assiduous in reading spiritual books, and listening to the exhortations and instructions, which are given you by your superiors. Every day enter seriously into yourselves, examine before God the state of your conscience. Have special devotion to the Blessed Virgin, by continually repeating prayers in honour of her, begging her intercession, imitating her virtues, particularly her humility, obedience

purity, patience, and ardent love for Him, who was the fruit of her womb.

"3. Obey those who have rule over you, and submit yourselves; for they watch, as being to render an account of your souls. Religiously observe all the rules of the college. Endeavour to make great progress in the Latin language, and the other sciences. Fly sloth and idleness, and pay great attention to all the lessons of your masters. If reprehended or punished, murmur not; but submit with humility, and strive to amend your faults. In the discharge of your various duties, do not act like slaves under the eyes of their task-masters, but do all through the simple yet perfect motive of pleasing him, who searches the reins and heart. Your fidelity in this will make you pleasing in the sight, both of God and men. Thus will you draw down upon yourselves the continual blessings of heaven, and will go on daily increasing in virtue and knowledge, till you arrive happily at the close of your probation.

"4. Regardless of the distinctions arising from the diversities of nation or country, let charity and perfect concord reign among you; for, in a college, all are brethren one of another. Far from you be all contention and vain-glory, each one making it a rule with himself to behave towards every brother with the humility of an inferior. Never presume to censure the conduct of others: but be indulgent rather towards their imperfections, and severe only in the amendment of your own. Avoid even the shadow of evil where there would be danger of scandalizing a brother. Study rather to edify and encourage one another to virtue by good example. Endeavour to live together like brethren, yet without ever forming particular or private attachments; for these, alas! are invariably the source of numberless evils in a college. Hence arise a coolness in the love of God and in charity to your other brethren, dissipation of mind, sloth in the performance of spiritual duties, contempt of superiors, insubordination, murmurs and disobedience, not to say even the entire ruin of virtue and a total corruption of heart. Do not even confine your friendship to a select few, but let all, without distinction, share equally in your friendship and good will.

“ 5. The dignity, to which you are aspiring, of becoming priests and missionaries is so sublime, so awful and so high that admission to it is closed against all who do not show proofs of their vocation by the innocence and regularity of their behaviour, and by sweetness and docility of disposition. *It is not you* (says Jesus Christ to his apostles) *who have chosen me ; but I have taken you, to make you the princes of people.* It would be rash and sacrilegious to assume the honour of priesthood, without being called to it as Aaron was.

For this reason I feel it my duty to warn you seriously to strive to know the will of heaven, to pray fervently for divine illumination, and to consult your spiritual guide respecting it. Look therefore, into the recesses of your consciences ; examine whether you have preserved undefiled the robe of baptismal innocence, or, if not, whether you have, at least, appeased the wrath of God by worthy fruits of penance ; whether you are disposed to die a thousand deaths rather than commit another mortal sin, and to shed the last drop of your blood in the cause of God and his church. See, moreover, whether you have sincerely renounced the world, yourselves and your own will ; whether you are studying in earnest to acquire the virtue and the knowledge necessary for so sublime a state, whether the unbiassed choice and judgment of your directors call you to the functions of the sanctuary. For it is by these signs that a solid judgment can be formed of your vocation.”

“ Lastly, my dear children, since you are preparing yourselves to carry the light of the gospel to infidel nations, labour assiduously during your abode in the college to enrich your souls with all the treasures of virtue and wisdom, that it may never be said of any of you on account of your ignorance ; *man hath begun to build, and hath not wherewith to complete his work.* Apply yourselves particularly to the study of favourite virtues of Jesus Christ and his apostles, whose successors you are to be in dispensing the mysteries of God. These virtues are, humility, obedience, chastity, patient labour, zeal for the salvation of souls, charity to the poor, mortification and self-denial. In a word, animate yourselves to diligence in your studies by the recollection that ignorance in ministers of the gospel is the mother of all the errors and

almost all the disorders with which the faithful become infected. *If the blind (says our Saviour) lead the blind, both fall into the pit.**

The dispositions and deportment of these aspirants to the double honour of the priesthood and of martyrdom are such as might be looked for in youths docile to the instructions of such a master as this holy Bishop, and have been beautifully described by a priest who was for some time resident among them, M. Magdinier, writing to a friend of his at Lyons, says : " I am quite delighted with being at this dear Seminary. All the students seem to burn with the love of God, and will doubtless hereafter become good and zealous missionaries, as well as confessors and martyrs. Although naturally timid, they have no dread of martyrdom. The relations of several of them have confessed and died for the faith. The father of one is now carrying the canga * and the son, I assure you, is a little saint worthy of such a father."

" One day, that I was taking a walk with my dear Seminarists, I began to question them concerning the persecutions, when I learnt that a youth, whose angelic appearance had often attracted my particular notice, had lately had ten near relations suffering for the faith. Two of these have since died in prison ; six have been banished into Tartary, and his father and another are actually wearing the canga. These particulars he related in the presence of his companions with inconceivable simplicity, and he has since told me in private, that he was quite overjoyed when the above intelligence was sent

* The canga may be described as a sort of portable pillory, being a square table varying in size and thickness to the weight of from one to two hundred pounds. In the centre is a hole of barely sufficient diameter to fit a person's neck. For the purpose of putting it on, it is divided into two parts through the centre. When thus put on, the parts are put together, and the whole weight of the canga rests upon the patient's shoulders, who, moreover, from the size of the table, is unable to apply his hand to his mouth, but requires to be fed by another person. Being left in this condition day and night, the only mode whereby a little relief and rest can be obtained is, either by getting the canga suspended by cords from the ceiling of the prison, which enables him to sleep in a sitting posture, or, by resting one edge of the canga against the ground and the opposite one against a wall, whereby he may sleep kneeling.

to him."—What a conviction of the divine origin of that gion, which is capable of making man so far superior to weaknesses of flesh and blood, must such facts as these convey to every unbiassed and reflecting mind ! And how every sincere believer feel himself called upon to bless Providence, which is raising up such men to be the instruments of his abundant graces to the countries destined to become the theatres of their future labours !

But, to proceed with the narration, the martyrdom of venerable prelate, Dr. Dufresse, was the prelude to the sacrifice of innumerable other victims in Su-chuen. Several his clergy, after having been subjected to a variety of torments, were strangled ; and many others were first tortured and then condemned to perpetual exile. A vast number of the laity had the happiness of bearing testimony to the faith. In the month of August, 1818, one was enclosed in a narrow iron cage and exposed for three days to the rays of the burning sun, when exhausted with hunger, thirst and heat, he gave up his soul to God. Ingenuity often seemed at a loss to contrive fresh kinds of torments. Two catechists, having been first whipped with thongs and beaten with sticks, were compelled to kneel three whole days on iron chains without being suffered to move, two men, one on each side, being pointed to pull them by the ears whenever they attempted to procure a little ease by a change of position. Then they were suspended by the thumbs and again flogged. They were placed in wooden stocks and left all night without the possibility of moving ; and in the morning four men were set to crush their legs with large wooden rollers. The female sex were not spared. Many women were arrested, some of whom died in prison and others were banished. The mother of a Chinese priest, for refusing to declare where her son was concealed, was flogged to death.

From their exile in Tartary the Christians have occasionally found means of getting letters conveyed to their friends at home, the tenor of which is in the highest degree consoling and edifying. They express themselves as being content with their fate, or, if they have any source of unhappiness, it is the fear of being deprived at the hour of death of the ministry of a priest. Those in particular who have been conde

ed to wear the canga for life, are noticed as being subjects of great edification both to the faithful and the pagans, in as much as they wear it with humility and patience and fearlessly go through all the exercises of religion, as far as they are able, and say their accustomed prayers in the presence of their keepers. Thus does their constancy under insults and injuries become one uninterrupted profession of their faith and a continual triumph to Christianity.

CORRESPONDENCE

ON THE CATHOLIC OATH.

MR. EDITOR.—I do not join with Mr. Andrews, in calling down on Catholics the vengeance of the Legislature for the infraction of the Oath, which they have taken for admittance into Parliament. He surely might have left others in possession of their opinions, without charging them with the heinous crime of perjury, but, however that may be, I think he has the better of the argument in the discussion of the nature of the oath. Your Rev. Hinckley correspondent's reply to him, seems to me more ingenious than solid. I think, with Mr. Andrews, that to *defend* means to *defend*, that is to *support*, to *uphold*. The same correspondent again says "It is pretty clear that the legislature intends to alter the Church-Establishment, &c." It may be so: but the legislature at present is not composed of the same members as that which formed the oath. From these then we cannot gather the sense in which the oath *was* framed, but as we swear that we take it in the *plain* and *ordinary* (No question here of defensive alliance) sense of the words, it is clear to me that no Catholic member can concur, either by speech or vote in the subversion of what he has sworn to defend. I enter not here into the conscientious lawfulness of the oath. My opinion has all along been adverse to it. But this I say that he who has taken it, is obliged to *defend* what he has sworn he will defend, and not to *weaken* what he has sworn he will not weaken, whether he did right to swear all this, is another question. He thought so. That is enough for him.

I remain, Mr. Editor, yours,

London, January 14, 1833.

A SEEKER...

C. M.—VOL. III. NO. 26.

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[Our correspondent will, we trust, excuse the liberty, which he will perceive we have taken with his letter. Those, to whom he replies, attach their names, and therefore we cannot allow an anonymous reflection upon them. We inadvertently admitted LONDINENSIS, and Mr. Andrews has replied to him, or we would exclude altogether all masked combatants, where some have no masks.—EDRS.]

ON THE CATHOLIC OATH.

TO THE EDITORS OF THE CATHOLIC MAGAZINE

GENTLEMEN.—Allow me to compress into as few words as possible all I ever wished or meant to say, concerning the oath; to add a word or two to Mr. Andrews, and then take final leave of the controversy.

Since the passing of the bill, the oath it requires has been condemned or censured by no authority competent to condemn or censure it. So far then it is lawful to take it.

Those who authoritatively require it, as the only means of obtaining a right, must answer for the condition of *judgment*, as they must in numberless similar cases.

He who takes it, will give it the conviction of *Truth*, if he intends religiously to keep it.

It has the condition of *Justice*, if it binds to nothing contrary to the law of God. Now the oath tends to give to the Protestant establishments of a Protestant country, that security which they are entitled to, viz. security from the aggressions of religious Party spirit. The Oath binds the Catholic to divest himself of this rancorous spirit, but it expresses or implies no restriction upon the free constitutional use of the constitutional privilege to which it admits, in any one case or with respect to any one law. From these considerations I think it my duty to tell the Catholic who consults me that, if he wishes, he *may* take it and keep it without violating any of the ten Commandments of God. To Mr. Andrews—If *none* are excluded on the score of religion, it is no error to say that *all* are admitted without distinction of Religion.—I use the word *If*, because I thought *since* would have been too assuming; but I would never have decided a case of conscience with any doubt upon my mind. Mr. Andrews has pounced upon these two expressions, and wasted a page and a half in quibbling upon them, though they

have nothing to do with the lawfulness of the oath. The anonymous and extravagant opinion of his friend influences me as little as the rash sentence, which accompanies it, frightens me. His friend certainly betrays no symptoms of doubt, but does he shew none of dotage?

This oath and the oath of supremacy are both *Oaths*, but this is all they have in common; just as Captain Fluellen's river in Macedon, and the Wye at Monmouth, were both *ivers*, and here the comparison ended. It is however calumnious in Mr. Andrews to compare those who simply hold this oath to be lawful with the abettors of the oath of supremacy, in order to fix the same stigma upon both. But, in order to prove his assertion that the oath meant more than it expresses, he did not scruple to insinuate that the Honorable Members of Government studied only to ensnare and entrap us. I will take no notice of the rest of his declamation, fully convinced that he will never induce the Catholic Body to promote the further agitation of Catholic Questions; and much less persuade it again to run the gauntlet year after year, through both Houses of Parliament, petitioning *now* for leave to subvert the Established Church and disturb and weaken the Protestant Religion and the Protestant Government of the Kingdom. Mr. Andrews will perhaps acknowledge, that it is not quite consistent with strict propriety, in a layman, to publish censures against a large and respectable portion of the English Catholic Clergy and Laity. I am, &c.

JOHN WOODS.

Hinckley, Feb. 5, 1833.

CATHOLIC GENTLEMAN AND DR. PORTEUS.

Copy of a Letter addressed by a Catholic Gentleman to the late Dr. Bielby Porteus, Bishop of London, on the re-publication, in Ireland, of his tract, "A Brief Confutation of the Errors of the Church of Rome." His answer, with the Catholic Gentleman's reply.

MY LORD,

Feb. 14, 1793,

A small tract has just appeared on this side of the water, taken from the five noted Phillippics of Doctor Secker, of Puritanic memory, against the religion of nine-tenths of the Christian world: I am concerned, from the mild and amiable

character your Lordship bears, to perceive your name in the title page, particularly at this moment, when religious animosity had nearly disappeared from this country.

Had Dr. Secker's intentions been to do practical good, my Lord, they would have been based on truth, unlike those of Jewell, Morton, Taylor, and a number of your other polemics of the olden time, all so forcibly put down by the Hardings, Stapletons, Parsons, and Walsinghams of that day. But, you will possibly say, my Lord, what is this to Dr. Secker, or to me? Have *we* asserted in any one historical instance, what is not the fact? *You have, my Lord.*

In your 50th page, you have positively asserted: "That purgatory, in the *Popish sense*, was unheard of for 400 years after Christ, nor universally received for 1000 years, nor almost by any other church to *this day*!" Now, my Lord, instead of loading my paper with citations from the Fathers, I convict Dr. Secker of perverting the truth in this instance, by the authority of his own Doctor Fulke, perhaps the most learned Protestant divine you have ever had in England, and who never said a word willingly in favour of Popery. The great St. Austin, as your Lordship knows, lived in the *fifth* century. Of him, thus speaks Dr. Fulke, in his Confutation of Purgatory, against Cardinal Allen, who had objected St. Austin against him, and I call your attention, my Lord, to his words. "Austin," says he, page 78, "certainly speaks of the *amending fire*, in the place quoted by the Cardinal. But, he had *no ground* for *that* fire, but the *common error* of *his time*." What is purgatory in the Popish sense, my Lord, but an *amending fire*? And is proved as such, by Dr. Fulke, to have been the *common doctrine* of the church in the fifth century. I thank you, my Lord, for affording me an opportunity of producing this important confession. Many other erroneous positions appear, my Lord, in your work, which you should correct, my Lord, should you favour Paddy with a second edition. Take a friend's advice, however, and save yourself the trouble. Be assured, that the fortress of the holy Catholic faith, erected here, 1400 years ago, by our apostle, is impregnable. And having braved the efforts of an Usher, and a Taylor, it will laugh to scorn the puny assaults of a Porteus, and a Secker. I

shall only add, my Lord, that should you be inclined to shiver a lance in defending Dr. Secker, you will find a person ready to meet you in

Your Lordship's most obedient servant,

W. T.

DR. PORTEOUS' ANSWER.

London, February 7, 1793,

SIR,—The tract you mention, is but an exact transcript from the Sermons of Archbishop Secker: it is considered here, as a very masterly performance, but, being merely the editor, and not the author, I do not feel myself called upon to enter upon any defence of it. I have neither *leisure* nor *inclination* for such a controversy, otherwise it would be no very difficult matter to answer your objections, or any other against the treatise in question. The publication of it in Ireland was unknown to me, until you informed me of it; however, I have no objection to trust it there to its own merits, being well assured, that it is in no danger of being confuted by any gentleman of your persuasion, either in England or Ireland.

I have the honour to remain,

Sir, your obedient servant,

BRILBY LONDON.

THE CATHOLIC GENTLEMAN'S REPLY.

MY LORD,

Feb. 18, 1793,

I have been just favoured with your reply to my letter, of the 14th, at which I feel not a little disappointed. I wished to have, as I said, shivered an honourable lance with you, as the friend and survivor of the late Dr. Secker; sed, Dis aliter visum! You have, to my amazement, wholly declined it, having, as you tell me, no *inclination* for such a controversy, and in the language of your other friend, Burnet, when speaking of *Cranmer*, you have left your mitred Puritan hero, to *sink, or swim for himself*. You tell me, my Lord, that the book is in no danger of confutation by any Catholic. Why, my Lord, it was answered in the true *Hibernian style*, 100 years before Dr. Secker or you were born, by your own Prebendary, Thorndyke, in the following words:

* I must, and do truly profess, that I can find no position necessary to salvation, prohibited, and none destructive to it enjoined to be believed, by the Church of Rome. It continues the same visible body, by succession of pastors and laws, founded by the apostles. There remains, then, in the *present* Church of Rome the profession of *ALL* that *Truth* necessary for the salvation of *ALL Christians* to believe, either in faith or manners."—*Conclusion to the Epilogue*, Pp. 215, 216.

May I address you, my Lord, in these words :—Vade et fac similiter !

I have the honour to be,

Your Lordship's very humble servant,

W. T.

LAURETANUS IN REPLY TO PROSELYTOS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

DEAR SIR,—I have just read in your last number a letter from one who calls himself Proselytos, which I am sure most of your readers will regard as a most rash and ill-judged production. That Proselytos may have been a convert from Protestantism to Catholicity is possible. But I believe that he was not ; and my reason for this belief is, because the account given by him of his conversion is marked with incongruities seldom found in a simple and unvarnished tale of truth. I am at a loss, for instance, to conceive how a person can perform the transition between the two extremes of Protestantism and Catholicity, "meet with obstacles in the way and encounter conflicts," and yet say that he arrived "*insensibly*" at the latter extreme. At all events, Proselytos is the first person of whom I ever heard having from a Protestant insensibly become a Catholic ; and, if such really were the mode of his conversion, we cannot be surprised if some day, we hear of his having *insensibly* apostatized to his mother church. Again, Proselytos tell us that, at a time when he "in reality knew nothing of our worship," he had often stood at the west end of one of our ancient cathedrals where, going back to the olden time, he saw the altar blazing with light, the priest and his attendants in gorgeous vestments performing their respective duties, clouds

of incense rising from the censers, the choir filled with Bishops, clergymen and monks . . . all joining in one loud hosanna to the Lord of glory." Does not this seem to betray a tolerable acquaintance at that time with the Catholic worship. Yet when he was afterwards invited by a friend to go to a High Mass in one of the chapels of the metropolis, he is lost in wonder and admiration at "a scene to him so novel, so striking, and so imposing as the lights, [the incense, the decorations, the number of ministers and their appropriate habits." Proselytos may be gifted with sufficient ingenuity to reconcile these apparent incongruities. All I can say is, that I am not. Neither can I discern any thing like an air of probability of a person being impelled to enquire into the merits of a religion by the sight of mere ceremonies, with which he had long been familiar in books and contemplation. I would not have noticed these seeming incongruities, were it not evident to me, as it must be to all your readers, that Proselytos is no proselyte, but a Catholic "bred and born," and of superior talents and acquirements too, and consequently not to be tolerated in his advocacy of principles and opinions, which would be censurable even in a real neophyte.

I shall make no further apology for commenting on two points contained in the letter of Proselytos. My first exception is against the whole of the second paragraph, beginning, "I was a Protestant." He there boldly advances an opinion, that nine Catholics out of every ten "must take their religion upon trust, having no other ground-work for their faith than the will of their parents and the education received from them." Sir, I indignantly assert, that this proposition is as foul a libel as ever came from the pen of a Catholic, both upon the Catholic body and the Catholic faith. What! are we to be coolly told, that nine-tenths of us are so dull of capacity as to be utterly incapable, not only of learning to defend the various tenets, which distinguish us from the Protestant sects, but even of such a comprehension of the *motives of credibility* as would qualify us to make an act of faith in the Holy Catholic Church? And as for leisure, has not the Almighty set that restraint upon the cupidity of the task-masters of the poorest of the poor, which secures one day at least in seven to the humblest and meanest.

amongst us as a day whereon we can, without molestation, apply ourselves to the study of religion? In estimating the ground-work of our faith, is no account to be made of the habit of divine faith infused into our souls by baptism, and which we never lose in this life otherwise than by a renunciation of it? Proselytos cannot plead a want either of leisure or talents to analyze and compare the pretensions of rival churches and to study the groundwork of our belief, and it is greatly to be lamented that his better judgment did not restrain him from venturing to shock the religious feelings of his fellow Catholics by the advancement of such an opinion. Of the sentiments of Proselytes relative to the faith of Protestants I will say, that they are quite "in accordance with" the taste of the present age," and that Protestants will be very sensible of the debt of gratitude which they owe him for the application of flattering unction to their souls. As a Catholic, however, I cannot but regard his doctrine that "error is rather a misfortune than a fault" as in the highest degree cruel and uncharitable. He may, perhaps, explain it away; but I am convinced that no Protestant, who reads his letter, will come to any other than one of these two conclusions, either that they may live and die securely in the faith delivered to them by their parents, or that at most not to take the trouble of seeking after religious truth is but a trivial crime.

The other point against which I except in the letter of Proselytos is what he has towards the bottom of page 20. "It is, indeed, true" &c. concerning the Litany of Loretto. I am surprised to find that a Catholic of education should entertain, and I am shocked to see that he should have the impudence to give public expression to, his sentiments of that supplicatory address to the Virgin Mother of God, which he acknowledges to be sanctioned by the use of centuries,—which every one amongst us (or shall I say ninety-nine hundredths of us?) who can read, as well as thousands who cannot read, have from our earliest infancy been in the habit of reciting,—which the Catholics not only of Great Britain but I believe of every nation where Catholicity has been preached, hold in veneration and esteem—and which, I am bold to pronounce, that all the good will second me in regarding as a powerful means of drawing down both on the entire church and indi-

viduals innumerable blessings through the intercession of the Queen of Heaven. And I ask, *cui bono?* To what purpose is the display of this new light which has burst upon our brother, and the communication of which to others I cannot but suspect to be one of the primary objects of his letter? Does he think to induce the guardians of our little church to meet in solemn council and issue a mandate for the expunging the obnoxious expressions from our prayer books and our public service? Or is his epistle merely sent forth as his protest against the outrage which the Litany of our Lady offers to "the correct taste of the present age"? The former he cannot expect: be the latter so. Yet I hope better of the generality of Catholics than to suppose they will second his censure on the Church and the taste of our fore-fathers. I will tell Proselytos the effect which I think likely to ensue from his letter. It will scandalize some among the weak, and will give the libertine, who reads it, a happy occasion of scoffing at our religion.

But to come to the examination of the intrinsic merits of the question, the story of our intended proselyte speaks little for the intelligence of his catholic friend, who could assign no better reason for the use of the Litany than "the taste of the age": and to say that "the expressions of the Litany never were nor ever can be understood by the people" is an insult upon our understandings. I remember that many years ago, and before I attained the age of manhood, I happened to be at the old Catholic Chapel of Moorfields on the Sunday within the octave of the Assumption, when I had the pleasure of hearing the Litany expounded in terms which all must have understood, and with an unction which must have made a deep impression upon every heart.

I contend, moreover, that the generality of tolerably instructed Catholics understand the Litany in question sufficiently for all essential purposes. They know that it is an address to the Blessed Virgin to beg her intercession, and, although many may not be able to *explain* all the titles which we there give her, they know that they have reference to the high prerogatives of our blessed Lady and are sanctioned by the Church. I do not precisely comprehend what Proselytos means by saying, that "it must require much ingenuity, even.

in the learned, to give them any thing like a *rational meaning*". But this I know that every Catholic who has read the "Pious Christian" of Bishop Hay (and who has not? for I believe there is no book of combined instruction and devotion more generally in the hands of British Catholics) must be dull and stupid indeed, if he do not discern the wisdom with which the Church has adapted in a figurative or mystical sense certain expressions of the Holy Scripture to the honor of the Blessed Virgin. Will Proselytos contend that this is a perversion of the word of God? Let him, then, ask his pastor, and he will tell him, that nothing is more common with the Holy Fathers than this practice, that the Church has done the same on many other occasions, and on one directly to our present point, in applying a considerable portion of the Sapiential books to the office of the Blessed Virgin, in short, that it is the opinion of many interpreters of Scripture that the Spirit of God, in delivering the inspired writings, might, and very probably often did, intend other senses besides the literal one. It may, Mr. Editor, be found too great an encroachment upon your columns, but, if not, I beg you will insert in the margin the exposition given by Bishop Hay of the mystical appellations of the Blessed Virgin in the Litany of Loretto, that such of your readers as have not his works may judge at once how much ingenuity is required to explain them. The part to which I refer is the entire paragraph in the 5th chapter of the "Pious Christian" beginning with the words: "the third kind contains several mystical appellations."

Let not Proselytos pretend that his censure solely applies to the public use of the Litany. He cannot stop here; for should he succeed in convincing Catholics that the Litany is nonsense to the people as being impossible to be understood by them, that even the learned must torture their ingenuity to give it any thing like a rational meaning, and that it was first introduced in bad taste and is now retained in direct violation of the correct taste of the present age, every one will infer that it ought to be altogether discarded. My hope is, that we shall retain every title of the Litany as long as we retain the Lord's Prayer and the Hail Mary; and my conviction is, that, whilst the censure of Proselytos may produce its desired effect with a few weak and semi-catholics, it will in-

duce the truly pious and enlightened to cling to it with more fervor and devotion than ever.

Mr. Editor, I have done for the present. I shall be sorry if I am thought to have used your anonymous correspondent with less courtesy than he deserves. Give the public at least, the opportunity of judging by inserting this letter in your forth-coming Magazine without alterations or diminution. If a verdict be given against me, I pledge myself yet to defend my cause, and in my *real name* too, provided Prosklytos will consent to do the same.

In the meantime, I am,

Yours, &c.

January 14, 1833.

LAURETANUS.

The following is the paragraph in the "Pious Christian," to which Lauretanus refers.

"The third kind contains several mystical appellations, which shew forth her high prerogatives. Thus she is called (1.) *Mirror of Justice*, because her whole life and conversation presented to the world a most perfect example of all Christian justice, that is, of all virtues, of all perfection. (2.) *Seat of Wisdom*, because she was the seat or dwelling place of the Son of God, who is the eternal wisdom of the Father; and also because she herself was superabundantly replenished with all heavenly wisdom. (3.) *Cause of our joy*, because she is the happy one, chosen by the great God, of whom the Redeemer was made man, and brought into the world. (4.) *Spiritual Vessel, Vessel of honour*, and *Vessel of singular devotion*; the title of *Vessel* is taken from what Jesus Christ said of St. Paul, that he was *to him a vessel of election*, Acts ix. and signifies an instrument in the hand of God of doing great things. The blessed Virgin is truly such; she is a *spiritual Vessel*, being filled with the Spirit of God, by whose divine operation the great work of the incarnation was accomplished in her: She is a *Vessel of honour* on account of that high dignity to which she was exalted; and she is a *vessel of singular devotion*, by reason of her continual union with the will of God, both in her actions and sufferings, which is the essence of true devotion, and in which she never had an equal among the children of men. (5.) *Mystical rose*; among the praises which the divine wisdom gives of itself, under many symbolical figures this is one, *I was exalted as a rose plant in Jericho*. Eccclus. xxiv. 18. The rose is one of the most beautiful flowers, and sends forth a most fragrant aromatical smell, highly delightful to man. The blessed Virgin, who, above all creatures,

was filled with divine wisdom, is truly *a mystical rose* in the sight of God, being most beautiful in his eyes, and during the whole course of her life, continually sent up to him the most acceptable odour of all virtues. (6.) *Tower of David, Tower of Ivory*; a tower is a place of strength and refuge; the blessed Virgin is truly such, by her powerful protection, to all such as have recourse to her intercession; and therefore she is afterwards called *the refuge of sinners*, on account of her tender compassion for sinners, and her earnest prayers for their conversion. She is called the *Tower of David*, because she was of the race of David, and prefigured by what the Holy Ghost in the Song of Solomon says of her as his spouse. *Thy neck is as the Tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.* Cant. iv. 4. She is also called *Tower of Ivory*, both on account of her spotless purity, figured by the Ivory, and also because the Holy Ghost says of her, *Thy neck is as a Tower of Ivory*, Cant. vii. 4. (7.) *House of Gold*; because she was the dwelling-house of the King of Heaven, during the nine months he remained in her sacred bowels, prepared by the Holy Ghost of the most pure gold of perfect charity, to be a palace worthy of so great a King. (8.) *Ark of the covenant*; because as the ark, in the old Law, contained the two tables of the Law, the observance of which was the great condition required by God of his people in the covenant he made with them; so the blessed Virgin contained in her womb, and brought forth into the world, Jesus Christ our Saviour, who *is the mediator of a better covenant, which is established on better promises*, Heb. viii. 6. to which promises we are entitled, by a faithful observance of his holy gospel. (9.) *Gate of heaven*; because she is the gate, by which Jesus Christ came into this world, that he might open to us the gates of heaven; and by her powerful intercession obtain for us admittance to the blessed abode. (10.) *Morning star*; because as the morning star is the forerunner of the day, and a sure sign of the approaching sun; so the blessed Virgin, appearing in this world, was a forerunner of that blessed day of grace, which was rising to those that sat in darkness, and in the shadow of death, and a sure sign of the approaching sun of righteousness, which enlightens every man that cometh into the world. Jo. i. 9. (11.) *Health of the sick; refuge of sinners*; (for this see above, No. 6.) *Comfort of the afflicted*; and *help of Christians*; these denote some of the many benefits she obtains for us by her prayers."

PASTOR IN REPLY TO PROSELYTOS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Your correspondent, Proselytos, has, no doubt, good motives in detailing the progress of his conversion; but his manner of writing does not appear calculated to produce the benefit which he probably anticipates, among those who are in the uncertainty from which he himself hath been delivered. Experience proves that there are few Catholics, even children, who are not ready to give a tolerably satisfactory account of their faith; and therefore his sweeping assertions about Catholics as well as other "religionists" taking their religion upon trust, will not be readily admitted. Nor will he who has had much missionary experience concede to the extent to which Proselytos goes, that the errors of others are "their misfortune rather than their fault." It is too often found that there is fault, as well as misfortune in the errors of those around us; because those errors have been, at least indirectly, voluntary.

But, Gentlemen, your correspondent's account of the old priest and the Litany of Loretto calls especially for censure. He informs us what were his impressions on hearing this Litany recited at the beginning of the service,—in a quick, indistinct manner,—with "most surprising rapidity,"—so as to appear like a race between priest and people. The manner of his relating these things leaves us to infer,—not merely that his impressions were such, as a Protestant, hearing and witnessing these things for the first time, might be supposed to have,—but that he still retains the same impressions though now a Catholic. For he puts forth an opinion in opposition to a long established custom permitted by lawful authority in almost every part of the Catholic world, that the Litany of Loretto, or at least certain parts of it, "ought to be excluded from the public service," because those parts "cannot fail to offend the more correct taste of the present age."

No one can approve of the recital of any prayers in a hurried or slovenly manner: but such a fault is only occasionally observed. It would be unjust to charge upon the Church the accidental defects of her ministers; nor could any stranger be commended for candour and judgment, who

should give up his researches in disgust, because some poor priest disedified him by a cracked voice, or a hurried enunciation. Litanies from their construction admit of more rapidity in the recital, than other forms of prayer. Proselytos should know that they are of very ancient date, even as early as the fourth century, being mentioned in the sixty-third Epistle of St. Basil the Great. This applies to the form of litanies in general: it is admitted that the one taking its name from Loretto is of more recent composition. Being used in processions, litanies were purposely composed of short sentences; and recited with more rapidity than other prayers. The late Bishop Milner, venerable no less as an antiquarian than as a theologian, used to affirm, that the proper way of reciting litanies, was for the priest to continue the invocations without interruption, whilst the people kept responding in like manner. His practice was always to recite the litanies rapidly; and this very Litany of Loretto was a great favourite with him, and constantly used by him in public services. No one who knew that great man, would have accused his rapid recital of indevotion; but would probably have relied much more on his wisdom, than on the presumptuous censures of Proselytos.

Your correspondent objects that the patronage of the "virgin" was solicited by the priest, before he addressed Almighty God. It would be more edifying to find a *Catholic* styling the Holy Mother of God the *Blessed Virgin*, since all generations are to call her blessed. But the objector seems to have forgotten that the priest began: "In the name of the Father, and of the Son, and of the Holy Ghost:" that he recited previous supplications for mercy to each person of the Blessed Trinity. After these, being about to perform the most awful act of religion by offering the great sacrifice of the mass, he might well implore the intercession of the Holy Mother of God, before he ventured to ascend to the holy altar. Though all this might not have occurred to a Protestant; a Catholic ought readily to perceive its justice and consistency: and as Proselytos tells us that he is now a Catholic, he is much to be blamed for leaving us to suppose that he still retains his first erroneous impressions; if he really does retain them, his Catholicity is easily appreciated.

But his main object seems to lie against the mystical appellations addressed to the Blessed Virgin, in the Litany of Loretto. Though he allows them to be scriptural expressions, he contends that they bear no allusion in scripture to the Blessed Virgin;—that they never were, or can be understood by the people;—and that it must require much ingenuity to give them any thing like a rational meaning. Hence he gives his modest opinion, that the best to be said of them is, that they ought to be excluded from the public service, because they cannot fail to offend the *more correct taste of the present age*.

It is deplorable, gentlemen, to see your pages dishonoured if not profaned, by such disedifying sentiments. Has not Proselytos had time enough, or means enough to discover that it is the constant practice of the Church to select and apply to the honour of the Christian mysteries or saints, passages and expressions which in the sacred volume have no direct reference to the objects of her application? In the masses and offices in honour of the Blessed Virgin, there are many portions of scripture used, containing expressions of this kind, legitimately applicable to the dignity and character of our Blessed Lady. All those epithets in the Litany of Loretto are easily applied to the Blessed Virgin, when presented to a pious mind. The reverend and learned Dr. Fletcher will admonish Proselytos that “his objections are founded upon misconception, ignorance and prejudice. For, in reality, the titles and appellations which are here employed, although here closely linked together, are but the same, which, taken separately, may in every age of the Christian Church, be found to have been constantly made use by its most holy pastors and distinguished writers.” That respectable author goes on in his Prayer Book to give a clear explanation of all the titles thus applied in the Litany, shewing how they all refer to the great mystery of our redemption; and he thus concludes: “Hence it is that in the language of pious feeling, and with the eloquence of religious gratitude, we make use of so many striking titles, and endearing epithets.” It would improve the ideas of Proselytos to read the whole of the reverend Doctor’s sound observations; and the perusal might communicate some

portion of the spirit of piety which prompted them. It requires, indeed, less ingenuity than devout feeling to give these titles a rational meaning. The faithful do not complain of not understanding them. They are satisfied with their application to the Blessed Virgin, by the authority and long established use of their pastors: and they know that more particular explanations will readily be afforded, if at any time solicited.

Are we then to pay a base and groveling tribute to *liberality* and modern refinement, by excluding these venerable applications from the public service, lest we *offend the more correct taste of the present age*? If the grave decisions of Religion could at any time be permitted to do homage to the capricious changes of taste, surely a proselyte is hardly the person to direct the propriety or the extent of such homage. If the taste of the age, and especially of the present age, were once admitted for our standard, it is too probable that such an adviser as Proselytos would discover a multitude of other pious customs equally offensive to *the taste of the present age*. But what is the present age, and what is the taste? It is an age of increasing frivolity, and declining judgment; an age of penny literature, and flimsy fabrication. It is an age eager for novelty, and indifferent about wisdom and solidity; an age impatient of restraint, and rebellious to authority. The taste of this age may be more correct for the architecture of jails and the construction of steam-engines: some arts and some sciences may have advanced in our times; but in all that concerns Religion this age has fearfully retrograded. To find a pure taste and a solid judgment of sacred things, we must go back to the good old times; we must stand on the old ways and see, we must interrogate the shades of our forefathers, and they will tell the walls of their everlasting cathedrals to put us and our flimsy age to shame. This may be an age of that desertion of principle, and substitution of hypocrisy and human respect, which goes under the tinsel name of *liberality*; but let not our venerable usages be submitted to the taste of such an age; nor let any one deceive himself by proclaiming it more correct. Now-a-days men love to question and dispute, where their forefathers would have respectfully believed and obeyed.

Every one now, however inexperienced or unskilled, must stand up to reform and censure what past ages have approved and cherished. But, as Kirwan finely observed before his own unhappy apostacy: "Such experiments are dangerous and unwarrantable; but when attempted by an obscure and insignificant witling, in the face of the united wisdom of past centuries, they call for a marked and pointed reprobation. Let not the rage of singularity, which is the leading feature of the day, tempt you to wander from the old road. The finger of novelty may point to a more specious way, but a wise and prudent traveller always follows the beaten path."* Your correspondent Proselytos may not fall under the full severity of this censure, but it ought to read him a warning lesson.

PASTOR.

February 18, 1833.

A STAFFORDSHIRE MISSIONARY ON NEGRO SLAVERY.

MR. EDITOR,—I have lately been led by circumstances which I will proceed to explain, to turn my thoughts to the subject which is at the head of this article, namely, the condition of the slaves in our West India Colonies. This is a subject, which has, it is well known, occupied for several years past, the attention of many benevolent individuals, and among them some distinguished members of the Legislature; and its own importance would certainly be a sufficient apology at any time for making mention of it in your Magazine. But it might have been expected that the person who brought it forward should be one who had obtained perfect information of the circumstances connected with it, and who had been able to come to a satisfactory conclusion as to the proper measures to be adopted for the relief of the suffering slaves. This I confess was not the case with me, when the subject was lately brought before me, and since I made up my mind to write this article I have not had time to supply my defi-

* *Discourse on Religious Innovations*, by the Rev. W. B. Kirwan, preached in the chapel of the Neapolitan Ambassador in London, March 20, 1786

ency by examining documents and studying the subject. I shall do nothing therefore, but lay it before your readers, in the hope that some persons better qualified for the task, and with more leisure for investigation may take it up and handle it more profitably than I can do. Perhaps a statement of the motives which have led me to make this mention of it may excite an interest about it, in some others, whose feelings correspond with mine. I am Pastor of a Catholic congregation thinly scattered as usual among a very much greater proportion of Protestants of different denominations, who disagreeing as they do among themselves in many other points, agree in disregarding the authority of our Holy Church, and generally seem indifferent to the great object of gathering into one fold the disunited professors of Christianity. Both these points, I have taken every prudent occasion to press upon their notice ; and especially the latter ; considering that till they become convinced of the necessity and beauty of unity in the Church, it is not likely that they will come to agree with us, as to the only means by which this can be attained. People have grown so habituated to divisions, that they hardly perceive any evil arising from them ; and this object which I conceive to be of most paramount importance, they hardly consider worth attending to, while they are at the same time many of them full of ardent zeal for doing good, and labouring for it, with exemplary perseverance ; but unhappily their minds being engrossed in the pursuit of their respective schemes they do not observe, that if once we could in common give our attention to the restoring unity in the Church, the zeal of Englishmen, which, disunited as they are, produces such wonderful effects, would under the blessing of God, if they first took care to heal their divisions, almost, as I sometimes figure to myself, regenerate the world. My exhortations however on this subject, have produced hitherto but small effect. Yet this is a cause about which I will never hold my peace, till I am spent in the defence of it ; and in taking up, however imperfectly, the question of West India Slavery, I am actuated more by my own grand desire of winning back to one common Church our disunited brethren, than by the hope of doing much good at present in this new line. Not that I think the subject now before us

of light weight ; for how should the Catholic Church or any true member of it, look with indifference on the sufferings of so many thousand fellow creatures, but because I conceive the relief of the slaves in the West Indies, under our Government, as well as of the oppressed classes at home, would follow as a natural consequence of the revival of true Catholic faith and piety in England. I mention this subject now in your Magazine, in consequence of the warm appeals made to me, by some of the zealous and amiable advocates of the relief of the Negro Slaves, with whom I have conversed in my neighbourhood. And my desire is, that by the example which I have set them now, of willingly taking up a suggestion from them, and beginning to attend to a subject, of which I had not before adequately seen the importance, they may be the better disposed to attend to my earnest appeals to them, to have pity not only on distant colonies, but on our poor brethren and neighbours all around us, so many of whom, owing to our religious divisions, which of course must infinitely weaken the efforts of those who wish to bring their brethren into obedience to the faith of God's Church, are suffering under a far more heavy slavery, than those on whom they call on us to take compassion. In the meanwhile let us not underrate the importance of this subject. Relieving the oppressed, redeeming captives, shewing mercy to the poor, opening the way to the instruction of the blind, all these are among those works of mercy, which our Lord will crown with his rewards of glory hereafter, and which will draw down the abundance of his graces here. Let the Catholics of this land, who continually pour out their prayers to God that he will send out his light and truth and drive away the blindness and miseries which overcloud it, not refuse to consider the interesting matter now brought before them. Let their thoughts be turned to the relief of our suffering brethren in the Colonies, and let measures be taken first under the sanction of our spiritual superiors. A well judged appeal to the Government from the Catholics of England expressive of our sentiments on the subject, might not only direct their attention to it more forcibly than it has hitherto been led to it, and materially assist the good intentions which I have no doubt they have to carry thro' some measure well calcu-

lated to remove the evil of which many have so long justly complained; and by this act of charity our countrymen might see the true spirit of our religion. We have appealed to our rulers, and with success, for our own relief from oppressive laws. Let us now show by our readiness to step forward in behalf of others, whose sufferings do not immediately affect us, that it was not a selfish feeling but a love of justice and truth which mainly stimulated us when we spoke for ourselves.

I have the honour to be, Mr. Editor,

Your obedient Servant.

A STAFFORDSHIRE MISSIONARY.

(FOR THE CATHOLIC MAGAZINE.)

UPSILON ON THE "FOLLOWING OF CHRIST."

At the close of my last letter, I left the very able and learned critic and linguist, Gabriel Naudé, Canon of Verdun, in the hands of the Gersenists, whose ire he had provoked. The conflict was long and warm. R. Quatremaire distinguished himself in vigorously opposing Naudé, and Launoi followed with his "*Judicium de auctore librorum de imitatione Christi.*" John Fronteau entered the lists with both the above Gersenists in his "*Refutatio eorum quæ contra Kempenses vindicias scripsere R. Quatremaire et Joannes de Launoi.*" A phalanx of worthies continued strenuously to sustain the contest. *Arcades omnes!*

F. C. H., in the last Magazine, has treated us to the substance of Abbé Valart's dissertation in defence of the authorship of J. Gersen, and we await the interesting condensation, by "Investigator," of Amort's defence of A-Kempis. Upsilon has not access to Amort.

Much weakness may readily be discovered in some of Valart's arguments urged to shew that the Following of Christ is older than A-Kempis, and that A-Kempis was only a copyist. It is objected, that the famous Antwerp MS. in the hand-writing of A-Kempis could only be a copy made by him, because (among other reasons) "the composer of any chapter would never prefix a title announcing a subject quite foreign to its contents. But this is one of the defects of the Antwerp MS. For instance, through inattention, the copyist has placed a title to the concluding chapter, *that a*

man must be an humble follower of Christ, of which not a word can be found in the chapter." Answer. The title affixed to the last chapter in the "golden work," in editions ordinarily met with is—*That a man be not a curious searcher into this sacrament, but an humble follower of Christ, submitting his sense to holy faith.* The pith of the chapter is, that we must beware of "curious and unprofitable searching into this most profound sacrament," and that we must, in the spirit of humility, captivate the understanding to the obedience of faith, and resting on God's veracity, believe and adore. An essential feature, doubtless, in the "*humble following of Christ,*" is this bowing of the understanding to the obedience of faith. This "*humble following of Christ,*" was exemplified in the apostles—St. John vi. 68, 69—"Jesus said to the twelve: will *you* also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life." The title, therefore, "*that a man must be an humble follower of Christ,*" so far from being foreign to the contents of the chapter, is well adapted to the lessons it inculcates.

2. Again, it is objected, that "in the two MSS. written by A-Kempis, and preserved at Antwerp and Louvain, the four books are differently arranged. In the Antwerp MS. the Book of the *B. Sacrament* is the third, and what we always consider the third stands as the fourth; and this must have been done by the writer, for the end of the second book and the beginning of the third are upon the same leaf. Could this unnatural arrangement have been the work of the real author? In the Louvain MS. Thomas A-Kempis has inserted between the third book and that of the *B. Sacrament* two small books, which have no connexion whatever with the *Following of Christ*. These appear evidently to have been the arrangement of a copyist." In answer to this, I would observe, that "to follow Christ is to walk in his blessed footsteps, by an imitation of his virtues." Had, therefore, the beautiful book on the *B. Sacrament* been omitted altogether in the "*Following of Christ,*" the remainder of the work might still be considered as according with, and satisfying the title of "*Following of Christ.*" It is thence obviously immaterial whether the book on the *B. Sacrament*

occupies the third or fourth place. One of the little books, inserted in the Louvain MS. was (if memory serves) the *raising up of the mind and heart to the supreme good*—which is sufficiently connected with the drift of the “Following of Christ.” The Rev. J. Berington thus writes of the church Historian, Dodd—“Dodd was himself, for a long time, so dissatisfied with the arrangement of his materials, that, with his own hand, he wrote out a work so voluminous into two or three different forms. I think I have seen three.” And why might not the *author*, A-Kempis, have done similarly with his work?

3. There is also an obvious *non sequitur* in contending that the “Following of Christ” was written most probably before the institution of processions in honour of the B. Sacrament, before the institution of the festival of Corpus Christi (and therefore before the time of A-Kempis) because it no where “speaks of processions,” and because the fourth book is *silent* respecting “the feast of Corpus Christi.” The object of the work being to conduct the soul to perfection by the imitation of the virtues of Christ, and the fourth book dwelling upon the dispositions for holy communion, and the blessed fruits and graces thence to be procured, it did not necessarily fall within the scope and end of any part of the work to touch upon the points in question. The “Devout communicant” (with other similar works) says nothing of the feast of Corpus Christi, and has scarce one word on *processions*.

So much on these points, without admitting that others are impregnable.

UPSILON.

CLERICUS ON A SUPPLEMENT TO THE MEMOIRS OF MISSIONARY PRIESTS.

MR. EDITOR,

DR. Challoner, in his invaluable “Memoirs of Missionary Priests” had often to regret the absence of authentic details, and in his preface invites the reader to contribute what documents he may possess, to illustrate the biography of these champions of Catholic faith. In the memoir of Rev. WILLIAM HARRINGTON, an alumnus of that seminary of martyrs, Douay college, and who suffered at Tyburn February 18,

1594, after about a twelvemonth's service on the mission, the candid historian expresses himself thus : "When, how, or where, he was apprehended, or any other particulars of his sufferings or missionary labours, I have not been able to learn, only that he was condemned to die, on account of his priestly character and functions ; and for this, and no other treason, was put to a most cruel death." Having fortunately met with an original letter written in the course of the year 1594, which throws considerable light on the history of this apostolical man, I have the pleasure of sending you a copy, and flatter myself you will think it entitled to insertion in the pages of the Catholic Magazine. With every kind wish for the success of your very useful publication,

I remain,

Your humble servant,

CLERICUS.

"He was apprehended in May last, (1593,) in the chamber of one *Mr. Henry Dunne*, a young gentleman of the *Inns of Court*, by Mr. JUSTICE YOUNGE, and by him committed to *Bridewell* : from thence at the next sessions about the end of June, he was removed to *Newgate*; and there indicted of high treason. He pleaded not guilty. Being asked by Mr. *Serjeant Drew*,* the Recorder, how he would be tried, he answered, 'By God and the bench :' he was told to say, by God and the country. He replied, he would not have a *jury* of simple men determine of his life : the *bench* were, or should be wise and learned, and thereby knew, whether the law was a just law, and himself culpable ; and other trial he would have none. He was told, they would give present judgment : he said, he was prepared for it. Upon this his resolution, judgment was respited, and himself carried back to *Newgate* ; from thence he was carried to the attorney and solicitor (*Generals*) to be by them examined ; from them he was committed to the *Marshalsea*. He then wrote a letter to the Lord Keeper, giving him to understand the reasons of his refusing ordinary trial. On the 15th of February, at

* This eminent lawyer was born at Sharpham, near Totness, and realized a splendid fortune by his professional labours. Retiring to his country seat at *Killerton*, near Exeter, he died at an advanced age in 1622, and was buried in *Broadchist* Church, where a sumptuous monument remains to his memory. His descendants live at *Grange*, in Broadhembury Parish, Devonshire.

the sessions held at *Newgate*, he was suddenly sent for thither, and his former indictment being again read, he was asked, whether he would yet put himself in trial upon the country; he said as before, that he was resolved not to do it. The Recorder said, he deceived himself, if thereby he thought to save his life, and that they might, and would give his judgment. He answered, he knew very well they might, and that like judgment had been given at *York* against two other priests,* which was sufficient precedent to him: and as they would not lay the burden of conscience on more men, as contrivers of their death, than needs they must; so *he*, knowing that after the jury should pronounce him guilty, yet the judge must give sentence, meant to free the jury, and to lay all the guilt of his death on the judge and bench. Then, said the Recorder, it is manifest you are a priest, and come into England with traitorous intent, and therefore I will give judgment. My intent, said Mr. H, in coming into England, was, and is, no other than St. John Baptist's was in coming to Herod: and as he told Herod, it was not lawful for him to marry his brother's wife, so I tell my loving countrymen, it is not lawful to go to church, and to live in schism and heresy: so, if I be a traitor, St. John was a traitor; his case and mine being all one. Upon this the Recorder gave judgment, as in case of treason, whereat he was nothing dismayed. Then said the Lord Chief Justice unto him, '*You are a young man, and the Queen is merciful: go but to church and you may live.*' Mr. Harrington turned him to the people and prayed them to note, what goodly treason there was: if he would go to church, he should live; but because he would not do so, he must die; therefore his not going to church was all the treason!!! and so he was removed from the bar to *Newgate* and put into one of the *Limboes*, as the manner is: there he continued all that night, Saturday, and the Sunday following. On Monday, being 18th February, between seven and eight in the morning, after he had given his benediction to some poor Catholic women that found means to visit him, and by them sent his handkerchiefs and some other necessities of his particular friends abroad, he was brought forth, and laid on the hurdle, and there unto fast bound, was drawn towards the usual place of execution. When he was something nearer the place, one of the serjeants told him, he had not then far to go, and willed him to prepare himself to die like a Christian. One of Mr. Harrington's brethren being near, answered the serjeant, you need not trouble him; you see he is willing enough to die; and so took his leave of him and returned. He was no sooner gone, but they said, it had been a good deed to have apprehended him, and

* I believe the priests were Robert Thorp and Anthony Page.

asked him, (Rev. Mr. H.) what he was; he told them, he was one of his five brethren; but one, that had no cause to fear them, as not being a Catholic, for which cause, and to think of the lamentable state of his poor countrymen, his very heart did bleed. And therewithal tears fell from his eyes. Why, quoth one of the serjeants, what think you of us? He answered, as of other schismatics and heretics; that unless you repent, you cannot be saved. Now were they come to the place of execution, where ten men and three women for felony being first in hanging, and the serjeants thereabout busy, a minister came to Mr. H. and proposed many questions in Divinity unto him lying all that while in the hurdle. Mr. H. said, if he would stand upon one only question which he list, and not so run from one to another, he would answer him: so entering into disputation about *St. Peter's Primacy*, *Topcliffe* came and interrupted them, saying, it was neither time nor place to dispute; but because he heard he was a gentleman, he wished him to resolve to acknowledge his treason, and to ask the Queen forgiveness. He answered, he had never offended her: and immediately was put into the cart, and the halter about his neck, he began thus to speak; O my loving countrymen, I thank you for your pains and patience in coming hither to bear witness of the manner and cause of my death.—Here *Topcliffe* interrupted him saying, 'he was not at *Rome*: it was no place for him to preach.' Why, said Mr. H. may I not speak? Yes, said *TOPCLIFFE*, if you will speak to these three points, that is to say, any thing that tendeth to the good of her Majesty's person, the good of the realm, or the reforming of your conscience; inferring further, that though he himself had sufficient authority to save him, yet it might be, the sheriff had it more particularly, and therefore willed him to expect mercy, and to speak plainly what he knew of the *West Country*, where they knew he had lived and conversed. He answered, he knew nothing, but *Topcliffe's* mercy was worse than the Turk's,* who having the body in subjection, sought not to destroy the soul; but *Topcliffe* was never contented, till he had sent both body and soul to the devil, concluding he was a blood-sucker, and praying God to forgive him. *Topcliffe* replied 'Thou liest, and so thou didst say, the *Queen* was a tyrant. He answered,' I say *nothing of the Queen*, but that I never offended her,

* This opinion of *Topcliffe's* character was generally entertained. *Verstegan* in a letter of 25 May, 1595, styles him a *Barabbas*. Father *John Gerard*, who had experienced the brutality of the man, describes him, as of a cruel mind, for many years the unrelenting persecutor of Catholics, a man so cunning and so deceitful, that *Justice Young*, in comparison, was a cypher.

but I say, *you* are a tyrant, and a blood-sucker, and no doubt, *you* shall have blood enough, as long as *you* have hands and halters to hang us. *You* shall not want priests; we were three hundred in England: *you* have put to death one hundred: other two hundred are left: when they are gone, two hundred more are ready to come in their places: and, for my part, I hope my death will do more good than ever my life could have done.' Being ready to be turned from the cart, a gentleman called unto him and asked 'for what Religion he died?' 'No more of that, said *Topcliffe*, he dieth for treason, and not for Religion;' and so willed the cart to be drawn away. He was forthwith cut down, dismembered, bowelled and quartered; and commandment given, that the blood should be clean dried up, and that no Catholics might remain. And thus he happily with great fortitude obtained the crown of martyrdom.

Mr. *H. Dunne*, in whose chamber he was taken, was committed to the *Clinke*, where he persevered very constantly. His father, in his life time, had given to the chamber of London a certain sum of money, for which they were to pay to this his son at twenty-one years of his age five hundred pounds, if he lived so long. Being now near twenty-one years old, he was this last summer (the plague being then in *Newgate*) removed from the *Clinke thither*, and within few days after, he there sickened, and thereof died: in all likelihood his remove contrived of purpose by that means so to make him away, to defeat him of his money.

It is verily reported that seven of the felons were reconciled by Mr. Harrington the night before his execution. Most certain it is, that some of them protested, they would die of his faith, refusing to pray with the ministers.

THE STAFFORDSHIRE MAN'S LAST WORDS TO F. C. H.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—F. C. H. in a good-natured paragraph, full of pithy and well expressed remarks upon the Staffordshire Man, says: "I see no reason why, in my last letter, I should have mentioned the name of Chateillon." I am bound to respect the writer's assertion, but allow me to whisper in his ear, that all the world, except himself, sees why he should have mentioned that name, and all the world, himself included, knows why he did not.

THE STAFFORDSHIRE MAN.

SOME ACCOUNT OF THE REV THOMAS PHILIPS,
AUTHOR OF THE LIFE OF CARDINAL POLE.

THIS gentleman derived his origin from an ancient and respectable family. His great uncle was William Joyner, an author who wrote on the same subject, viz. the life of Cardinal Pole, but with less eclat than the nephew did. His father was of the Roman Catholic religion, having been converted by the conversation and example of his mother's brother, who lived in the family. This change was so displeasing to the grandfather of our author, that though he left the inheritance of his fortune to his son, he deprived his offspring of it for ever, unless they returned to the worship their father had quitted.

Our author was the eldest son of several children, and was sent very young to what he calls a venal school, where through the want of skill in the instructor he passed some years with little improvement. He had then an uncommon thirst of knowledge and a teachable disposition; and whatever was wanting on the part of his teacher in forming the christian character in him, was supplied by the pleasure he found in the *Imitation of Christ* and *Introduction to a devout life*. He had, as he says, such lively transports of devotion and such a conviction that there was nothing desirable in the world, but what drew us nearer to God, that he often withdrew himself from his companions to dwell on these truths. On reading the lives of the saints, he deliberated upon privately leaving the school and retiring to some solitude to devote himself entirely to contemplation. He also read *Telemachus*, till he knew it almost by heart.

His father perceiving that his progress was by no means answerable to the hopes he had entertained of him, removed him to St. Omers, where he continued or rather began his studies, which he pursued with unremitting diligence and success, till he completed a course of polite learning, during which he obtained the first prizes in all the trials of genius and industry, by which emulation is kept up in the minds of youth. The same success attended him at the university in the sciences of logic, ethics, and natural philosophy.

Here he felt a desire of entering into the society of Jesus, and was accordingly admitted into the Noviciate, but soon

found himself not suited to that kind of life, and therefore, desisted from it. Soon after he mentions that his progress in virtue suffered some interruption, "I permitted," says he, "humour and neglect of duty to gain every day a greater ascendancy; all my good resolutions disappeared, and each caprice disposed of me in its turn. The pure and sublime relish of virtue, which had hitherto forstalled rather than withstood any contrary impressions, vanished like a pleasing dream. I was no longer that modest and docile young man, brought up in the school of piety and learning, but borne down by appetite and licentiousness, like a ship without rudder or pilot, I had given up my conduct to the waves and wind." This deviation from the rule of right did not continue long; he returned to his former attention to piety and virtue; he resumed his studies and made himself master of ancient and modern history, especially the history of religion; he also became acquainted with the principles of civil and ecclesiastical law, and of theology in all its branches. "I drew this knowledge," says he, "from the purest sources of antiquity, and from those authors among the moderns, who have treated it in a manner becoming that divine science, *i. e.* with reverence, elegance, and perspicuity. A noble simplicity appeared to me the genuine characteristic of such writings, and I considered the subtilities, intricacies, and endless enquiries, with which they are so often encumbered, as no less foreign to theology than the barbarous language and altercations which have disgraced it. A liberal and ingenuous turn of mind made me soon discover that *methods* were designed to help, not to hinder, our advancement, which when they did, we ought to lay them aside."

He had at that time contracted an intimacy with a person about his own years and engaged in the same studies, a person to whom he was much attached, and who was suddenly snatched away by a fever. This was a young Jesuit of the name of Lawes. With this associate he became dissatisfied with some of his superiors in the university, as men wanting genius—men of reading, but not of knowledge; pedants, but not scholars. These sentiments were soon discovered, and the two friends were accused of presuming to blame what

custom had established. They were charged with valuing themselves on singularity—they were misrepresented, decried, and their situation rendered far from agreeable.

After the death of his friend, he became desirous of adding to the improvement he had gained by reading and retirement, the advantages of a more enlarged society, by which he might acquire a freedom of thought and behaviour, which a studious life is apt to contract. He therefore travelled through the Netherlands, Germany, France and Italy, visiting persons eminent for virtue and learning; he assisted at the academical exercises; he looked over the principal libraries, and considered the productions of the polite arts, especially those magnificent structures, which ancient and modern piety had raised and dedicated to public worship. He observed the different face and products of each country, and the endless variety of manners, which seems principally to arise from climate and education. He did not trust his remarks to memory alone, but committed them briefly to writing—but whether these notes are now in existence we cannot ascertain.

Having finished his travels he determined to devote himself to the ministry, and accordingly was admitted into orders by a prelate not less conspicuous for his amiable character, than for the high rank he held in the Hierarchy. Soon after his father died, but his perseverance in his religious sentiments deprived him of the estate he would otherwise have enjoyed. Thus, though an elder son, he had no other provision, but what the frugality of his parents had made for him. This, however, was something more than mediocrity, and placed him above dependance.

The preceding account is extracted from a pamphlet written by himself, and printed in the year 1761. This pamphlet was styled "Philemon." A very few copies were printed, and after a small number had been given away, it was suppressed.

In 1756, he published "*The study of sacred literature fully stated and considered in a discourse to a student in divinity.*" This was the Rev. John Jenison, who died at Leige, December 27, 1792. A second edition appeared in 1758, and a third in 1765. Yet, notwithstanding these three

editions, the book is by no means easy to be met with. It is not as common as its merit deserves. It should be in the hands of every young priest ; and we wish some one would give us a new edition.

But his principal work is *The life of Cardinal Pole*, first published in 1764—1 vol. quarto, and re-printed in 2 vols. octavo, in 1767. This work obtained for our author his greatest celebrity. It excited a general alarm on the Protestant side, and met, as might be expected, with firm opposition from several eminent hands. This drew from him in 1767, *an appendix* to the life, with remarks on the chief objections, which had been made to it ; and at the end of the third edition of his essay on the study of sacred literature, some strictures on his opponents. “As to any mistakes,” says he, “which he has been taxed with not as a member of a community, but as a writer, those who have advanced them are welcome to enjoy their own thoughts, provided the charge has been made out against him. He cannot wish others not to be rightly informed because he is wrong—and he says this with the greater sincerity, because where it has happened, it was a mistake, not a design—he has too much respect for the public to trouble it with wrangling about facts, dates or authorities of little consequence. He has given a history of facts, which happened two hundred years ago, and consequently must have been related by others, and sometimes differently. He has not only consulted original documents, but also intermediate writers, whose authority appeared warrantable, and has not swelled his notes with references to authors sufficiently indicated through the whole work.”

Mr. Philips, after he entered into holy orders obtained a dispensation to quit the Jesuits ; and this step is said to have been taken in consequence of some differences with his superiors and professors, by whom he would not submit to be controuled in his theological studies. From Leige he went to Rome (in 1737,) where, by the interest of the Pretender, he obtained a Prebend in the collegiate church of Tongres, with a dispensation from residence on the condition of serving the English mission. He lived for many years in the family of the Earl of Shrewsbury and afterwards in

that of Mrs. Berkley of Spetchley, near Worcester.* In the decline of life he retired again to Leige with the design which he could not effect, of entering again into the Society he had left, for which he always retained a tender regard and affection. During the last four or five years of his life, he was afflicted with epileptic fits, and as his temper was naturally eager, his friends were cautious not to engage him in conversation upon his past studies, or literary subjects, as they observed this increased his infirmity. He was a man of eminent piety, always strongly affected with the idea of the presence of God, particularly in his last illness, which happened at Leige in the year 1774.†

* And also with Sir Richard Acton, at Aldenham, Salop, soon after his conversion.—EDRS.

† The Diary of the English College at Rome makes mention of a "Thomas, alias Joseph, Philips, son of Joseph Philips by his wife Ann Purshall, born at Worcester, Nov. 18, 1710. After studying the classics four years at St. Omer's, with great success, he was sent to Rome, where he was admitted an alumnus, Oct. 9, 1729, and applied himself to his philosophical and theological studies till June 6, 1733, when he was dismissed." No reason for his dismissal is assigned—nor do we affirm, that this Philips was the writer of the life of Cardinal Pole, who is said to have been born at Sekford, Bucks, July 5, 1708, though dates and other circumstances seem to favour that opinion. When, or soon after, that life was published at Oxford, in 1764, the writer lived at Spetchley, and corresponded with the Rev. W. Cole, of King's College, Cambridge. In his letter to Mr. Philips, of Nov. 29, 1764, that steady friend of Roman Catholics writes thus; "Atheists, Deists, Socinians, and all other sorts of sectaries may appeal to the world, and plead their cause with applause: the Romanists *are the only people, who are not to be heard with patience.*" In another letter he says: "After having been severely lashed, not to say abominably abused for his work, in almost all the newspapers of town and country, reviews and Magazines, the author was at last formally attacked by Mr. Gloster Ridley in such a manner, as any one, who called himself a gentleman, ought to have been ashamed of; and by Dr. Timothy Nave, &c." Mr. P. was possessed of the copy of St. John's Gospel, which, in an inscription resembling the handwriting of Charters, as early as Edward I., is said to have been taken from the tomb of St. Cuthbert, at his translation. This he received from the Earl of Lichfield; and left it to the College of the English Jesuits,

He had a sister Elizabeth, who became Abbess of the Benedictine nuns at Ghent. On her entering this religious order her brother addressed to her the following* spirited lines,—

TO THE RIGHT REV. AND RELIGIOUS DAME
ELIZABETH PHILIPS,

ON HER ENTERING THE RELIGIOUS ORDER OF ST. BENNET, IN THE
CONVENT OF THE ENGLISH DAMES AT GHENT.

When graceful Judith, conscious of her charms,
The hostile army sought and braved their arms,
Nor feared alone the danger to forego,
And faced the terrors of the Assyrian foe ;
The Hebrew chiefs with anxious cares oppressed,
While hope and fear by turns possessed their breast,
The wished event with wavering minds attend,
And, doubtful of her fate, their joy suspend ;
But when returned, and glorying in her might,
At once she gladdened and surprised their sight ;
When free from harms with hostile spoils arrayed
Victorious and untouched they saw the maid,
In gathering throngs the joyful squadrons wait
And hail the Saviour of the Hebrew state :
From rank to rank the spreading triumph flies,
And shouting millions shake the vaulted skies ;
So, sister, when by heaven inspiring led,
From the false world in early youth you fled
And bravely dared in virtue's noble chase
(Tho' hard the terms, and difficult the race)
The lists to enter and the laws embrace ,
My muse consenting with the heavenly quire
Approved your choice and fanned the sacred fire ;
Tho' awed by fear, her cautious lays
Rather informed your mind, than sung your praise.
But since resolved and steady to your trust,
Inflexible to change and obstinately just,

at Liege. It is now at Stonyhurst. It is written in small square capitals, with an intermixture of early Saxon characters, particularly the letter F, resembling those of the Codex Argenteus.—EDRS.

* More spirited than poetical. We insert them as a curiosity.—EDRS.

Above the world with generous warmth you rise,
 Contemn its greatness and its joys despise,
 And spring exulting to the destined prize;
 Joyful the triumph of her voice she brings,
 Displays your glories, and your praises sings,
 While the glad notes o'er Scaldis' * waves rebound,
 And distant hills the pleasing theme resound.

Such constancy your tender years expressed,
 When early virtue warmed your infant breast,
 Formed to religion in your native air,
 You soon surpassed your parents' timely care :
 Thence far from home, to foreign realms conveyed,
 Your rising virtue brighter beams displayed ;
 There five years spent amid a virgin train,
 Your ardour cherished, and improved your flame.
 And when constrained to leave your loved retreat
 You crossed the main to seek your native seat,
 Nor worldly charms, nor parents' stronger love
 The steady purpose of your soul could move;
 But bearing forward with undaunted force,
 And urging, as the goal approached, your course,
 Fixed and resolved, the noble race you run,
 And nobly finish what you well begun:
 Thus when the sun arising from the sea,
 With early glories paints the dawning day,
 Pale and remote at first he darts his rays,
 And only promises a perfect blaze ;
 But as he mounts, increasing splendours rise,
 And meaner lightnings quicken in the skies ;
 Till by degrees the opening air refines
 And the bright orb in full reflection shines.
 O, if your life's succeeding years display
 A constant, clear and universal ray ;
 If as in age, in virtue's love you grow,
 As down their channels streams increasing flow ;
 If reason's light, and grace's purer fire
 Your mind irradiate and your breast inspire ;
 If gaily serious, innocently sweet,
 Meek without weakness, without pride discreet,
 Betwixt extremes a steady course you tend,
 Just to mankind, and to yourself a friend,

* The Scheldt.

While, Scheldt, thy waves thro' Gauda's meadows flow
 And fruitful verdure, as they pass, bestow ;
 These fields as long as British virgins grace,
 For virtue noble, as their generous race,
 And far the common of their sex outshine,
 As vulgar torrents are surpassed by thine ;
 While wit, good nature, youth and goodness please,
 And blameless manners joined with graceful ease,
 While such, as give or merit praise, survive,
 Your honour, Sister, and your name shall live.

Yes, sister virgins, in whose spotless train
 Her infant breast received the heavenly flame,
 Whose wisdom swayed her, and whose virtue fired,
 Whose mildness charmed her, and whose zeal inspired,
 O let a brother's ever grateful lays
 These bright examples, which she followed, praise.
 Bright as those stars, which in the milky way
 United force and social beams display
 Frequent and full in silver host of night
 Supply the sun, and heaven's expansion light,
 Each in its sphere distinguished lustre shews
 And all emblazed the spangled ether glows.

But *Tyldesly's* virtues far above the rest
 To all conspicuous, and by all confessed,
 Challenge superior praise, and make her be
 The first in merit as in dignity.
 Whose state, her merits, worth, her noble race,
 Her sex, her prudence, virtues, age surpass.
 She, like the moon, fair empress of the night,
 Above the lesser orbs divinely bright,
 Exerts her beams and o'er the sky displays
 Distinguished lustre and unrivalled rays.
 While round the sovereign of the starry Pole
 The shining glories of the heavens roll.

Next *Lucy's* splendours, that fair ether grace,
 The next in merit as the next in place,
 In whom each virtue, each perfection join,
 And charms of body with the soul combine.
 Where mildest manners warm the noblest breast
 With native greatness and good nature blest,
 Of all that heaven can give, or wish desire possess.

Hard were the task and difficult the theme

To give each virgin of the sister train
 That proper praise, which each one's merits claim.
 Whilst meekness this, religion that attends,
 Devotion this, obedience that commends,
 This, early prudence in a youthful bloom,
 That, the rich labours of the industrious loom;
 Here social virtues, there celestial sue,
 Thus some prerogative to all is due.

So in Hesperion gardens famed of old
 For fertile silver and productive gold,
 The eye bewildered in the glorious sight,
 Surveys the whole with wonder and delight;
 But doubts in pleasing admiration lost,
 What to prefer, or what to value most:
 When equal charms with rival beauty vie,
 And only differ in variety.

Such, Sister, are the blessings of your fate,
 And such the partners of your happy state.
 O may you ever in their train possess
 A constant calm and perfect happiness!
 And here below anticipated prove
 The joys which wait you in the realms above.
 Till with each merit stored, each virtue blest,
 Of every grace and every good possessed,
 Your blameless soul shall take its easy flight
 And leave the earth to seek the realms of light.
 There robed in white amidst the chosen ring,
 Where spotless virgins Hymenials sing;
 Whose tuneful breath, and more than mortal lays
 Shall even in heavenly ears attention raise.
 Your honoured voice those wondrous notes shall reach,
 Which only virgins learn, and angels teach.

Thence, when you cast, by heavenly pity moved
 A mindful look on those, whom once you loved,
 If yet among the sons of upper air
 The heavy load of mortal life I bear,
 Let me in you my guardian spirit prove
 An angel's conduct, and a sister's love.
 Do you my ways direct, my steps attend,
 At once my guide, companion, and my friend.
 O teach me, teach me heavenly joys to prize,
 Myself to conquer, and the world despise.

Prompt to my view each blissful scene display,
 And charm my sight with gleams of endless day.
 Thus when this frame shall shake with ready death,
 And my lips tremble with their latest breath,
 My parting soul in seas of pleasure drowned,
 By saints surrounded, and by angels crowned,
 From earth on wings of seraphs borne shall fly,
 And mount triumphant to its native sky.
 There throned in glory shall we ever shine,
 And friendly spirits place my seat near thine.

Besides these, Mr. Philips was the author of an elegant translation in metre of the beautiful prose *Lauda Sion*, and an equally elegant, "*Censura Commentariorum Cornelii a Lapide*, printed on a single sheet.

This account is taken from the *European Magazine* for 1796, with some omissions, and very few additions. As it has never to my knowledge, appeared in any Catholic work, it ought in my opinion to be transferred to your pages to preserve this interesting remnant of Catholic Biography. Many, who like myself, may possess Philips' works, will be glad to acquire this scanty information of himself. To me it was a great treat to discover it, where I did. To afford others the same pleasure, I have taken the trouble to transcribe it. Yours, &c.



THE ELECTIONS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE

GENTLEMEN,—In the last number of your Magazine there appeared a paragraph, which seemed to cast a stigma on some of the Catholics of Walsall, who were represented as having voted for the successful candidate, notwithstanding the cry of "No Popery," raised by his party. Whether they deserved the stigma, I leave to your numerous readers to decide, after they shall have read the following statement—

It is true that some Catholics did vote for Mr. Forster, the successful candidate for the borough and foreign of Walsall. It is also true that an individual of Mr. Forster's party published a placard, in which, amongst much scurri-

lous abuse, heaped on the unsuccessful candidate, the terms "Infidel" and "Popish" were applied to a Catholic priest, who happened to be a friend of the latter. The placard, containing this cry of "No Popery," was left in the hands of the public, for the space of about a fortnight, without being publicly noticed by Mr. Forster. If Mr. Forster had not disavowed such a placard, it might have been a subject of surprize, that any Catholic should have voted for him.

But Mr. Forster, in the presence of the individual, who was supposed to be the author of the placard, tore it in pieces, declaring that he did not want such assistance. He also in a private conversation with the Rev. F. Martyn and myself, and publicly by a printed hand-bill, signed with his own name, disavowed all connexion whatever with the obnoxious placard. Moreover, during the last discussion of the Catholic claims, he prevented an anti-catholic petition from being got up in Walsall; he had on several other occasions advocated the cause of Catholic emancipation, and in his strenuous endeavours to support the success of that cause, he actually made a sacrifice of a friendly connexion, which was most dear to him.

With these facts before them, and judging Mr. Forster to be a fit person to represent their borough, is it a subject of surprise, that some Catholics voted for him?

In dubiis libertas, in omnibus Charitas.

I am yours, &c.

R. BAGNALL.

Pastor of Bloxwich, Foreign of Walsall.

POETRY

ST. JEROME ON EARTH.

FROM THE TIMES.—SUPPOSED BY T. MOORE.

FIRST VISIT.

As St. Jerome, who died some ages ago,
Was sitting, one day, in the shades below,
"Iv'e heard much of English Bishops," quoth he,
"And shall take a short trip to earth, to see
How far they agree, in their lives and ways,
"With our good old Bishops of ancient days."

He had learn'd,—but learned without any misgivings,—
 Their love for good living, and also good livings;
 Not knowing (as ne'er having taken degrees)
 That good living means charet and fricassees,
 While its plural means simply—pluralities.
 "From all I hear," said the innocent man,
 "They are quite on the good old primitive plan.
 "For wealth and pomp they little can care,
 "As they all say 'no' to th' Episcopal chair;
 "And their vestal virtue it well denotes
 "That they all, good men, wear petticoats."
 Thus saying posthaste to earth he hurries,
 And knocks at th' Archbishop of Canterbury's.

The door was ope'd by a lackey in lace,
 Saying "What's your business with his Grace?"
 "His Grace!" quoth Jerome,—for posed was he,
 Not knowing what *sort* this Grace could be;
 Whether Grace *preventing*, Grace *particular*,
 Grace of that breed called *Quinquarticular*,—*
 In short he rummag'd his holy mind,
 Th' exact description of Grace to find
 Which thus could represented be
 By a footman in full livery!
 At last, out loud in a laugh he broke,
 (For dearly the good Saint lov'd his joke)†
 And said,—surveying, as sly he spoke,
 The costly Palace, from roof to base,—
 "Well, it isn't at least, a *saving* Grace!"

"Umph!" said the lackey, a man of few words,
 "The Archbishop is gone to the House of Lords,"
 "To the House of the Lord," you mean, my son,
 "For, in *my* time, at least, there was but one;
 "Unless such many-*fold* Priests as these
 "Seek, ev'n in their Lord, pluralities!"‡

* From the proceedings of the Synod of Dort.

† Witness his well-known pun on the name of his adversary,—Vigilantius, whom calls facetiously Dormitantius.

‡ The suspicion attached to some of the early Fathers of being Arian in their Doctrine would appear to derive some confirmation from this passage.

"No time for gab," quoth the man in lace;
 Then, slamming the door in St. Jerome's face,
 With a curse to the single knockers all,
 Went to finish his port in the servant's hall,
 And propose a toast (humanely meant
 To include even Curates in its extent)
 "To all as *serves* th' Establishment!"

ST. JEROME ON EARTH.

SECOND VISIT.

"This much I dare say that, since *lording* and loitering hath come up, preaching hath come down, contrary to the Apostles times. For they preached and *lorded* not: and now they *lord* and preach not. . . . Ever since the Prelates were made Lords and Nobles, the plough standeth, there is no work done, the people starve,"—*Latimer. Sermon of the plough.*

"Once more," said Jerome, "I'll run up and see
 "How the Church goes on,"—and off set he.
 Just then the packet boat, which trades
 Betwixt our planet and the shades,
 Had arrived below, with a freight so queer,
 "My eyes!" said Jerome, "what liave we here?"—
 For he saw when nearer he explored
 They'd a cargo of Bishops' wigs aboard.
 "They are ghosts of wigs," said Charon, "all,
 "Once worn by nobs Episcopal.
 "For folks on earth, when they've got a store
 "Of things like these they want no more,
 "Oft send them down, as gifts you know,
 "To a certain Gentleman here below."

"A sign of the times, I plainly see,"
 Said the Saint to himself as, pondering, he
 Sail'd off in the death-boat gallantly.

Arrived on earth, quoth he, "no more
 "I'll affect a body, as before;
 "For I think I'd best, in the company
 "Of Spiritual Lords, a spirit be,
 "And glide unseen from See to See."
 But oh! to tell what scenes he saw,—
 It was more than Rabelais' pen could draw.

For instance he found Ex—t—r,
Soul, body, inkstand, all in a stir,—
For love of God? for sake of King?
For good of people? no such thing;
But to get for himself, by some new trick,
A shove to a better bishoprick.

He found that pious soul, Van M—ld—t,
Much with his money-bags bewildered,
Snubbing the clerics of his Diocess,
Because the rogues showed restlessness
At having so little cash to touch,
While he so Christianly bears too much.
He found old Sarum's wits as gone,
As his own beloved text in John, — *
Text he hath prosed so long upon,
That, 'tis thought when asked at the gate of heaven,
His name he'll answer "John v. vii."

"But enough of Bishops I've had to-day,"
Said the weary Saint, — "I must away.
"Though I own I should like, before I go,
"To see for once (as I'm asked below
"If really such odd sights exist)
"A regular six-fold Pluralist."
Just then he heard a general cry
"There's Doctor Hodgson galloping by!"
"Ay, that's the man" says the Saint "to follow,"
And off he sets, with a loud view-hollow,
At Hodgson's heels, to catch, if he can,
A glimpse of this singular plural man.
But, talk of Sir Boyle Roche's bird!†
To compare him with Hodgson is absurd.
"Which way, Sir, pray is the Doctor gone?" —
"He is now at his living at Hillingdon."
"No no,—you're out, by many a mile,

* John, v. vii.,—A text which, though long given up by all the rest of the orthodox world, is still pertinaciously adhered to by this Right Reverend scholar.

[Does not Moore then read the Catholic Magazine? or does he not consider his own Church orthodox? Catholics do not "give up" the text.—EDS.]

† It was a saying of the well known Sir Boyle, that "a man could not be in two places at once, unless he was a bird."

"He's away at his Deanery, in Carlisle."—
 "Pardon me, Sir; but I understand
 "He's gone to his living, in Cumberland."—
 "God bless me, no,—he can't be there;
 "You must try St. George's, Hanover-square."

Thus all in vain the Saint inquired,
 From living to living, mock'd and tired;—
 'Twas Hodgson here, 'twas Hodgson there,
 'Twas Hodgson nowhere, everywhere;
 Till, fairly beat, the Saint gave o'er,
 And fled away to the Stygian shore,
 To astonish the natives under ground
 With the comical things he on earth had found.

[Next to the approbation of the friends of truth and virtue, we value the censure of their enemies. We have enjoyed much of it during our short career. We present to our readers one amusing specimen; and we feel confident, that the Noble Lord, whose genuine and universal charity will never be suffered to atone for his zeal for religion, will read the oft repeated slander against him, with the same indifference with which we insert the calumnious attack upon ourselves.—EDRS.]

ON THE CATHOLIC MAGAZINE.

TO THE EDITOR OF THE BRITISH MAGAZINE.

SIR,—In your number for December you extract a few specimens of the temper of the Catholic Magazine, and wish for information respecting it; whether its "editors are priests?" and whether "any Romanists of family can tolerate such a production?" In reply to these queries, you will be surprised when I tell you, that this scurrilous publication is the accredited organ of the Roman priesthood in this island. The prospectus announcing its birth appeared in November, 1830; and was addressed "to the Catholic Clergy and Laity of the United Kingdom." It bore the written approvals of two vicars apostolic, Drs. Walsh and Baines, with that of thirty-seven (afterwards increased to fifty-eight) priests, and these include every name of any note in their body. It was "to be conducted on a liberal and enlarged plan; that the utmost freedom of discussion be admitted, but that all asperity of language be excluded; and that a spirit of moderation, of candour, and forbearance, invariably pervade the work." Of their adherence to this, the passages adduced in the British Magazine are a beautiful specimen. The avowed editors were the following priests, viz. :—the Rev. J. Kirk,

Lichfield; Rev. F. Martyn, Walsall; Rev. E. Peach and T. M. M'Donnell, Birmingham; and the Rev. T. Gascoyne, St. Mary's College, Oscott; assisted by the clergy who attend the Oscott conference," &c. After such a muster of forces, something worthy the greatness of old Rome was fully expected. A more ridiculous failure has seldom occurred, even in the annals of literary periodical parade. However, what it wants in talent is abundantly made up by personal grossness and misrepresentation; worthy the general character of Mr. M'Donnell, who is known to be, in fact, its chief editor.

To your question whether "Romanists of family can tolerate such a work;" I should answer generally in the negative, for the last number of the Catholic Magazine complains grievously of "the disgraceful apathy of the upper classes of the Catholic body;" and reads them an edifying lecture upon the approaching downfall of the aristocracy. It is, of course, cordially disapproved by such gentlemen as the Hon. E. Petre, who nobly sustained the obligation of his oath not to injure the established church, for which he was arraigned by Mr. Sheil within, and by the Catholic Magazine without; for this *Christian* production has been constantly labouring (as for instance in the last number) to prove that Romanists are virtually absolved from any obligation to keep that oath. At the same time, there may be individuals of family, though I think not many, who resemble the Earl of Shrewsbury; whose feelings are evinced, as well by his cordial support of the worst productions of his party, as by his vehement attacks on the highest ranks of the English church, in the House of Lords, and upon its humblest members, in the persecution of a private curate, in his own parish.

I could give some striking details of the progress of this our inveterate enemy in the midland districts, and of its bearing upon public meetings; as, among the rest, the rejection of the church-rate at Birmingham, which is imputable *so'ely* to the machinations of that active mover of the political union, Mr. M'Donnell, who, in his proceedings, was deserted even by some of the most violent radicals. But I will only add, that the appearance of the Catholic Magazine led also in Birmingham to the publication of a counteracting periodical, the *Protestant Journal*, which, I regret to say, is likely to fall, for want of general support. Certainly, I wish the judgment manifested in it did as much honour to the zealous editor, as the typography does credit to the Birmingham press. However, its defects might have been remedied; but, when extinct, a vehicle will be closed for many valuable communications, and for much information respecting the progress of the never-slumbering foe of truth and freedom.* I am, Sir, respectfully,

L. V.

* The Editor cannot avoid saying a few words here respecting the *Protestant Journal*. Like L. V., he may not always coincide in opinion or judgment with

the Editor. But he is bound to offer his tribute of respect and esteem to a man who by all accounts goes through labour the most severe, unremitting, and unrewarded, under every discouragement, simply and solely from a desire to serve the sacred cause in which he is embarked. The Editor has been informed that Mr. Allport is compelled frequently to work eighteen and nineteen hours a day with a most scanty and insufficient income, and with no payment for his learned and curious labours. It ought to be added that this indefatigable man published last year a translation of Davenant on the Colossians, with a most interesting and valuable life of Davenant, and many notes. Whether persons agree in Davenant's views or not, the value of his work is not doubtful; and it is with sincere regret that the Editor has learnt that Mr. Allport has suffered severely by this undertaking. He begs earnestly to recommend the work to those among his brethren who have the means of purchasing it, and thus assisting a most deserving and excellent man.

In conclusion, let the Editor call attention to the statement in this letter, that the *Catholic Magazine*, a work exceeded by none in virulence, coarseness, and vulgarity, is edited by priests and approved by their bishops. What a strange church is the Roman Catholic Church! It *might* stand on its dignity, on its age, on the excellence and learning of its writers. But if the coarsest language, the most unchristian means, and union with all which it most detests and has always denounced, will serve the purpose of depressing an enemy, it never hesitates for a moment to adopt these dreadful and degrading means of warfare.

MONTHLY INTELLIGENCE

FOREIGN.

ROME.

Jan. 1, 1833.—It is usual for a new Pope to grant a jubilee on occasion of his elevation to the Papacy, under the form of a continuation of the last general one. That published by the present Pontiff commenced on the third Sunday of Advent, and was to have ended this day; but another indult prolonged it to the Epiphany. It was gratifying to observe the piety which the Romans exhibited on this occasion. The three Basalics of St. Peter, St. John Lateran, and Santa Maria Maggiore, having been appointed for the visits of the faithful, were crowded with thou-

sands anxious to profit of the indulgence, and particularly on the two or three last days of the year, the altars were surrounded by suppliants. It is fashionable with the persons, who annually swarm to Rome from our British isles, to tax the Italians with want of devotion and indifference for religion, but if, instead of pacing up and down St. Peter's, as in a public promenade, they would oftener pause before its altars, and watch the number and fervour of persons of all ranks who present themselves before them, they would learn to respect more the piety of the Roman people.

The increasing wants of the Papal treasury having rendered

necessary the imposition of new taxes, an edict has been published for this purpose, which comes into operation with the new year. By it a graduated tax, of from three to eight per cent, has been imposed upon all benefices and ecclesiastical revenues, including those of Cardinals and Bishops, and another upon all government pensions and salaries. Charitable establishments and colleges are alone exempted from it. The duty on salt has been increased by a third; a new impost has been put on flour, and on landed property, and the postage of letters doubled. Except those on ecclesiastical property, pensions, and letters, all these taxes existed till the time of Leo XII., who took them off, so that, in reality, they can scarcely be called new impositions. Still they have excited some discontent; especially the one on salt, which falls most heavily on the lower orders. Some tumults have taken place both in Rome and the provinces, but they were speedily suppressed, and though some designing persons endeavoured to turn them to their own ends, they do not seem to have been productive of the slightest permanent evil.

4th. A requiem mass was sung in the church of St. Isidore, belonging to the Irish Franciscans, for the soul of Mr. Charles Carrol of Carrollton, the last survivor of the fifty-three, who, in 1776, subscribed the celebrated declaration of American independence. The Rt. Rev. Dr. England, who is at pre-

sent in Rome, preached an animated sermon on the occasion. He was a personal friend of Mr. Carrol, and was therefore better able than any one else to perform this melancholy duty to the deceased. He was in his 95th year when he died. One of the last acts of his life was the establishment of a Catholic college in South Carolina; which he endowed with funds for fifty students, with their professors and superiors, and to which he has bequeathed 500 acres of his best land.

5th. The *Diario di Roma* of this day informs us, that on the sixteenth of the last month, being the third Sunday of Advent, his Holiness published two decrees, relative to the causes of the Venerable Giovanni Leonardi of Lucca, founder of the order of the Regular Clerks of the Mother of God, and the Venerable Carlo Caraffa. In the first, he declares, that it has been duly proved that, in the year 1821, Maria Angela Aloisi, a Roman, was instantaneously cured of an inveterate aneurism of the heart, through the intercession of the first mentioned servant of God: and in the second, that the latter had lived in the heroic exercise of many virtues, and therefore allows the cause to proceed, with the admonition, however, that the beatification must not be granted until four miracles have been proved according to all the formalities. The person whom this decree regards belonged to the noble house

of the Dukes of Andria, and first of all embraced the military profession. But afterwards, giving up the pursuit of worldly honours, he devoted himself entirely to the service of God and of his neighbour. He established the congregation of *Padri Pii operarij*, and founded several houses for the succour of the poor, particularly females,

6th. DR. Wiseman preached in the church of *Gesù e Maria*, and drew a very good audience. He will now continue the course of sermons till Easter. He is quite recovered from the effects of his accident and has resumed all his accustomed occupations.

7th. Their Eminencies Cardinals Zurlo and Weld honoured the English college with their company at the dinner given annually to the professors and friends of the establishment, on occasion of the festival of St. Thomas. Among the company we may mention the Monsignori Mai, Mezzefanti, Acton and Tosti, the Rt. Rev. Dr. England, Dr. Cullen, the rector of the Irish college, and the Rev. Messrs. Brown, Corless and Morgan.

16th. This, being the festival of St. Marcellus, Pope and Martyr, was kept with great splendour in his church, of which Cardinal Weld is titular. The church was most beautifully decorated for the occasion, and a very large orchestra was engaged for the high mass and vespers. His Eminence

officialated at the first vespers and mass, attended by all the clergy of the church.

17th. We were surprised this morning by the sudden departure of Count St. Aulaire, the French Ambassador for Paris, whence he is to proceed in the same capacity to Vienna. There had been some previous rumours of this, but it was not expected so soon. He will be succeeded, it is said, by the Marquis Latour Maubourg.

18th. Monsignor Niccola-Maria Nicolai, first Auditor of the *Camera Apostolica*, and senior prelate of the Roman court, died this morning, at the advanced age of seventy-six. In his early youth he applied himself to the law, but was soon entrusted with office. In 1786, Pius VI. appointed him superintendent of the funds for the draining of the Pontine marshes. He was afterwards named by the French to the sub-prefectship of Viterbo, but he absolutely refused to accept it. Under Pius VII. he successively occupied many important posts, among which that of inspector of the public roads (*Presidente delle Strade*) deserves particular mention, as to his administration, we owe several very excellent roads in Rome and its vicinity. He received his last appointment of Auditor of the *Camera Apostolica* from the hands of Leo XII; and upon the bursting of the dam which formed the great waterfall at Tivoli, its reconstruction was entrusted to him; and owing

to his diligence the expences did not exceed the half of the estimates. Had he lived another month the cardinal's hat would have been the reward of his long services, as every thing was in readiness for his nomination. In all his employments he is acknowledged to have discharged his duty, not only with extraordinary diligence, but also with the strictest integrity. He constantly declined accepting any ecclesiastical preferment. But though so actively employed in public business, he found time for other pursuits, and particularly applied himself to the improvement of agriculture, and the study of antiquities. He introduced a new system of cultivating the vine, by means of which his vineyards have been made more productive than any others in the vicinity of Rome, and his improvements are being gradually adopted by his neighbours. The dissertations which he read before the Archæological academy are numerous; he was for several years its president, and great part of its annals were written by him. He ever shewed the greatest kindness towards the English college. He generally spent some days during the vacation with the students, in their country house at Monte Porzio, and, in return, frequently invited them to his villa near Rome, particularly on the passing of the emancipation bill, he gave a splendid dinner to them and most of the English Catholics at that time

in Rome. He was always ready to give his advice or afford his assistance in any difficulty; and the superiors have frequently found the benefit of his knowledge of the Roman law, and of his shrewdness and talents for business. Among his works, the following merit particular notice. 1. *On the improvement of the Pontine marshes*, fol. Roma, 1800. Containing an historical and topographical account of this great undertaking, enriched with plans and drawings of the various works. 2. *Memoirs, laws, and observations respecting the cultivated lands and corn regulations of Rome*. Tom. 3, 4to, Rome 1803. 3. *On the Basilic of St. Paul*. This church seems always to have been a favourite object of his solicitude. During five years that the French occupied Rome, he provided for the maintenance of the divine service here in its usual style; nothing was omitted, and even the expensive function of the forty hours exposition of the B. Sacrament was kept up with all its splendour, and this entirely at the cost of the deceased Prelate. This his finest archæological work is devoted to its illustration; and after its unfortunate destruction by fire, he was appointed one of the commission for re-building it. Since that event his book has become still more valuable, and many of the monuments and relics of antiquity which St. Paul's contained are now to be known only from the plates that accompany it. It is now rare to

meet with a copy on sale, and its price is nearly doubled. 4. *On the reconstruction of the new dam of the Anio at Tivoli.* 4to. Rome. 1829.

19th. Another of the Roman prelates died this morning, Monsignor Luigi Lancellotti, of the noble family of that name. He held the post of inspector of the public roads, at the time of his death, and had previously filled several other offices. It is supposed the post thus vacated will be abolished, and a commission of lay persons appointed to superintend the roads. Monsignor Lancellotti was in his seventieth year at the time of his decease.

The following are the principal English Catholics now in Rome. Lord Gormanstown and family, Sir Thomas and Lady Mary Ann Gage, Mr. and Lady Harriet Jones, Mr. Bodenham and family, Lady Hartwell and daughter, Mrs. Mazzinghi and Mrs. Ffrench, the Misses Claverings, Mr. Englefield and family, Col. Manley and family, Mrs. Nihell and daughter, Miss Ronald, Rt. Rev. Dr. England, Rev. Geo. Corless, of Crathorne, Yorkshire, Rev. George Morgan, late of Oscott, Rev. Mr. Brown of Downside, Messrs. Smythe, Charlton, Weld, Handford, Kersop, Roskell, Waite, Dean, Grise, Dr. Gloag, &c. &c. &c.

SPAIN.

We extract from the *Morning Chronicle*, the following letter, which, in spite of prejudice occasionally appearing, pays a just and

valuable tribute to the merit of the Spanish clergy.

"SEVILLE, JAN. 14, 1833.—I have been at some pains to ascertain the application and distribution of the ecclesiastical revenue of this country. When at Toledo last spring, to see the festival of Passion Week, I procured from the Accountant of the Diocesan Treasury a statement of the distribution of the tithe income, and other rents of that celebrated see. And I have now got a similar statement for the archbishopric of Seville. Both accounts agree within a trifle; so you may rely on the accuracy of the following general information, as applicable to the whole kingdom:—

"The Government takes 72 per cent. and a fraction over, of all tithes and other income, from certain or fixed sources belonging to the Church. For instance, out of every 100 *fanegas*, or bushels of tithe grain, the Government takes 72 bushels; and of everything else in a similar proportion, which goes direct into the National Treasury in aid of the public burdens, and form the largest item in the Ways and Means of the Minister of Finance, being about twenty-two millions of dollars, or four and a half millions of pounds sterling.

"The remaining 28 per cent. goes to the church, for the maintenance of the clergy and building and repairs of the church.

"This curtailment of clerical wealth had its origin in State necessity. The Government quota stated above in round numbers at 72

per cent., is rendered in the accounts under several heads or titles; the principal ones are three—*Tercias Reales*, *Noveno*, and *Excusada*, so called when first taken or established. For each there has been a *concordat* with the Pope, as the head of the Church. The divisions and sub-divisions of the general fund to the other participators are too numerous and require more space to explain to you than I can spare of this sheet. You shall have them by another conveyance.

“ There are no Church rates, as in England. The expenses of building and repairs of churches come out of the tithes, with a priority of all claims, according to the intention of the primitive donors; and it is the only part of their pious intentions now complied with. The poor the principal object for whose relief tithes were given and bequeathed by the faithful, are entirely forgotten.

“ The people of England are made to believe that the Spanish clergy are the richest in the world, while the contrary is the fact. The Bishops are reduced to scanty incomes, and the inferior dignitaries still lower, in proportion to their standing; still they (the Bishops) contrive to give extensive charities. To be sure they have no families to support and provide for, like your Bishops in England. There is no instance, in modern time, of a Spanish Bishop dying rich, or enriching his relations in his lifetime.

“ In Spain clerical duty is performed with great attention. All who live by the Church are kept to

their posts—no non-residents; no prelates. Not even the highest dignitary can absent himself from his spiritual jurisdiction without special permission from the King, previous to an application showing sufficient cause. The Archbishop of Seville, for instance, could not go to Madrid on his own private affairs without such permission. And were he to tarry beyond a reasonable time, his passport would be sent him unceremoniously to repair to his church.

“ The parochial clergy are hard worked and badly paid. In every parish church there is a sleeping room and other accommodations for the curate, his clerk, and sexton; here he is understood to be found at all hours, day and night, ready to afford spiritual comfort to the sick. In small places of but one parish, the curate is allowed, by sufferance, to have a house of his own to live in; but it must be close to the church, the clerk and sexton continuing in the said church apartment, with a night bell to the door to call up the curate the instant he is wanted; and off he must go without a moment's delay, though it should rain in torrents. In towns of more than one parish, this place of call or attendance is in the principal church; here the several curates relieve each other by turns of weekly attendance, one being always present (and all if necessary, as in times of epidemic sickness) day and night, like a soldier on guard. The priest, while on duty, is called *el cura semanal*. The salutary change in ecclesiastical discipline, so different from times

gone by, is the effect of public opinion—public opinion, that has not yet reached the absolute Court of Madrid, has worked a considerable reform in the Church of Spain, in which, however, there is still room for amendment.

“I am promised an account of the income of every bishop in Spain, which I shall send you as a curious document, to compare the poverty of these men with the wealth of the prelates of the Church of England. As far as my information goes at present, I should say that the Archbishop of Canterbury *receives into his private purse*, ‘to do with it as his own,’ more than the incomes of the *eight Archbishops* of Spain put together: and that each bishop of the sinecure Church of Ireland takes, on an average, to spend at his will and pleasure, as much as ten Spanish bishops, while the latter perform laborious duties, and are obliged to give away in charity every dollar beyond a moderate subsistence. I say obliged to give, for were a bishop in Spain to hoard money, or divert his income from its proper object, the relief of the indigent, he could not shew his face in public; the clamour of the poor, loud and vehement, would pursue and shame him wherever he went, even to the foot of the altar.

“A multitude of other charitable funds, besides tithes, existed in Spain down to a late period; the donations and bequests of pious individuals, under various de-

nominations, such as alms-houses, hospitals, asylums, schools, &c. endowed with sufficient rents to support them in perpetuity. Profligate princes, from time to time, laid violent hands on much of this property, and bestowed it on favourites in reward of the basest services. A vast deal still remained till the last reign, some thirty years ago, when the King, Charles IV., or rather the Queen, who ruled him, made an end of it by sweeping the whole into one general sale, under the name or title of *Obras Pias*. This sale of so much real property produced an immense sum of ready money, which was soon squandered by the Queen, Maria Luisa de Bourbon, of dissolute memory. The ostensible motive set forth for this wholesale robbery of the poor, was to form a sinking fund for the national debt, paying interest to the various charitable institutions to which the property belonged; but with the real intention to have no sinking fund, and no interest paid, which secret vow is kept to the present day. Here ended all permanent relief to the poor of Spain, for no one will now endow a charitable institution that is sure to fall under the iron grasp of absolute power. I know an old Spaniard of great wealth, who is unhappy because he cannot leave his all for the benefit of the poor, with any chance of security of their enjoying it.

“You will say that the poor

of Spain are plundered of their patrimony as in England. This is a melancholy truth, attested by multitudes perishing of want; there being no provision by law or usage, the indigent are left to casual and voluntary charity; and this in a country without trade or manufactures to give employment to such as are able and willing. The necessary consequence is insecurity of person and property from open robbery, and all manner of vicious ways to which numbers are driven by hunger. The patrimony of the poor, had it been honestly administered would be sufficient to set up every beggar in Spain, if I may use the expression, a riding in his carriage; so immense have been the gifts of the faithful for charitable purposes, always including the tithes, the unquestionable inheritance of the necessitous. Verily the dispensations of Providence puzzle my weak understanding, when I see the false guardians and plunderers of this sacred trust walk the world unpunished to the grave."

DOMESTIC.

We regret that want of space obliges us to omit for the present all account of the interesting matters now before the legislature, relating to ecclesiastical affairs. In our next and succeeding numbers, we shall endeavour to give a digest of Parliament relating to this topic.

We are happy to be able to state, that the infant mission at West Bromwich is already most

prosperous. The zeal and charity of Mr. Spencer have re-conducted many straying souls to the one fold of the one shepherd.

New missions are forming at Stamford and at Redditch.

THE CLERGY.

RIGHT REV. DR. GRADWELL, BISHOP OF LYDDA. It is with the greatest satisfaction that we make the following announcement. We were prepared to report to our readers, the declining health, we expected, indeed, that we should have the painful duty to discharge, of communicating the news of the decease of this able and excellent prelate. It is with unspeakable delight that we now communicate intelligence of a different character. Towards the end of January his Lordship's malady, which had for some time confined him to the house, increased so much that he was unable to leave his room. His life seemed so precarious, that he was publicly recommended from the pulpits, both in the metropolis and the country, and he received the sacrament of Extreme Unction and all the rites of the church. From this period, a happy improvement took place in the Bishop's health; which has been slowly but gradually improving ever since, and encourages us to hope that his valuable days may be prolonged for the service of the church.

We are sorry to inform our readers, that the Rev. S. Jones, of Shrewsbury, has been for some time in a most precarious state,

in consequence, we understand, of having burst a blood-vessel. It is a satisfaction to learn that our Rev. brother was recovering when we last heard of him: but it is apprehended that he will be incapable of missionary duty before Easter.

Rev. G. Jinks, of Hathersage has been, we regret to state, incapacitated for the labours of the mission ever since November. It is apprehended that his complaint is pulmonary. He is at present reposing at the hospitable residence of Michael Ellison, Esq. near Sheffield. We anxiously hope that the charitable attention which he will certainly receive there will succeed in restoring to the church an indefatigable labourer with whose services the mission can but ill dispense.

We grieve to be obliged to add to the list of invalids, Rev. S. Scott, of London, who is at present sojourning at Stonyhurst college; having, we are informed, been afflicted with an attack of paralysis.

DIURNAL.—Rev. G. Brown, we believe, is engaged in preparing for publication a supplement to the Diurnal adapted to the English Mission. We have not seen the work; but an intelligent correspondent speaks of it very highly. We trust the publication of this work may not be found injurious to the sale of Mr. Husenbeth's Breviary, which, we regret to state, has through a want of encouragement involved the zealous and indefatigable author in a very heavy expence.

FOLLOWING OF CHRIST. Rev.

James Jones, of Worksop, has prepared for the press, a translation of the very excellent edition of this inestimable work by the Abbé Gonnellieu, or rather of the Abbé's addition of a practical reflection and a prayer to each chapter. We have seen the translation, which we hesitate not to pronounce worthy of a place beside that of the venerable Challoner.

VICAR APOSTOLIC IN SCOTLAND—Rev. Dr. Andrew Carruthers has recently been consecrated Bishop and V. A. for the Lowlands in the place of Dr. Patterson, whose decease was announced in the Magazine. Rt. Rev. Dr. Penswick was the consecrating prelate.

OBITUARY.

MONSIGNOR NICCOLO MARIA NICOLAI. It is with great pain we have to announce the death of this most illustrious, and amiable Roman prelate; who departed this life at Rome, after a short illness, in January last, at the age of about eighty-three. As a minister, as a man of business, as a scholar, and a Christian, he excited the admiration, and gained the affections of all who knew him. In early life he was brought up to the law. When Pius VI. was employed in the arduous enterprise of draining the Pontine Marshes, young Nicolai, who was a good engineer, detected some errors in the calculation of the levels, which had been adopted for the working plan; and published a book in two volumes to shew the errors, and the evil consequences of acting on them. His suggestions were so satisfactory, that his plan was adopted. Pius VI. gave him the charge of superintending the stupendous works; and it was this judicious appointment, that mainly contributed to the success of the pontifical

enterprize. For some years after this, he was appointed a judge in one of the civil courts. Being a great agriculturist, and one of the first financiers in Rome, his abilities were again called into action in the public service, by Pius VII. He wrote his account of the *Agriculture of the Roman States* in three volumes 4to., in which he handled the matter in the most masterly manner. He was also author of several other esteemed publications on particular branches of the public business, in which he was engaged. But it would be unjust to his memory not to mention his exact and elegant history and description of the *Basilic of St. Paul*, on the Ostian way; and several valuable dissertations on antiquarian subjects relating to the primitive church. During the Pontificate of Pius VII. he successively bore the laborious offices of *Prefetto dell' Annona*, *Maestro delle Vie*, Inspector of the City buildings, and different other branches in the public service; in all which his intelligence, activity, and integrity, wrought the most salutary reforms. Accustomed to rise at four o'clock in the morning all the year round, his time was sufficient to work wonders in every department in which his abilities were called into action. For several years during the last three pontificates, he has presided over all the tribunals, and the chief commissioner of the treasury, as *auditor della Camera*. His very great utility in these important offices is supposed to have been the cause of his preferment to the cardinalship having been delayed. Monsignor Nicolai never received orders beyond the subdeaconship, and his abstemiousness would never accept of any ecclesiastical benefice. He was exact and exemplary in all his religious duties. He built a beautiful church, at his vineyard, on the road between St. Paul's and St. Sebastian's. This great prelate was cheerful, affable, kind, and took a pleasure in befriending modest merit. We could relate many anecdotes of this

kind, which attest the goodness of his heart. The gentlemen of the English College, will never forget the kindness and affection, which he invariably shewed to them. When Dr. Gradwell was sent to Rome to open the English College, his exertions soon attracted the notice of this vigilant prelate; who honored him with his friendship, and very frequently rendered him very important assistance. And the friendship, which was thus early begun, has continued uninterrupted with the college to the day of the good prelate's death.

CARDINAL DUKE DE ROHAN. The Church of France is in deep affliction for the premature loss of one of her youngest and at the same time most edifying cardinals and prelates. His Eminence, the Cardinal Duke de Rohan, Archbishop of Besancon, departed this life, at Besancon, on the 8th of February, after an illness of some duration, in the forty-fifth year of his age. It is four years since his appointment to the See of Besancon; but circumstances prevented him taking possession of it till the last year. This inestimable ecclesiastic, more distinguished for his piety than his honours or preferments, died with the greatest sentiments of piety and devotion, having devoutly received all the rites of the church.

Died in Jan. In London, Captain Wolf Macdonald. He was interred at Moorfields.

Died in Jan. In London, Mr. Robert Cox, youngest son of the late Robert Kilbye Cox, of Weymouth-street.

Died. On Thursday the 21st inst. at her residence in the Tything, Worcester, Teresa Wilkes, Daughter of the late Edward Wilkes, Esq. of Broom, near Alcester, Warwickshire. The decease of the above esteemed and lamented lady, leaves to her numerous and respectable relatives, a regret as severe as by them unlooked for.

R. I. P.

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PASTORAL INSTRUCTIONS FOR LENT.
TO ALL THE FAITHFUL, CLERGY, AND LAITY, IN THE
WESTERN DISTRICT.

DEARLY BELOVED,

"Then Eliacim, the High Priest of the Lord, went about all Israel, and spoke to them, saying, know ye that the Lord will hear your prayers, if you continue with fastings and prayers in the sight of the Lord."^{*}

THE people of Israel believed the words of the High Priest, "*and humbled their souls in fastings and prayers*;" the consequence was, that the Lord heard their supplications. The General of the Assyrian army, who had boasted of the easy conquest he would make, and of the severe punishment he would inflict upon Israel, was slain by the hand of a Hebrew woman, whilst his immense army was scattered, dispersed, and destroyed by an enemy far inferior in numbers and in discipline.

These examples are written for our instruction, that, when placed in similar circumstances, we may seek the same means of relief, and look with confidence to the same happy result.

We were struck with the resemblance between the present state of the Church of Christ, and the state of Bethulia in the days of Judith; when, some time ago, we received from the venerable head of the Church an encyclical letter, addressed to the Catholic Bishops throughout the world, stating in forcible language the distresses of the Church, and prescribing with a decision and dignity worthy a successor of St. Peter, the remedies which these evils demand, and for the application of which, he solicits the zealous co-operation of the Episcopal body throughout the Christian world.

We readily obey the call; and take this opportunity of directing your attention to such portions of his Holiness's letter to us, as appear most suitable to your particular circumstances, in the fervent hope that our

^{*} Judith IV., 10, 11.

recommendations may come with greater force when supported by the high authority of the Vicar of Jesus Christ. His Holiness informs us of the undoubted fact that certain secret societies have been extensively organized in Europe, the object of which, under the specious pretext of promoting religious and civil liberty, is to overthrow religion and legitimate monarchy. He bitterly laments that, owing chiefly to the activity of these societies, the divine authority of the Catholic Church has been every where assailed; the rights of the Holy See invaded—and the authority of the Bishops infringed, and trodden under foot. That the principles and morals of youth in schools and universities have been corrupted by the monstrous doctrines, and licentious conduct of their teachers, whilst the salutary restraints of religion being thus removed, public order has begun to be disturbed, the thrones of princes overturned, and all lawful authority paralyzed or destroyed.

To resist the combined and organised efforts of the enemies of religion and social order, his Holiness recommends a strict attention to that unity in faith, government and worship, which constitutes a distinguishing characteristic of the Church of Christ, and forms the most powerful bulwark, which the world possesses, against every hostile attack. He observes that, whereas the government and administration of the universal Church resides, by divine right, in the Roman Pontiff, “it is the duty of all Bishops to adhere most faithfully to the See of Peter; to preserve religiously the sacred deposit of the faith, and to feed the flock committed to their care. Priests too, it behoveth to be subject to their Bishops, whom St. Jerom admonishes them to regard as their spiritual fathers, and let them never forget (continues the Pontiff) that the earliest canons forbid them to exercise any function of the Ministry, or to assume the task of teaching or preaching, without the sanction of the Bishops, to whose care the people are entrusted, and from whom the account of their souls will be demanded. Be it, therefore, held as a certain truth, that all those who attempt any thing against this constituted order of things, disturb, as far as in them lies, the state of the Church of Christ.”

But, whereas we not uncommonly hear it said even by those who profess themselves Catholics that, though the faith of the Church is undoubtedly pure, her discipline requires correction, and her government reform; His Holiness justly observes that the Church of Christ having been promised the guidance and direction of the Spirit of God, possesses within herself the sole right, and the most effectual means, as well as the best dispositions to make such corrections and alterations in her disciplinary canons, or laws, as circumstances may require; and that it is contrary to the respect which Christians owe to the divine institutions of Christ, to usurp the rights of his ministers, and thus to lend them-

selves to the designs of his enemies, whose object, however futile, is to assimilate the Catholic Church to the sects which have revolted from her, and, by changing a divine into a merely human institution, effect its overthrow.

It is a natural consequence of the inability of religious innovators to establish among themselves unity of belief, that they should proclaim such unity unnecessary, and assert that salvation may be obtained under any profession of faith, provided the rules of natural morality be faithfully observed. Against this system of religious *indifference*, which his Holiness so justly condemns, as repugnant to the doctrine of the Apostles and the professions of the Christian Creeds, we think it particularly necessary to guard you; this being the most common, the most seductive, and the most dangerous error, of those amongst whom you live. We, therefore, beloved Brethren, seriously caution you that, whilst you carefully refrain from passing judgment on the future lot of any particular individual, whose faith is erroneous or whose conduct is incorrect, you take care not to lull the erring into a dangerous security, by holding out the delusive hope of safety in a wilful separation from the Catholic Church. Leaving to God alone to determine how far invincible ignorance may excuse a certain measure of unbelief, never fail to impress upon those about you that there is but one Lord, one faith, one baptism;* and that the Catholic Faith, which we profess in the Athanasian Creed, is so essential, that, "*unless a man believe it whole and entire, without doubt he will perish everlastingly.*"†

From the licentious principle which allows every one the liberty of believing as he pleases on matters of faith, is deduced the right of thinking as he pleases on all other subjects, and reading whatever publications may happen to fall in his way. We need not caution you, as parents, against allowing your children to read *immoral* books. Your own good sense and parental affection will guard you against so cruel an injustice and so gross an absurdity: but it is, unhappily, necessary to caution you against allowing your own minds, and those of your children, to be poisoned by many other not less dangerous works, which, though no ways offensive to modesty, are filled with erroneous doctrines, as destructive of the public peace as they are of religious truth. Against these dangerous and pernicious works we earnestly exhort you to be upon your guard; and, rejecting all novel doctrines, however speciously supported, to hold fast on all occasions to the anchor of Catholic faith; to follow, in all your decisions, the unchangeable doctrines, of the Catholic Church; and to oppose to the reigning spirit of pride, duplicity and self-conceit,

* Ephesians, iv. 5.

† Athanasian Creed.

the modesty, humility, and simplicity of the gospel of Christ. Remember, that whether there is question of spiritual or temporal governors, *"there is no power but from God, and those that are ordained of God; therefore he that resisteth the power resisteth the ordinance of God: and they that resist purchase to themselves destruction."** Never interfere, either in religious or civil government, except where the doctrine of the Catholic Church and the laws of your country authorize you to do so; and on such occasions ever bear in mind that no human laws nor constitutions can authorize you to be rash, presumptuous, intemperate, or seditious. Keep before your eyes, as the venerable head of the Church admonishes you, the example of the early Christians, who, even under the most unjust and inhuman persecutions of the Pagan emperors, with arms in their hands, and every means of resistance in their power, chose rather to die than to rebel—to submit to the shedding of their own blood, rather than to imbrue their hands in the blood of their oppressors.

An awful crisis seems to be approaching. Let those who have raised human fabrics, whether civil or religious, deal as they please with the works of their own hands; but do you, beloved, as loyal subjects of "the Prince of Peace," and as faithful disciples of "the God of Charity," hold no fellowship with the turbulent and seditious; but keep yourselves unspotted from whatever crimes or disasters may follow *their* proceedings.

We earnestly exhort you to offer up, during the ensuing Lent, your fasts and supplications for the general peace and welfare of the Church of Christ, and particularly for the security and protection of its venerable head on earth, that his appalling difficulties and severe trials may be speedily relieved, as the chains of his predecessor, St. Peter, were miraculously loosed, whilst "*prayer was made without ceasing by the whole Church of God for him.*"†

Nor forget in your fervent supplications, the welfare of your own country, that God, in his tender mercy, may so guide the councils of its rulers, that the misfortunes which have visited other nations may not fall on ours, but that the poor may be comforted, the distressed relieved, and public order restored.

For these intentions we enjoin that the *Miserere* Psalm and Prayer, which have hitherto been said to avert the pestilence, with which we were lately threatened, continue to be said to the end of Lent, and that on Easter Sunday, after Mass, the *Te Deum* be recited or sung in all the Catholic Churches and Chapels in our district, to return thanks to God for the merciful removal of the above-mentioned severe scourge.

* Romans, xiii. 2.

† Acts xii.

Lastly, we most earnestly exhort you, beloved children, that you exert yourselves to the utmost of your power to furnish us with means for the education and support of Missionaries in this district, than which there cannot be a more meritorious, or more necessary work of charity. We have great satisfaction in informing you that your past contributions have been of the greatest service, that our Episcopal seminary continues to prosper beyond our most sanguine expectations, and that nothing is wanting but the zealous and united support of those who are able to assist us, to ensure its permanent prosperity and encreasing utility.

"The grace of our Lord Jesus Christ be with you all."—Amen.



PETER AUGUSTINE,

Bishop of Siga, V. A. &c.

Prior-Park, February 8, 1833.

[The Dispensations are the same all over England.]

INSTRUCTIONS AND REGULATIONS FOR THE FAST OF LENT IN THE YEAR 1833.

ADDRESSED TO ALL THE FAITHFUL IN THE LONDON DISTRICT.

Prayer is good with Fasting and Alms.—TOBIAS, XII, 8.

DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS CHRIST.

THE works which are forcibly recommended in numberless places of both the Old and New Testament, as obligatory on all the children of men, and as highly pleasing to Almighty God, are Prayer, Fasting, and Alms-deeds. And these are so strongly inculcated by Jesus Christ and his sacred spouse the Church, that they are denominated in all Catechetical Instructions, as the three eminently good works. And according to the actual and peculiar circumstances of each individual member of the Church of Christ, all these three good works are distinctly obligatory. Hence in every age of the Church, whenever an especial attention to the great duties of Religion has been called for, the Faithful have been uniformly urged to show forth in a distinguished manner their practical respect for these eminently good works.

The Season, in which you are annually exhorted to prepare yourselves by increased religious observances, for the worthy celebration of the great Festival of the Resurrection of Jesus Christ, and for the worthy reception, on that Solemnity, of the body and blood of him our Divine Lord and Saviour, is fast approaching. And that this sacred season be observed becomingly and meritoriously, We, walking in the footsteps of the most venerated Prelates of the Catholic Church of God, who have ever been accustomed, in their annual pastoral addresses to their flocks, before each Lent, strenuously to inculcate in addition to

the Holy Fast, peculiarly obligatory at that pious season, the showing forth during that season of the accompanying good works of Prayer and Alms, We earnestly exhort you in the first instance, to add to your Fasting, Prayer, for the Lord hath promised "to hear your prayers if you continue with perseverance in fasting and prayers in his sight."* And your success will be like that of the Israelites, who obtained what they demanded by fasting and prayer to God."†

Nor were the Bishops in such their annual pastoral addresses less strenuous in enforcing the duty of Alms-deeds, in addition to the duties of Fasting and Prayer, as peculiarly appropriate, and even necessary to the proper observance of Lent. Being mindful of the Blessings obtained by these good works united, We further anxiously exhort you to add to your Fasting and Prayer, the charitable dispensation of Alms, for, as saith the Holy Ghost, "Prayer is good with Fasting and Alms, more than to lay up treasures of gold: for Alms delivereth from death, and the same is that, which purgeth away sins, and maketh to find mercy and life everlasting."‡

With respect to the obligation of fasting upon one meal during the whole of Lent, (with the exception of the Sundays which occur during that period,) and of abstaining from the use of flesh-meat during the entire Lent, it is absolutely certain that such obligation attaches to each individual, subject to the well known distinction of age, and to other accidental circumstances, and subject to such allowances and dispensations, as each Bishop, and the Clergy authorised by him, are from just cause induced to grant. But, although the obligation of fasting and abstinence during Lent may for just causes be authoritatively mitigated, the object for which the Lenten fast and abstinence are enjoined, can admit of no limitation or dispensation. Now the grand object is the humiliation of the soul before God in this sacred season, by seeking in a truly contrite and humble spirit to appease the wrath of God, by the voluntary offering to his offended Justice, of heart-felt sentiments of sincere repentance, and of penitential exercises conformable to such sentiments. Wherefore as well with regard to those, whose constitutions enable them to observe the fast and abstinence of Lent, and who therefore are bound under pain of sin faithfully to observe the same, as with regard to those, who may require and receive from their respective Pastors, such dispensation from the Lenten observance, as their Pastors shall from due knowledge of each one's particular case be warranted to grant, an humble and contrite heart, and penitential effusions and exercises springing therefrom are essentially requisite.

* Judith, iv, 12.

† 1 Esdras, viii, 23.

‡ Tobias, xii, 8-9.

And that each one may form an humble conviction, that his spirit and sentiments are really suitable to the penitential season of Lent, let him be diligent in the practice of devout prayer for mercy and forgiveness, both in private and during the celebration of the holy mysteries, which should be frequented as often as circumstances will permit. Now devout prayer for mercy and forgiveness cannot exist without a careful review of the state of each one's conscience, by comparing his life with the Laws and Maxims of the Gospel, so as to discover to what extent his life and conversation may be in conformity with true Christian principles, or unhappily in opposition to them; and then to enter earnestly on a total reform of life, with sincere regret that any part of his conduct has deviated from sound Christian faith and morality.

And in order to induce a God of infinite goodness and mercy to bless his humble endeavours, and to show mercy to him, let him determine to show mercy unto others, by relieving the distresses of his poorer brethren, to the utmost of his power, and especially at this sacred season, in attention to the comforting language of the Divine Spirit, who saith, "Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass, that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little."* "For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting."† "And do not forget to do good and to impart, for by such sacrifices God's favour is obtained."‡

Worthy objects for the bestowing of alms are, alas, but too much multiplied, and though they may be unknown to you, they are well known to your respective Pastors, who can, and will with gratitude dispense your alms, and most securely and most profitably.

Dearly beloved brethren and children in Jesus Christ, we call upon you with all earnestness and affection, especially at this sacred season, to pour forth your souls before the Lord in grateful thanksgiving, that the dire pestilence with which this Island, and especially this Metropolis, were of late so calamitously visited, has ceased to rage amongst us; and that notwithstanding the attention of our Beloved Clergy both day and night, to those infected with this destructive malady, was unceasing, yet by the admirable display of the merciful providence of God, not one fell a victim to it.

We trust, dearly beloved brethren and children in Jesus Christ, that you will religiously attend, to the utmost of your ability, to all the duties

* Tobias, iv, 7-8-9.

† Tobias, xii. 9.

‡ Hebrews, xiii. 16.

on which we have expatiated, as certainly appropriate to the sacred season of Lent, and that under all circumstances the object of the Church of God, in the institution of Lent, will be duly impressed on your souls, and proved so to be by your faithful observance of the three eminently good works, Fasting, Prayer and Alms; the obligation of which We have so earnestly inculcated. And the rather are we urgent in enforcing your pious submission to this our strenuous and affectionate exhortation, as We find ourselves forced by existing circumstances to grant to our beloved Flock, in the approaching Lent, the following mitigations from its severity.

May the blessing of Almighty God, Father, Son and Holy Ghost, descend upon you, and remain with you always.—*Amen.*

✠ JAMES, Bishop of Usula, and Vicar Apostolic in the London District.

✠ ROBERT, Bishop of Lydda, Coadjutor.

January 30, 1833.

TO THE FAITHFUL, CLERGY AND LAITY, OF THE NORTHERN DISTRICT.

We have sinned, we have committed iniquity, O Lord, against thy justice; let thy wrath and indignation be turned away, I beseech thee.—DANIEL ix. 15, 16.

In this manner, dearly beloved brethren, did Daniel supplicate the Almighty in behalf of his exiled and suffering people. Announcing to them the cause of the severities, which they were experiencing, *we have sinned*, he exclaimed, *we have committed iniquity.*

This address of the Prophet ought to direct our thoughts to the contemplation of the multiplied and enormous transgressions of our days, and stimulate us to the most active endeavours to avert the punishments which they are drawing down upon us. We appear to be bordering upon those times, when faith will with difficulty be found upon the earth. The Almighty, though encompassed with wonders which loudly proclaim their author, is scarcely recognized by vain pretenders to intellectual superiority, who, outstepping the limits assigned for the researches of human wisdom, subject the most august mysteries to their idle speculation, and, deafened by the suggestions of pride and the solicitations of licentiousness, no longer listen to the laws which make known the divine will. In every age men have been found, who have refused to regulate their conduct by the maxims of the gospel; but it has been reserved to the present times to witness the additional malice of destroying divine faith by the almost universal practice of adapting religion to inclination. Inordinate affections of the heart give rise to errors of the understanding, and the ruin of morals is, too generally,

a consequence of the loss of faith. Such results may naturally be looked for, whenever caprice and passion are allowed to regulate belief and conduct. Hence it happens that, when religion has ceased to exercise its celestial influence, youth is amenable to no law; manhood arrogates to itself the privilege of dictating to superiors; masters no longer feel for those who are under them; servants entertain no affection for their employers; no deference is to be met with in the conduct of equals towards one-another; no constancy in friendships; instances of christian condescension are rarely to be traced in the habits of the rich; and the poor are void of respect. How countless, too, are the frauds of avarice, the impositions of calumny, the abominations of licentiousness!

If such be the morbid state of society, are there not reasons to apprehend that the contagion may have reached to us? And where shall we look for a remedy? By what means can we hope to appease the offended justice of God? To move the Almighty to look down in mercy on his people, to pardon their transgressions, and to put a stop to the calamities which they were enduring, the Prophet Daniel had recourse to the discipline prescribed to all who wish to regain the lost favour of heaven. *I set my face, says he, to the Lord my God to pray and make supplication with fasting and sackcloth and ashes.* Dan. ix.

3. Behold, dearly beloved brethren, a salutary lesson to us. May we be careful to reduce it to practice. If we set our face to supplicate the Lord, if we cease to do evil and learn to do good, if by true contrition we rend our hearts, if we deal our bread to the indigent and bring the harbourless into our house, if we turn to God in fasting and in mourning, we may confidently hope to find mercy, for *to the Lord our God, belongeth mercy and forgiveness.* Dan. ix. 9.

Lest self-love or indifference to our temporal and eternal interests should induce us to reject, or put off from day to day, the hardships of penance, God has laid us under the necessity of complying with the fasts which his holy Church shall ordain. For our encouragement, however, she applies to the approaching penitential season of Lent the words of the Apostle; *behold now is the acceptable time, behold now is the day of salvation.* 2 Cor. vi. 1. It will be such to as many as comply not only with the letter of the law, but enter also into the spirit of it. That we may be in nothing remiss, let us frequently address to ourselves the message delivered by the Prophet Isaias; *set thy house in order, for thou shalt not live.* xxxviii. 1. The recollection, also, of the appalling occurrences of the past year, whilst it excites in our breasts the warmest sentiments of gratitude to that merciful Providence which spared us when thousands around us were made victims of his justice, should tend to

awaken us to a happy resolution to *receive not the grace of God in vain.*
2 Cor. vi. 1.

Grace to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, to whom is glory for ever and ever, Amen. Gal. i.

✠ THOMAS, Bishop of Europeum, V. A. N. D.

Durham, February 13, 1833.

Sacerdotibus singulis ad animarum curam in Districtu Septentrionali admissis, salutem et benedictionem.

Quoniam non rarò evenit Sacerdotes externos, qui in his missionibus minime versantur, ad munus prædicandi obeundum a missionarü inconsulto suo ordinario, deputari, omnes missionarios tum sæculares tum regulares in Districtu Septentrionali admonendos esse censuimus, deputandi prædicatores munus ad Episcopos pertinere, neminique, in posterum, qui alicui e vicariis Apostolicis non subjiciatur et facultates in Anglia exercendas non acceperit, permittendum esse in suis capellis concionem habere ad populum.

✠ THOMAS, Episcopus Europensis et in Districtu Septentrionali Vicarius Apostolicus.

Datum Dunelmi,
die 13 Feb. anno 1833.

(FOR THE CATHOLIC MAGAZINE)

REFLECTIONS ON THE TEMPORAL DOMINION OF THE CLERGY.

THE events of the two last years have drawn the public attention to the Italian peninsula, and the revolutionary effervescence, which disturbed central Italy, has given rise to no small display of animosity against the Papal government. From an inbred aversion to the *spiritual* authority of the Popes, and the unpopular feeling, which the burdens, &c. of the established church have excited in this country against power being reposed in the hands of ecclesiastics, it cannot be matter of surprise, that numbers should evince hostile feelings towards the present Roman Government. To endeavour, therefore, to exhibit a correct picture of the advance of ecclesiastical temporal power, and to enable the well disposed to guard against prejudice in a matter so complicated, is the object of the present article; which must

necessarily be confined in order to find a place in the *Monthly Magazine*.

In the early ages of the church, it is well known that the Christian priesthood, so far from possessing any temporal dominion, esteemed themselves fortunate if the sword of the tyrant was not drawn against the peaceable and inoffensive observance of their spiritual duties. A few ages after, we behold the successors of martyred bishops and pontiffs, amongst the most prominent characters in history, and the throne of the Cesars superseded by the chair of the prince of the apostles. This important alteration in the features of European polity has exercised the talents of many writers, few of whom have handled the subject with impartiality; and many of whom, more particularly connected with British literature appear to have been led by passion, and prejudice. That *some* among the clergy of the first eight centuries aspired to temporal aggrandizement may be true; but to attribute the influence acquired by the clergy in general, and the Roman Pontiffs in particular to a systematic cunning and design, is certainly not a warrantable deduction from the page of *genuine history*. *It is to the circumstances of the times, and to the faithful performance of all the duties of good pastors, that the first steps of clerical TEMPORAL dominion and power are to be attributed.* This is the position I am wishful to establish; to the more complete development of ecclesiastical rule in these and succeeding centuries I may probably turn later.

The profession of Christianity by the Roman Emperors enabled the ministers of religion to come forth from the concealment of private houses and the recesses of the catacombs, to perform the functions of their office in public and with suitable pomp; but as the senate and people of the empire still continued in great part pagan, nothing further was obtained. To this first season of prosperity succeeded the troubles of heresy, backed by misguided princes, which of course tended for a time, to retard the progress of religion and its ministers. But the weak and foolish rule of the latter Cesars, the peculation and unsteady administration of their courtiers, and the tremendous irruptions of the barbarians, while they all contributed to loosen the frame of soci-

ety, to shake the empire into ruins, and to scourge mankind with the most deplorable calamities, served to draw forth the exertions of the priesthood, and to place their zeal and talents in the brightest light. The church at this period was blessed with many most exemplary prelates, men, who to the praise of virtue joined talents of the first order, and a noble and often patrician descent. The miseries, as is not uncommonly the case, taught mankind to seek comfort in religion their last resource; and the qualifications of the clergy rendered them ready and fit agents to soothe their people in affliction. Thus they at once gained the respect of the imperial and barbarian rulers, and the unbounded confidence and veneration of those to whose temporal and spiritual necessities they so efficaciously ministered. This statement is borne out by many facts in the history of the provinces of the empire, but more particularly in that of Italy. None can be ignorant of the heroic fortitude and charitable interference of Leo the Great, who proved himself to be the good shepherd in time of danger. The barbarian Attila, with his victorious Hunns had made Milan and Pavia feel how truly he was the "Scourge of God," and as the emperor Valentinian III. was glad to provide for his personal safety within the walls of Ravenna, nothing but certain destruction awaited the city of Rome. In this hour of dismay, the good Pontiff yielding to the intreaties of the whole population, went out to meet the barbarian, and succeeded in saving Rome and the empire by obtaining a treaty of peace. On another occasion, anno 455, he prevailed on the Vandal King, Genseric, to restrain the lawlessness of his soldiers, and thus in some degree mitigated the horrors of plunder. To these good offices of St. Leo may be added those of St. Lupus and St. Nicasius, each of whom tried to prevail on the Hunns to spare their respective cities. Such conduct and such success, however it may be viewed by the candid mind, can lead to no other conclusion than that these pastors could not fail to excite the admiration of the barbarians, and to obtain the esteem and gratitude of the empire. The emperors must have thought such men worthy to be admitted to their counsels; and the Roman people with heartfelt acclama-

tions would hail their holy Pontiff on his return in his own eloquent strains "isti sunt (O Roma) patres tui verique pastores,—minus est quod tibi bellicus labor subdidit, quam quod pax christiana subjecit."

From the above facts it will appear that my position is correct, as regards the *circumstances of the times, and the performance of the duties of good pastors, being the first step to the temporal power of the clergy*. Numerous other instances are at hand, to establish the fact more clearly were it requisite; all of which be it remembered, carry on the face of them evidence of the clerical aggrandizement proceeding from the mere performance of their duty, without any system of cunning; or what is called priestcraft. The esteem which many of the barbarians also began to entertain for the doctrines of Christianity, and their eventual submission to the sweet yoke of the Gospel; with the desire they shewed to settle and amend the condition of their respective conquests, added more powerfully to the interference of the clergy in state affairs. Regard for the faithful ministers of the Gospel would accompany the spread of christianity; the charity of the virtuous prelates in relieving the wants of their flocks, unavoidably involved them in public affairs; and their conspicuous talents pointed them out as proper instruments to aid in securing peace and stability to the new order of things. Accordingly we find that, under Henry the Goth, whose territories consisted of part of France and Spain, bishops filled the important station of ambassadors, and as a thing of course, had considerable weight in the counsels of government. "Per vos (episcopos) legationes meant. Vobis primum, quanquam Principe absente, non solum tractata reserantur, verumetiam tractanda committuntur." Apoll. Epist. vi. ad Græcum. The names of many prelates of Italy have a just claim to particular notice; and if ever mortal deserved for his exertions in behalf of his fellow citizens the flattering title of "Father of his Country," it was the charitable, the eloquent, and the holy bishop of Pavia, Epiphanius. With him may be associated St. Lawrence bishop of Milan, Victor of Turin; St. Severinus Apostle of Austria, the friend and adviser of Odoacer. No page of history bears more striking evidence

to the wisdom and economy of the Almighty than the fifth century; when the justice of heaven that punished the human race was tempered by the abundance of charitable and influential pastors to alleviate the scourge. Speaking on this subject and on these excellent prelates, an intelligent modern Italian author has the following observation. "To read the actions of this not less eloquent and wise than holy prelate (Epiphanius,) and those of St. Lawrence bishop of Milan, and of other bishops, and of the Popes also of that time, it must be acknowledged that no layman ever obtained the supreme power in his own or any other country by titles more honest and plausible." The triumph of Theodoric opened a field for the priesthood to merit this eulogium. Odoacer his enemy was no sooner subdued, than the Gothic prince directed his power to punish the districts which had supported him; and a general proscription of property, offices, and civil rights was commanded. The guilty cities included in this disastrous order, entreated Epiphanius to act as mediator at court for their forgiveness; and the good bishop exerted his eloquence so powerfully to paint the miseries and evils of the proscription, that the prince, granting a general pardon, punished only a few leaders by banishment. The interview had given Theodoric a high opinion of the Bishop's abilities, and the credit of his sanctity made him a proper person to perform the embassy for the release of the captive Italians in Burgundy. This undertaking was brought to a most happy termination, and besides the freedom of those ransomed by his sovereign's money, the prelate procured the gratuitous liberation of six thousand more, and, to complete the good work, by letters regained their alienated property. The best action that could be performed, as it *truly* restored them to their country, and a wise piece of policy calculated to allay the apprehensions of the conquered natives. One more statement before we concluded, ought not to be passed over; the armed protection afforded by the ecclesiastics to their flocks. What means were first used to collect military guards, and erect fortresses does not clearly appear; but the fact of such erections and guards having existed at the times concerning which we speak, is incontestible. The continued

wars gave rise to unceasing depredations, and the authority of the laws being disregarded, or the rulers too much harassed to protect all their subjects, rendered it advisable to take measures against the daily inroads of heartless plunderers. In the fifth and sixth centuries these castles and guards were multiplied, and at once afforded a shelter for the flock, and laid the permanent foundation of the baronial appendages of the prelacy. The towers built by St. Nicetius, Bishop of Triers, are thus described by Venantius Fortunatus:

"Hæc vir Apostolicus Nicetius arva peragrans,
Condidit optatum pastor ovile gregi,
Turribus incinxit terdenis undique collem;
Præbuit hic fabricam, quo nemus ante fuit."

(TO BE CONTINUED.)

R. B. P.

CORRESPONDENCE

THE "NO-POPERY" RIOTS.

MR. EDITOR,—Most of your readers, no doubt, have heard, and many of them have read, some general account of the "No-Popery" Riots of 1780, better known by the name of "Lord George Gordon's Riots." But as to the *details* of those proceedings, of which we have no adequate parallel, either in the late political riots at Bristol, or in the "Church and King" riots at Birmingham in 1791, I apprehend they are known but to few: at least it has never been my lot to meet with them in any work or history of the time, except in "Cobbett's State Trials."* Owing to the kindness of a learned gentleman, to whom some of them were addressed in letters, and who collected them all on the occasion, and favoured me with them some years ago, I am in possession of many of these details; and as they are in themselves highly interesting, and have never yet been pub-

* The Trial of Lord George Gordon in the "State Trials," where many of these *details* are found, occupies 166 close printed pages; and is much too long to be given here; or even to be read by the generality of readers; to say nothing of the expense of so voluminous a work.

lished, I am persuaded, that if you will give them a place in your magazine, they will be very acceptable to the readers of it. The general history of the riots, I will give from a Protestant writer, that I may not be suspected of partiality to my Catholic brethren, who were the victims of the mad fury of the rioters, and of their fanatical leader; and the details themselves I will connect in the best manner I am able, from the same writer, and other sources of information.

Early in the spring of 1780, the following address was presented to his Majesty George III.

“TO THE KING’S MOST EXCELLENT MAJESTY.

“THE HUMBLE ADDRESS OF THE ROMAN CATHOLIC PEERS AND COMMONERS OF GREAT BRITAIN.

MOST GRACIOUS SOVEREIGN,

WE, your Majesty’s dutiful and loyal subjects, the Roman Catholic Peers and Commoners of your kingdom of Great Britain, most humbly hope, that it cannot be offensive to the clemency of your Majesty’s nature, or to the maxims of your just and wise government, that any part of your subjects should approach your royal presence, to assure your Majesty of the respectful affection which they bear to your person, and their true attachment to the civil constitution of their country; which, having been perpetuated through all changes of religious opinions and establishments, has been, at length, perfected by that revolution, which has placed your Majesty’s illustrious House on the throne of these kingdoms; and inseparably united your title to the crown, with the laws and liberties of your people.—

“Our exclusion from many of the benefits of that constitution, has not diminished our reverence to it. We behold, with satisfaction, the felicity of our fellow-subjects; and we partake of the general prosperity, which results from an institution so full of wisdom. We have patiently submitted to such restrictions and discouragements, as the legislature thought expedient. We have thankfully received such relaxations of the rigour of the law, as the mildness of an enlightened age, and the benignity of your Majesty’s government, have gradually produced; and we submissively wait, without presuming to suggest either time or measure, for such other indulgence, as those happy causes cannot fail, in their own season, to effect.

“We beg leave to assure your Majesty, that our dissent from the legal establishment in matters of religion, is purely conscientious; that we hold no opinions adverse to your Majesty’s government; or repug-

nant to the duties of good citizens. And we trust that this has been shown more decisively, by our irreproachable conduct for many years past, under circumstances of public discountenance and displeasure, than it can be manifested by any declaration whatever.

"In a time of public danger, when your Majesty's subjects can have but one interest, and ought to have but one wish, and one sentiment, we humbly hope it will not be deemed improper to assure your Majesty of our unreserved affection to your government, of our unalterable attachment to the cause and welfare of this our common country, and our utter detestation of the designs and views of any foreign power against the dignity of your Majesty's crown, the safety and tranquillity of your Majesty's subjects.

"The delicacy of our situation is such, that we do not presume to point out the particular means, by which we may be allowed to testify our zeal to your Majesty, and our wishes to serve our country; but we entreat leave, faithfully to assure your Majesty, that we shall be perfectly ready, on every occasion, to give such proofs of our fidelity, and the purity of our intentions, as your Majesty's wisdom, and the sense of the nation, shall at any time deem expedient."

This address was signed by the Duke of Norfolk, the Lords Surrey and Shrewsbury; by Lord Linton (for the Scotch); and by Lords Stourton, Peter, Arundel, Dormer, Teynham, Clifford; and one hundred and sixty-three Commons. It was inserted in the London Gazette of May 2, 1780, where it is said, that it "had been presented to his Majesty by the Earl of Surrey, and the Right Honourable the Lords Linton and Petre: being introduced by the Lord of his Majesty's bed-chamber in waiting: *which address his Majesty was pleased to receive very graciously.*" How, indeed, could it be otherwise; for as it is well observed by an able writer in that same year, "George III. was known to have inherited the religious moderation of his family: and in him this amiable disposition had been early improved by a philosophic and liberal education. He knew, that the Catholics of England were good subjects; he knew, that the old popular cry against Popery, though for one time politically kept up to serve his family, was at this day disingenuous and sordid; and he knew, that the attachment they had to the Stuarts, was now universally transferred to the house of Hanover. In that steadiness of mistaken loyalty so long

preserved, he discovered a sure pledge of the unalterable permanency of their present allegiance. The bigotry and narrow-fancies of former days seemed melted down into extensive philanthropy, and a mild indulgence to the errors of our fellow-creatures. In Church, the great points of religious toleration had been ably investigated; and very few there were on the bench of Bishops, who were not strongly disposed to allow the fullest liberty to Dissenters of every description. State politicians concerned themselves little in affairs of conscience: they had objects of another nature to attend to, which demanded more than common exertion; besides, they wished the concurrence of all men to their schemes, whether of war or of peace. The minority in Parliament were numerous and determined; but they were more peculiarly liberal in sentiments, and whose notions of extensive freedom could not be reconciled with the smallest element of oppression. The higher ranks in life affected to think lightly of religion in general. To them every species of persecution was an absurdity, odious and contemptible. Many of them had travelled, and had seen religion in all its modes: they had dined with Cardinals, and perhaps conversed with the Pope; and had found him to be a good-tempered, inoffensive old man, without either horns or cloven feet. The multitude, as is ever the case, copied their superiors. Much irreligion every where prevailed amongst them, particularly in the towns; it was not therefore to be apprehended, they would be alarmed with any indulgence allowed to Catholics.* It was in this state of things that the Catholics were advised first to address his Majesty, and then to petition parliament for relief; and a more favourable opportunity never could be offered, for an oppressed party to sue for redress.

“Accordingly, on the 14th of May, near the close of the session, Sir George Saville proposed a bill for the repeal of certain penalties, that were established by an *Act* of the 10th of William III. *for preventing the farther growth of Popery.* The legal and political ability of Mr. Dunning was chiefly employed in explaining the evils now proposed to be removed. By the act in question, popish priests and jesuits, found to

* “*State and behaviour of English Catholics.*”

officiate in the service of the Romish Church incurred the penalties of felony, if foreigners, and of high treason, if natives: the successions of popish heirs educated abroad were forfeited, and their estates descended to the next Protestant heir: a son, or other nearest Protestant relation, might take possession of the estate of a father or other next kinsman of the Popish persuasion, during the life of the real proprietor: Papists were prevented from acquiring any legal property by *purchase*, a term, which, in law, included every mode of acquiring property, but descent; and thus the various sources of acquisition were shut up from the Roman Catholics. The mildness of government had softened the rigour of the law: but it was to be remembered, that Popish priests constantly lay at the mercy of the basest of mankind, common informers. On the evidence of any of these wretches, the magisterial and judicial powers were necessitated to enforce all the shameful penalties of the act. Others of these punishments held out powerful temptations to horrible and flagitious crimes. They seemed fitted to poison the sources of domestic felicity, to dissolve civil, moral, and religious obligations and duties, and to loosen all the bonds of society. Besides the intolerant and oppressive principle of the act, it appeared from the history of its enactment, that it was a measure of party intrigue more than of general feeling. Even if there then existed any reasons, which justified severity, they were no longer in force. The Roman Catholics had conducted themselves with unquestionable propriety during the present reign, and had that very session presented a petition expressive of their loyalty and attachment to the King and government, and their resolution, at the risk of their lives and fortunes, to defend their King and country against the apprehended invasion of the French, and all their enemies. The ministerial party was extremely well inclined to shew favour to such meritorious subjects; and though, aware of their general unpopularity, they did not themselves choose to hazard a proposition, which would most probably excite alarm among the Protestants, they very gladly adopted, therefore, the measure when brought forward by opposition, and the bill passed both houses without a division." *

* Dr. Bissett's Hist. of the reign of Geo. III. vol. ii. p. 397.

The legal operation of the act was very limited. It repealed the 11th and 12th of William, which disabled the English Catholics from taking lands by descent ; and some clauses which related to the apprehending of bishops and priests, which subjected them, and catholics, *who kept schools*, to perpetual imprisonment. The other clauses of the act of William, and every pain, penalty, and disability inflicted by former acts, remained in all their force against them. But, in other respects, the advantages derived from the act were substantial, and extensive. It shook the general prejudice against Catholics to its centre ; it disposed their neighbours to think of them with kindness : it led the public to view the pretensions to further relief with a favourable eye ; and it restored to them a thousand indescribable charities in the ordinary intercourse of social life, which they had seldom experienced. No Catholic, says Mr. Butler, who recollects the passing of the bill, will ever forget the general anxiety of the body, while it was in its progress through parliament ; or the smile and friendly greeting, with which his Protestant neighbour met him, the day after it had passed into a law.

But, limited as were the legal benefits conferred by this act, they were quite sufficient to rouse the zeal of bigots, both in England and Scotland ; and also the will to spread fire and devastation throughout the kingdom. When the law was enacted, the general assembly of the Church of Scotland happened to be sitting. Some of the members proposed for discussion the late act, and made a motion for petitioning the legislature, not to extend the bill to Scotland. But “ Dr. Robertson, and some others, deprecated the agitation, which tended so much to excite the alarm and discontent of the people, and demonstrated the absurdity of anticipating the intention of the legislature, by petitioning parliament against a bill not actually proposed. The motion was negatived through the influence of those able and enlightened men, though it produced the effect, which their sagacity had apprehended. The populace was soon taught to conceive, that the successful opposition sprang from a predilection for the Popish doctrines, and burned with zeal against antichrist. To oppose Popery, associations were formed by the lower classes in Glasgow, Edinburgh, and other towns,

under the instigation and conduct of fanatical and turbulent demagogues; and the populace rose to tumult and riot in various places. At Edinburgh and Glasgow the enthusiastic spirit fermented to an alarming degree; mobs set fire to Popish chapels, and the dwelling houses of the Catholics; and many zealots of higher ranks, and better opportunities of knowing, were absurd enough to approve of these outrages, *on the ground, that it was proper for the people spiritedly to manifest their hatred of Popery.*" Ibid. p. 449.

After they had burnt down and demolished these chapels and houses of Catholics, the fanatics gloried, that by so nobly withstanding every design to give relief to their Catholic fellow-subjects at home, they had fought the battles of the Lord, and had triumphed. They were ready, they said, to march into England, to prosecute the holy war, and to sacrifice to the manes of Knox, those friends to superstition and idolatry, who had dared to listen to the soft suggestions of humanity and reason, rather than to the howls of intolerant fanaticism.

"The successful resistance of the Scottish zealots," continues Dr. Bissett, "encouraged fanatics in England to expect that, by efforts equally vigorous, they might procure the repeal, on this side of the Tweed, of the law, which they had prevented on the other. A Protestant society was formed in England, consisting of members of nearly the same rank, and character, which composed the association of Scotland.....The members of this Protestant club had met, and declaimed, and wrote and advertised, during the whole winter, but attracted the attention of neither ministers nor opposition. Had these humble associations been left to themselves, their fanaticism might have evaporated in harmless vanity, gratified by the distinction, which its lowly votaries acquired from seeing their names in print, as members of committees for watching over the interests of religion; but the interference of a nobleman in their meetings and resolutions, gave a very different determination to their conduct. Lord George Gordon, younger brother of an illustrious family, was a youth of ingenuity and volatile fancy, but little guided by prudence and sound judgment; wild and chimerical in his notions, ungovernable

ble in his passions, and excessive in dissipation, he was peculiarly marked by excentricity of conduct. To such a character the extravagance of fanatical theology was no less adopted than any other fanciful hypothesis, to dazzle his imagination, or impassioned enthusiasm, to inflame his heart. He was, besides, fond of distinction: in the House of Commons his lively and desultory sarcasms afforded relief to serious debate: but he was by no means qualified for attaining eminence as a British senator. Emulous, rather than ambitious, if he acquired notoriety he little regarded either the means or the objects. In Scotland he had taken an active share in the violence of the former year, and had corresponded with the most noted of the fanatical demagogues. In England he intimated to the Protestant club his theological sympathy; and proud of a titled associate, these persons complimented him with an offer of the president's chair. Behold Lord George Gordon now the chief bulwark of the Protestant faith against the approaches of Antichrist! He entered the more eagerly into the views of these reforming saints, because he saw they confined themselves to theological theory, without scrupulously inquiring into moral practices; and that if he displayed an ardent zeal against Popery, the president of the Protestant Association might pursue his former course of life with as little restraint as before his conversion*. His dress, however, and outward deportment, were formed entirely on the puritanical model; with the fanatical populace he passed for a primitive saint, and possessed an influence compounded of the effects of his exalted rank, sanctimonious appearance, and Anti-popish zeal. These causes combining with the natural and habitual wildness of his irregular mind, produced in the end of May propositions of a most inflammatory nature, which were speedily adopted as resolutions of the society."

* Mr. Wilkes, who had often been the companion of Lord George's nocturnal adventures, said of him, after his regeneration, what was said of Fleetwood Shepherd, another very zealous religionist, of similar habits and propensities -- *nulla meretrix displicuit, præter Babylonicam*. *Excerpt the harlot of Babylon he was a friend to the whole sisterhood.*

In the beginning of 1780, the following letter was addressed
 "To the Right Honourable Lord George Gordon, President of what is called the Protestant Association, &c. &c."

No. 1.

TO THE RIGHT HON. LORD GEORGE GORDON, &c. &c.
 MY LORD,

To you, the chairman of the patriotic Dissenters in London and Westminster, who call themselves the Protestant Association, as a rational man, I presume modestly to write in this public manner; and, indeed, I consider it is a real Protestant's duty to advise you at present, when he lawfully may advise, seeing your Lordship does not allow any one to speak at your meetings except your Secretary and yourself.

By this letter I design nothing injurious to your Lordship's private character, though I expect many illiberal aspersions will be thrown on my own; for your Association is composed of violent Dissenters, and inflexible Republicans, by whom every adversary is sure to be reproached either as a furious Tory, or Popish bigot, or an enemy to liberty and the Protestant cause. These hard names I expect from a set of men, by a connection with whom your Lordship is dishonoured in the estimation of every moderate man.

In your appeal, called the appeal of the Protestant Association, you have assured the people of Great Britain, "that your Association is not formed to promote the views of party, or to embarrass the measures of government at this important crisis;" and, after expressing your feelings, tremblings, loyalty to his Majesty, and zealous attachment to our happy constitution, you attack with violence the harmless Roman Catholics about their absurd doctrine, ignorance, superstition, &c., and seem to be angry that Roman Catholic Christians have had, and still have, variances, and different ideas with Protestant Christians; and you seemingly lament that no security can be found for their peaceable behaviour.

By this, my Lord, you would have it appear that you are very angry because men are not angels; and yet your Lordship knows, that, as men, we cannot but err; and, if we err, it is impossible but that we must differ in many things besides religion. You know, also, that nothing remains to reconcile us, or to preserve peace among us, but charity, divine charity! and that it is our duty to follow her dictates in every thing towards all mankind; and that we should not presume to quarrel with God, or government, because we are not made otherwise than we are. Charity, my Lord, prompts us to pity mankind in their weakness; and not, in defiance of government, to enter into contention with them about mere ceremonies and non-essentials.

Your Lordship has repeatedly assured your associated brethren from the chair, that if they will sign your petition to Parliament, and zealously go about among their neighbours to intreat them to follow their example, that you and they will *force* the British government and Parliament to repeal the late Act in favour of the Roman Catholics; and that this will be of great benefit, not only to the present patriotic Dissenters, but to their posterity. Now, supposing that all this may be so; will you, on the hazard of that supposition, presume on all the consequences of your proceedings, and how far you may inflame and stir up others to disturb the peace of this nation by them? Speak from your conscience, my Lord. "Why should you assume cares proper for God only? *Desinat Melancton, esse Rector Mundi:*" were the words of Luther at the Reformation.

This being considered, have not the people of England much reason to ask you, *Quis constituit te VIRUM et JUDICEM super nos?* Who appointed thee a judge over us?—I believe it would puzzle you and your committee to answer this question better, than by saying you had received the subscriptions of three or four thousand poor (perhaps well-meaning) people, who scarcely knew what they were signing, about Billingsgate, Wapping, Radcliff Highway, &c., and that you expect the crosses, or marks, of a numerous body of keelmen and colliers from the towns of Newcastle and Shields; people, however useful in their vocation, in the estimation of every reasonable man, are very improper judges in religious matters, and can scarcely read, or even think, on such a subject.

You must certainly injure your character, my Lord, in the estimation of every reasonable man, by haranguing such fanatical dregs at your public meetings; and calling an ostler, a pot boy, or a cobbler, an honourable member at every insignificant question he asks you. Consider also what must be the consequence of your insinuating to such a worthless set of people, that you and the fraternity in Scotland consider his Majesty as having forfeited his right to the crown, by not adhering to his coronation oath, which he gave his assent to the Act in favour of the Roman Catholics; and that you believe the greatest men in the kingdom are enemies to the Protestant cause.

To be still more serious, my Lord, should government find that the best and only method effectually to reconcile all our differences about religion would be by setting up, or imposing nothing on either hand, but that it is entirely necessary to reassume the antient apostolic liberty; even in that case, would private reformers and religious quacks, who set no bounds to their giddy methods, be contented? Would they not, in this case, claim a right to rescue the lenient sword from government's

hands?—your Lordship will answer in the affirmative, I am certain. Why then I assure you that government has an undoubted right to crush such cockatrice's eggs in embryo, and confound your fanatical treasons, before they are hatched.

You say, what you propose has no such evils in it, nor do you wish to occasion any general disturbance, or offend either government or opposition.—Why then do you appeal to the people against their laws, and convene those ignorant dregs of Dissenters to resist the same without the licence of government? You do this either to be popularly regarded, or to avoid popularity. You are not so ridiculous, I imagine, as to say the latter. If not, can you assure yourself to continue able to govern your followers, and to restrain them, by saying, "Thus far you shall go, and no farther." If you are so ridiculous as to think so, is government bound to believe you; and shall government continue silent while you sow the seeds of discord and rebellion in the bowels of the empire? By no means: from a small spark, a mighty flame may arise; and your Lordship knows, that it is easier to destroy the tiger's whelp, than the tiger when full grown.

Our Saviour's advice is, "First to cast out the beam from our own eye, before we cast out the mote from our brother's:" and remember, my Lord, that the Protestants in the Northern parts of this island have reformed into so many gross enthusiastic errors, that their corruptions will not allow us of the established church of England to unite with them.

You have repeatedly assured your Association, in this uncharitable affair against the Roman Catholics of England, that you and they may legally and publicly assemble yourselves together, to oppose the British legislature, whether government will give you leave or not.—There is not a lawyer in England worthy of his ears, who can not convince you of the contrary. What! shall the impugners of the king's supremacy, and of the government and canons of the Church of England, the authors of schism, the maintainers of schismatics and conventicles, presume to meet in thousands, and publicly arraign the wise measures of his Majesty, his councils, and the high court of Parliament, in open defiance of our ecclesiastical and civil laws? God forbid!—To seek a redress of what you call a grievance, or a repeal of any law, by force, is at once being guilty of high treason and open rebellion. And, as to the calumny of the king himself being a Papist, and he and his ministry having a design to establish Popery in this kingdom, so publicly avowed by many of your Associates on this as well as the other side of the Tweed, I am hopeful the sensible part of them do not believe it. This insinuation is mere artifice, and the engine by which you impose on the weak.

ness, and wriggle yourself into the favour of those infatuated people. Besides, can you possibly presume to value your little narrow-minded opinions in preference to the public good? You must know, that if your licentious zeal be allowed, it must inevitably destroy all good government in Great Britain. And which would your Lordship wish to stand uppermost in this nation, an Association of Dissenters, or government itself? Your little model of religion, or the British legislature? Populous as Great Britain is, we had better have none of your religion, than no government in it. And, if you really consult the public good, as you pretend to do by your speeches, your little narrow-hearted speculations, my Lord, must appear objects not of consequence enough to disturb the kingdom at the present crisis.

Your Lordship may lawfully endeavour to put your neighbour's house in good order, but you dare not legally fire it about his ears. And what do you otherwise at present, by your appeals, petitions, letters, advertisements, and meetings, and by thus publicly countenancing every little clerical Dissenter's puny reasons for openly exhorting his congregation to inflame the kingdom? Farewell laws, farewell government, if this insult be allowed: for who can say how high this, your rebellious firebrand (which you term Protestant zeal) may flame, and what woeful effects it may produce? Is this acting like "Protestants" (as you call yourselves in your appeal) "who will yield to none of their fellow subjects in loyalty to his Majesty's person, or in zealous attachment to our happy constitution!" Fie, fie, my Lord, so ridiculous an assertion is the worst kind of insult.

Government is the great, and indeed the only human foundation of religion. To oppose government, therefore, to destroy, or even to disturb it, in order to promote or advance your fanatical system, without some particular revelation, is, in plain terms, to tear up the foundation for materials to raise the building. It is not enough, in such a case, to say "You have a charity for men's souls, and can live in friendship with them; but that their opinions are damnable, &c." Pray, how come you to judge so harshly of other men's opinions? Have you got a particular warrant to show us, that God has hung all the care of religion on your shoulders?

If the revelation of our blessed Saviour and others has threatened the wilfully ignorant or perverse; yet, where is your warrant either to limit exactly their damnatory sentences, or to inflict new ones of your own? Were you modestly and peaceably to offer your advice in such a case, you might oblige mankind in general, and perhaps the Roman Catholics in particular; and they might possibly, in such a case, be indebted to you for your civility and charity. By such prudent con-

duct, my Lord, you might do more; you may obtain a good name from sixty millions of Christians. I write from the latest and most certain computation of the number of Roman Catholics in the world. But, if you thus continue your obstinate endeavours, by associated might, and calumny, to *force* the legislature, as you tell us; and to compel the people of Great Britain to whom you have appealed, to think exactly in your limited narrow-hearted way; may not Moravians, the Anabaptists, the Methodists, the Independents, Burghers, Antiburghers, Cameronians, Bushwaggers, &c. &c. justly ask you, by the same parity of reasoning, "Have not we the same compulsory force over you also?" Certainly. The meanest member of your Association can convince you of the absurdity of your rash proceedings. For it would be too great an honour were the supreme head and governors of the established Church of England to condescend to notice you.

You say, your zeal towards God, and your concern for yourself and your posterity, move you to oppose every legal indulgence in favour of the Roman Catholics. Do they so indeed? And how are you sure but a more charitable zeal moves others also? Can God Almighty be better pleased, because you thus persecute and destroy his innocent creation, by your pretended zeal, than that you omit a trifling speculation, which tends to oppose the laws of the British empire, and the wisdom of government.

In your appeal, you mention your ancestors dear-bought experience, and that "they knew that the principles of Papists necessarily LEAD TO treasonable practices against the State." You ask, "Did not James II. lose his crown for adhering to Popery?" and afterwards mention the Roman Catholics conduct in the year 1715, and 1745. Your Lordship certainly does not mean to be serious; or, are you in jest with the whole appeal? Was not the Duke of Gordon, your ancestor, your grandfather, president of the Roman Catholic Council at Edinburgh at the revolution? Did he not strictly adhere to the Roman Catholic faith and tenets; and did he not defend the castle of Edinburgh against the Prince of Orange's army, before he became William III? Strange knowledge of ancestors, and treason against the State! I do not mean to justify the Duke's principles, but sure am I, that he lived and died a Roman Catholic, and was esteemed a very honest man. I shall not justify what the family of Gordon did in 1715, nor in 1745; but I can, with faith, aver, that your Lordship's principles do not only LEAD TO, but they support, conduct, and encourage, treasonable practices, both against the State and the Legislature.

Men should think it sufficient, my Lord, that they are so happy as to have British freedom for themselves, and thank God that they

have the truth among them also. If they have zeal and charity for the world, they should shew it modestly, and in humble prayers, that God may send lawful Reformers; and not thus pragmatically confound us by such unaccountable presumptions as those of your Association. The sensible part of this nation have not forgot that their ancestors long since tasted the bitter fruit of such Religious Reformers as your Lordship; they have woefully experienced the bad effects of illegal Reformations. For, instead of reducing the church, in the Northern parts of this Island, to her primitive purity, they have rent her into uncharitable and senseless divisions, worse by far than she was when Knox and his ruffians began to reform her.

It is ridiculous to see a petty Reformer fond of his fanatical imaginations, and grossly ignorant of the true state and nature of Religion, neither knowing what Catholic faith is, nor what is the guilt of schism or heresy; blindly hurrying himself and others into an entanglement, which he knows no more how to get out of again, than how he first got into it. It is a miserable spectacle, my Lord, when such men's zeal takes fire, and makes it necessary either that they destroy government, or that government destroys them.

The fatal consequences which attend religious associations and conventicles of this sort, especially of the laity, and the furious ignorant Dissenters from the established church, have been severely felt. They have been found utterly inconsistent with the unity and peace of Christians, and the happiness of society. Division and sub-division, confusion and disorder, indecency in the worship of God, irregularity, strife, passion, and malice, have always been the unavoidable consequences of such associations as this, presently so conspicuously encouraged by your Lordship. This truth can be evinced by every one who knows any thing of human nature, or constant experience.

Look back for a moment to the licentious times in the middle of the last century. Your Lordship cannot but observe the sad effects both of the spiritual and temporal confusion, occasioned solely by the zeal and enthusiasm of such ungovernable people as those with whom you are associated. The solemn league covenanters were then rather more vehemently sworn enemies to our happy constitution in Church and State, than the warmest zealot of your association can possibly be at present to Popery or Prelacy. But, after experiencing many illegal forms of government, and various systems of religion, contrived by their fanatical leaders, you will find, that their rooted aversion to what they thus hated, abated by degrees; and they were, at last, perfectly convinced that any government, and any sort of worship, was far better than none, or that which those usurpers had endeavoured to establish.

Thank God, the mischief which thus arose from their confusion, defaced their former prejudices; and, after all their zeal was exhausted, made them the instruments of bringing about a reconciliation to both Church and state, together with the happy restoration.

The Presbyterians and Dissenters have ever entertained the same narrow-minded prejudices against the Church of England, as they retain against the Roman Catholics. It would, therefore, be in vain for the latter to expect any indulgence or toleration against the inclination of such inconsiderate people, who struggle to prevent their obtaining that liberty of conscience which is allowed to their still more merciless enemies, the Israelites. Are not the Jews, professed enemies even to the name of Christ, permitted to enjoy the free exercise of their religion undisturbed, in the metropolis of the British Empire? Your Lordship will not venture to deny this truth. And must christians, primitive christians, from whom we differ, in but a few ceremonies, tenets, and non-essentials, not be tolerated neither in London nor in any other city in Great Britain? God forbid! Forbid it every christian compunction, every human tie!

Would not a plain man, my Lord, be apt to think that your Association must be composed of Mahomedans in opposition to infidels, or a multitude of barbarians who deny the mission of Christ? and not of brethren of the same persuasion, who are all christians, but differ in some matters, which are mere externals? The Roman Catholic (*general*) faith, the English Catholic faith, the Scots Catholic faith, differ essentially in nothing; although many of their rites, ceremonies, and forms are very different from one another. Away with such silly illiberal distinctions!

Your Lordship has often assured your brethren of the increase of Popery on both sides the Tweed,* and exclaimed publicly against their bishops, priests and schoolmasters, for opening mass-houses, printing Popish books, &c. And as you have avowed a rooted aversion to

* This allegation is false, if any regard is due to the testimony of a late Journalist. "There is in Scotland," (says Dr. Johnson,) "as among ourselves, a restless suspicion of Popish machinations, and a clamour of numerous converts to the Romish Religion. The report is, I believe, in both parts of the island, equally false. The Romish Religion is professed only in Egg and Canna, two small islands into which the Reformation never made its way. If any missionaries are busy in the Highlands, their zeal entitles them to respect, even from those who cannot think favourably of their doctrine." See a Journey to Scotland, p. 245.

Roman Catholics in general ; there never was a time when you could more easily exercise your puritannical valour against them. Reassume, therefore, your rank in the royal navy, and fight for your gracious sovereign against the united powers of the Catholic House of Bourbon. As an officer, let war give a decision to your Cause. Present your appeal to heaven. Let arms be the trial, and conquest the judgment. In this attempt, I wish you all imaginable success ; and assure you it is an easier way to become popular, and truly patriotic, than thus yawning through the discontented state of mind you are in at present, never discovering any one blessing among the many which this nation enjoys.

I am, my Lord,

Your very humble servant,

Feb. 20, 1780.

W. HAY.†

“ On Monday, May 29, a meeting was held at Coach-maker's-hall, to consider the mode of presenting to the House of Commons a petition against Popery. In a most furious speech Lord George endeavoured to persuade his hearers of the rapid and alarming progress of the Romish doctrines, declared that the only way to obstruct their progress, was by approaching Parliament with a firm and resolute tone, and demonstrating to their representatives, that they were determined to preserve their religious freedom with their lives. He would himself run all hazards with the people, when their conscience and their country called them forth ; he was not a lukewarm man : if they meant to spend their time in mock debate and idle opposition, they must choose another leader. A speech so perfectly coincident with the passions and prepossessions of its hearers, was received with the loudest applause.” A minute account of this meeting was given by Mr. Hay, to Mr. Butler, in the following letter :—

No. 2

SIR,

Yesterday evening at about a quarter before 7 o'clock, Lord George Gordon came in to the association of Coachmakers Hall, and interrupted several of the protesters in different quarters of the room, who had got into a very essential subject for debate ; but could not be heard because

* Mr. Hay was by trade, a printer, and professed himself a member of the Church of England. In the title page of this letter he calls the late Charles Butler, Esq. “ his much esteemed friend.”

they had not signed the petition falsely called "The petition of his Majesty's loyal Protestant subjects the citizens of London," &c. There were upwards of seven hundred persons present; but I dare avouch, out of that number, there were not above fifty freemen, and not exceeding half a dozen of the livery present. The assembly, though numerous, was made up of foreigners, or non-freemen, residentiaries of the borough of Southwark and the suburbs; people who had no right to be there in character of citizens.

His Lordship told them, that ever since his last meeting, he had been very busy about their concerns, and that he found his endeavours had not been in vain, for that he had got between thirty and forty thousand names to their petition which he proposed to present to the House of Commons next Friday. His Lordship said he had received many letters from different quarters, promising further assistance; but he named none of our representatives for the city, except Alderman Bull, who, he said, had promised to assist him in the House, though he was no speaker. Indeed he named no other delegate in the lower House whatever. He observed that some of our bishops had used the same language respecting the Roman Catholics in *future* (instead of *former*) times; but that now the bishops were all Catholics. He, therefore, had no hopes from them; but presumed the House of Commons would refer the petition to a committee from whom he had expectations of getting a repeal of the late act of parliament.

His Lordship was interrupted constantly with some confusion of tongues; some insisted to speak, others were for and against hearing them; many were for silence. So that betwixt hissing, clapping, murmuring, and beating with sticks, no body could hear the chairman, but those very near, or mounted on the committee tables. A gentleman was desirous to speak; the chairman, for that purpose, mounted him on the table near himself. He was a livery man, and wanted to enforce what I had formerly said as soon as the chairman took his seat. His sentiments were my own, of which I have enclosed a copy.* The question was, had he signed?—this being answered in the negative, he was treated worse than I had been, for they dared not stop me, the chairman and the committee interfering.

Lord Gordon, about 8 o'clock, got his resolutions read over; but in such a confused manner, that he was not heard by above a third of the Hall. Their substance were, as follows:

1. Resolved,—That the petition be presented, on Friday next, to the House of Commons, and that the society accompany the chairman to the House.

* See No. 3, hereafter.

2. Resolved,—That the society do assemble on Friday next, June 2, in St. George's Fields, at 10 o'clock in the morning, with blue ribbands in their hats, and apparelled in their best clothes.

3. Resolved,—That they divide themselves in four columns, in order as follows : The first to consist of the Protestants of Southwark ; the two following to consist of those of London and Westminster ; London to be on the right, Westminster on the left hand ; the last column to consist of Scotsmen by themselves, who were to support the whole.

The resolutions being assented to by about five hundred at most, the chairman assured the assembly that he would accompany them, and would actually present the petition, if twenty thousand of them would attend him in St. Georges Fields ; nay, if ten thousand attended him on the day appointed.

No other business was done. Mr. Paine, the city constable, observed, what he had formerly said at the Rolls Tavern, concerning their likeness to Oliver Cromwells adherers, was only meant as a token of their zeal. Mr. Swaine objected to the hour of 10 o'clock, as too early, seeing the petition could not be presented sooner than three ; but the chairman said (with a little degree of dudgeon) that he wanted them to muster and arrange themselves deliberately ; and that they should get the magistrates to attend in order to prevent their being mobbed or interrupted.

The chairman now adjourned the meeting till Friday se'night at Coachmakers Hall. He himself went into the committee-room to receive subscriptions ; and found only five of the whole company to sign their names. An apprentice of mine was in the committee room as soon as his Lordship, who was all the time as pale as death. Fisher wanted to speak. Lord Gordon interrupted him with great vehemence. The committee men looked abashed at their own insignificancy, and Gordon appointed a meeting (*with them only,*) on Wednesday evening next, at the Old Crown and Rolls in Chancery Lane, at 7 o'clock.

There were about seven or eight gentlemen present, three or four of whom endeavoured to be heard ; but the rabble were too noisy to allow any thing of sense to be said.—I was in the first onset opposed by two or three of the committee, concerning my not being of the elect. I was called not only a Papist, but, what they said was a great deal worse, a superstitious Arminian ;—others averred I was a Calvinist and a Jesuit.—A gentleman of Lincoln's Inn, whose liberal sentiments being noticed by this ignorant crack-brained assembly, was laid hold of for a Popish Priest. It was evidently too great a compliment for the room, his being so free among them ; but I am persuaded he and three of his companions stepped in among them only by way of amusement.

On the whole there are none among these mighty men of rush who deserve to be noticed. *Little King David*, (I mean Fisher the Clerk,) dared not lift up his head to me the whole evening. He was ashamed to speak a word; nay, the whole committee appeared dumb-struck, and of any set of men, on any civil or religious account, I never beheld one so contemptible.

You may assure yourself instead of 20,000 there are not 3,000 among them, who dare show themselves next Friday, in St. George's Fields; and that, if any thing like that number assemble there, they will be a compound of the meanest journeymen tailors, weavers, blacksmiths and barbers; who, so far from being judges in civil or religious matters, can neither read nor write.—Any plain man might with reason think, that their association must be Mahometans against Infidels; not Christians against Christians, who differ in but some non-essential points—For the Roman Catholic, the English or Lutheran Catholic, the Geneva or Cabanistical Catholic faith, differ essentially in very little; although many of their externals are opposite.—I am astonished to behold so little Christian charity among us. We see nothing but mean, little, narrow, contracted minds, who so far from being Protestants, do not appear to be Christians, nor know they any thing of religion of any sort.

I am, most respectfully, Sir,

Your very humble servant,

WILLIAM HAY.

Fleet-street, No. 186, May 30, 1780.

TO CHARLES BUTLER, ESQ.

No. 3.

Substance of what I (W. Hay,) endeavoured to say on Monday, May 29, at Coachmakers Hall, but was prevented, by the noise and confusion, from being heard.

MR. CHAIRMAN,

I object (before any motion be put) to the delivery of your petition to the House of Commons. Whoever dictated or drew it up, have been totally unacquainted with the English constitution both in Church and State. They have neither read the constitutions and canons of the church, nor are they in any degree acquainted with the liberty of this nation, nor with the elective powers vested in the liverymen of the city of London.

It is said to be the humble petition of his Majesty's loyal Protestant subjects of the city of London, &c. addressed to the Honourable the Commons of Great Britain in parliament assembled. And you would, thereby, have the livery of the city of London either to deny,

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that they are Protestant loyal subjects, or to condescend to petition their own representatives in the Lower House of Parliament, and humbly to pray them to do a thing which, constitutionally, they have no power to perform.

What is this, Sir, but making our delegates, or servants, our masters task masters over us ? It is a spirit of pusillanimity which, as one of the liverymen of the city of London, I neither can, nor will submit to, although I am not a subscriber to your petition. We, the livery, are the free electors of this great metropolis ; and, by virtue of this elective power, the rights, privileges, and immunities of all our fellow citizens are deposited and trusted in our hands.

The House of Commons are *deputies*, whom the livery of the city of London, and the freeholders and burghers of Great Britain choose to represent them in Parliament. The House of Commons is, therefore, properly speaking, no more than a *court of delegates*, employed by us, to speak our sense, and to act in our name in Parliament. They are our *servants*, appointed by ourselves, and we have a legal power to instruct them, should there be any occasion, to do their duty. We do not sell our votes, rights, and privileges, Mr. Chairman, like the rotten boroughmen, and pitiful cottagers of Wiltshire and Cornwall ; and, therefore, we will make our servants act consistently, and also restrain them from usurping any rights constitutionally vested in the higher branches of the British legislature.

Now, Mr. Chairman, as you are neither a delegate, a liveryman, nor even a citizen or yeoman of London, what right have you to presume to present any petition in our name ? If the livery of London have any law to complain of, especially an Ecclesiastical law, they know where to apply for redress. They know, that, next under God, his Majesty is the Supreme Head of the Church, Defender of the Faith ; and the church is governed by him, the Archbishops, Bishops, and convocation under them. To those governors and rulers we may present any petition when needful ; but we will not condescend to petition our own delegates, among a set of foreigners of whom we know nothing.

This nation has as much of the spirit of truth in it as any nation can have ; and we are thankful for that blessing. The reason why your petition is not signed by more persons, is their entire disapprobation of the conduct and character of those who take the lead in the present business. You have been told of many who approve the measure, but do not sign the petition. Why don't they sign it ? Because they are friends to truth, and they are convinced that it is in bad hands ; in the hands of foreigners, who have no business with the government of the

city of London, and with our concerns either in Church or State. The liverymen of the city of London can, therefore, have nothing to do with you, if they understand their own elective power over their delegates in Parliament.

(TO BE CONTINUED.)

H. D. ON THE DAYS OF THE CREATION.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR, — The geologist, whose speculations urge him to shew cause, why the six “days,” mentioned in the sacred narrative of the creation, should be prolonged to an indefinite period, is at full liberty to do so, and Mother Church will offer no impediment, provided the pleadings be conducted with due respect to the holy scriptures. The sacred historian himself may, perhaps, be said to use the word “day” in more meanings than one,* and St. Augustine, in speaking of the “days” of the creation, has remarked, “Qui dies cujusmodi sint, aut perdifficile nobis, aut etiam impossibile est cogitare, quanto magis dicere.”† The holy Doctor would recommend the subject to be treated with modesty and caution: your correspondent, the Thracian, has advanced to the combat with much of the bold chivalry of his country,

Pugnare Thracum est, tollite barbarum
Morem.

and condemns all those expositors, “be they alive, or be they dead,” who “explain of natural days, the days mentioned by Moses, to the hard fate of being forced to acknowledge, if closely interrogated, that they use the term “natural day, in a very unnatural sense.” What are the reasons brought to justify so severe a sentence? “It is plain,” continues the Thracian, “that no natural day could exist before the existence of the sun. For all men understand by natural days, days of which the light is derived from the rays, and the duration regulated by the apparent motion, of that luminary.” For my part, Mr. Editor, I can readily conceive a natural day existing before the existence of the sun. Before the sacred narrative speaks of a “day,” it informs us that

* Gen. ii. 4.

† De Civit. i. 6.

God created the light. Now, suppose that light obeyed, from the first moment of its creation, the same law, which regulates it now—that it was propagated in straight lines from a given point: suppose, that the earth revolved round its axis then, as it does now, and it follows, that its hemispheres would be alternately in light and darkness in the same proportion of time as at present. There is nothing very gratuitous in this supposition, and what more is required to make a natural day? Is it not in strict accordance with the words of the holy scriptures? “And God saw the light, that it was good: and he called the light Day, and the darkness Night, and there was morning and evening one day.” The very motion of the earth round its axis would effect the division of light and darkness, and let that motion be performed in the same time at first, as it is now, and there would be the same succession of night and day before, as after, the existence of the sun. This supposition enables us to answer those “close interrogatories,” which follow in “pitiless and pithy succession.” “What kind of days are those, which occurred and expired before the sun was created?” The same as those, which have occurred and expired ever since. “Of what were they composed? When did they begin and end?” They began and ended according as each hemisphere was successively exposed to, and receded from, the direction of the rays of light. “By what were they measured?” By the same measure as they are now; by the motion of the earth round its axis. The Thracian remarks, that “all the six days are described by Moses in the very same terms.” Admit this hypothesis, and there is good reason for applying the same terms to all the six days: they would all, in effect, be the same.

One word, Mr. Editor, on the “happy conjecture” mentioned in a note of your amusing and intelligent correspondent, Proselytos. Admit that in vulgar Greek the word λαμνω had a kindred meaning with the Latin word *laqueo*. How are we to understand the literal translation—*laqueavit medius*? Would not the middle tense ελακνησατο have been used? Do not the words ελακνησε μεσος, as translated by the Vulgate “crepuit medius,” clearly refer to the following words, και εξε χοθη παντα τα σπλαγχνα αυ του? But why suppose

any real discrepancy at all between the Evangelist and the Apostle? The former tells us, that Judas "having gone away, hanged himself:" the latter, addressing an audience, to whom that fact must have been well known, adverts to a most awful circumstance, which followed the suicide of the traitor. Put the two accounts together, and one supplies a circumstance, which is not found in the other. *Κι ἀπειλῶν ἀπήγγατο, κι πρηνὴς γενόμενος ἐλάκησέ μέσος, κι ἐξεχόθη πάντα τα σπλάγχνα αὐτοῦ.* The word *πρηνὴς* has, among other meanings, that of "fallen down," "prostrate:" thus we may suppose, that the body of Judas fell from the gallows, burst asunder, &c. Vide Schleusner on the word *πρηνὴς*. It really seems to be a more obvious interpretation, than that, which makes a man throw himself headlong with a rope about his neck.

H. D.

Y. X. ON THE DAYS OF THE CREATION.

MR. EDITOR,—The question, which has of late been frequently alluded to in your Magazine, relative to the meaning of the days employed in the creation of the world, is indeed of much consequence, since it has given occasion to infidel sophists to cast doubts on the credit of Moses's account, in the beginning of his book of Genesis. That the first days could not correspond to our days, which are measured by the diurnal revolution of the sun, is evident, since there was no sun. We may, however, suppose one great length of time, or twenty-four hours, as would be measured by a clock. This is what is generally understood by commentators, and I believe there are many, who would scarcely think it orthodox to understand it in any other way. I do not, however, see any thing inconsistent with the faith of a sound believer, in taking these days for any indefinite length of time. How long the earth remained in this state of chaos scripture does not intimate. But as that does not seem to have been the state for which the Creator made it, we may naturally suppose it remained very shortly.

But the question, to which I would particularly call your attention, or some of your ingenious correspondents, is the appearances in the geological survey of the earth, which seem to announce a much longer age than what the Book of

Genesis, or Moses's account of the Cosmogony convey. This of late years has been a favourite argument with unbelievers on the Continent, who frequently refer to it with great triumph and self-complacency, as wholly setting aside that account.

In many parts of the world there are mountains, in the rocks of which the exuviae of sea fish abound in a state of petrification. The hill beyond Ampleforth College is full of these marine substances, from its summit to the greatest depth that quarries have been worked. In many inland provinces of France the same occur. I have seen there plains also covered with petrified starfish, called by the people Macaroons, from their perfect resemblance of those sweet cakes as made in that country. I have seen extensive tracts of land of a kind of blue marle abounding with the shells of periwinkles and others, not even petrified, but preserved by the nature of the soil, and going to a great depth.

Now the formation of these rocks and succession of sea fish imbedded in them, say these petit maitres philosophers, must have required a much longer succession of time than Moses assigns. Ergo, &c. It is generally supposed, that these deposits had been made in the depths of the sea before the Deluge; that by the convulsions, which the earth experienced during the Deluge, those parts got thrown up into plains and mountains in the midst of large continents far from the sea. But, say our adversaries, the length of time between the beginning of the world and the Deluge, according to the Mosaic account, is not sufficient to account for the great depth of these beds, and their subsequent petrification; neither does Moses say or intimate such convulsions of water during the Deluge, as would throw up in broken fragments those enormous masses of rock and whole countries from the bottom of the sea.

Whether such beds could not have been formed in the bottom of the sea, between the creation and the flood does not appear so clear. That some such convulsions have *sometimes* taken place, the existence of these appearances prove. And why may we not suppose they took place during the flood, when the *cataracts of the Heavens were burst*, as well as at any other time? But if it seem to us, that such is not

likely to have been the case, is there any reason to hinder us from supposing that the time of Chaos was considerable, that this Chaos subsided only very gradually, and that it prevailed, at least in some degree, after the waters were peopled with life? The Spirit of God moved upon the waters to reduce the conflicting elements to order and harmony. It may, indeed, be said, as before hinted, but why suppose such a length of time between the creation of the first materials and the world's perfection? Why, I answer, such a length of time between the first conception of man and his coming to years of discretion, when he can answer the end for which he was made? Such questions are ill placed between man and his Maker. Does the pot say to the potter, why hast thou made me so? We know that *athousand years to the Almighty are as yesterday, which is gone by*. In fact, all time is a mystery, as St. Augustine, in his Confessions, so eloquently shews. All time is included in eternity, as all space is in immensity. Yet in eternity there is no past or future, but an eternal now: as in the immensity of God there is no extension. All this is mystery, no doubt; but it was the intention of Providence it should be so, that seeing we cannot comprehend the most obvious things, such as time and space, we may be a little more modest in pronouncing so presumptuously on the mysteries of religion, such as the creation of the world; the extent of space; or, in fine, the possibility of existence in different times and places.

If, then, we admit the hypothesis, to which there appears no serious objection, that the substance of which the earth is composed, existed in total chaos for an indefinite length of time; that afterwards, when the Spirit of God began to move upon this chaos and bring it to order, that it might be a suitable habitation for the various beings to which he meant to communicate life, feeling and reason, this was not done all at once, but successively at intervals, called, by Moses, days, of which we know not the length, but which might be of many centuries, we have one way of accounting for these geological appearances, which seem to be the effect of a much longer succession of time than since the creation of man.

But why should we limit the great Creator of the universe, I would ask the Infidel geologist, to one order of creation,

more than another? Why might he not create it with all these apparent vestiges of age as well as in any other form? Man, in the course of nature established by his Creator, only comes to maturity by degrees. When we see him with all his corporal faculties fully developed, we conclude he must be of such an age. Nevertheless, we know man was created all at once, such as men in the course of nature now only attain to in twenty or thirty years; with teeth, which argue the existence for one period of time; with limbs of a size, which prove an existence of still another period, &c. So may not the Almighty have created the world as composed of minerals, which, in the course of nature, are only formed in slow succession, or even with the appearance of exuviae of animals, which never existed? I am, however, I own, rather inclined to adopt the former hypothesis, if not thought repugnant to the veracity of the account, given by Moses.

While on the subject of these exuviae of animal life found deep in the interior parts of the earth, I should wish to notice a circumstance, which seems hard to account for; I mean those gigantic parts of animals of which none are now in existence. These fragments are, I believe, generally found in a petrified state. Now, petrification is performed by the introduction of the petrifying matter into the pores of the substance petrified. May not this matter distend the parts petrified in such a manner as to make them assume this gigantic appearance? In the Museum at the Garden of Plants, at Paris, there is a large fragment of an elephant's tooth, which would seem to argue the elephant to have been almost as large as St. Paul's, in London, which is incredible. May it not more satisfactorily be accounted for in this way, than by concluding that such an animal ever existed.

Trusting such discussions as these, not to be incompatible with the plan of your valuable publication, as they tend to put to silence the folly of ignorant pretenders to philosophy, and justify the ways of God to man, I send this for insertion, if you think fit, and remain, &c. Y. X.

Feb. 9, 1833.

Mr. ANDREWS ON THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I make one more claim on your impartiality, to say a few words to Londinensis, and then I think, I may retire from the field unscathed, since this writer will not touch upon the facts I have stated, nor the conclusions I have drawn from them. Nor would I now intrude upon your pages, had Londinensis confined himself to truth, and not sought to defend the characters, he says I have *assailed* with falsehood and misrepresentation. He asserts that the authorities I quoted “regard assertatory, and not promissory, oaths.” That I take “the explanation of an assertatory oath, and apply it to the Catholic oath, which is in reality a promissory oath;” and that “every Divine knows that *nothing more is required* than that the person taking it should have the intention of performing that which *he understands*, that he is bound by the condition of the oath.” Now, Sir, to set the matter right between Londinensis and myself, and to prevent as much as possible the lax doctrine of my antagonist from leading others astray, I will here quote more fully from the catechism of the Council of Trent, the instructions in the second commandment, and let your readers determine which of us two is the most orthodox. The catechism says—

“Now there are two kinds of an oath: the first is that which is assertory; that is, when we *religiously* affirm any thing concerning any matter present or past, as the apostle in the epistle to the Galatians: ‘Behold before God, I lie not.’ (Gal. i. 20.)

“The other is called promissory, to which also belong threatenings, and have relation to the time to come. When we certainly promise it, and confirm it, that such a thing shall be so.

“Now though to an oath, it be sufficient to call God as a witness, yet to make it *just* and *holy*, there are *many more things required*, which are diligently to be explained; but those things, as St. Jerom testifies, Jeremy briefly reckons up, when he says: ‘thou shalt swear the Lord lives, in *truth* and in *judgment*, and in *justice*.’ In which words are briefly and summarily contained those things in which all

the perfection of an oath consists, *truth, judgment and justice.*"

" Truth, therefore, has the first place in an oath ; that is, that what is asserted be the very truth, and that he who swears it, *be assured* that it is so ; not to be led to it *rashly* and by *light conjecture*, but by the *most certain arguments.*"

But the other kind of oath, whereby we promise any thing, **REQUIRES TRUTH IN THE SAME MANNER**, for he who promises any thing ought to be so minded that when the time comes he *truly perform* and *fulfil his promise* ; nor will any honest man ever undertake to do what he thinks to be against the most holy commandments, and will of God, but whatsoever was *lawful* for him to promise, or swear, he never will alter it, being once promised ; unless by chance the condition of matters being altered, circumstances are such, that now, if he were to keep his word and adhere to his promise, he might incur the hatred and displeasure of God. But, *that truth is necessary to an oath*, David also shews in these words :—"He who swears to his neighbour, and disappoints him not." (Psalm xiv.)

" In the second place, follows *judgment* ; for it is fit that an oath should *not be taken rashly and inconsiderately, but with good counsel and advice.* He, therefore, who is about to swear, should first consider well, whether there be *any necessity* which *compels* him or not, and should *carefully consider the whole matter*, whether it be of such a nature as seems to stand in need of an oath ; let him moreover consider the *time* and **THE PLACE**, and *many other circumstances* ; and let him not be moved to it by love or hatred, or *any other violent passion of the mind* ; but by the *quality and necessity of the thing itself.*"

" For *without this consideration and diligent attention*, certainly the oath *must necessarily be rash and hasty.*.....

" The other is *justice*, which in *promises especially* is required ; therefore if a person promises any thing unjust or dishonest, he *causes sin* by swearing and in making promises, he adds sin to sin ;....."

So much for the conditions required by the church to make an oath, whether assertory or promissory, just and holy in the sight of God ; let us now see a few of the ways by which the second commandment is violated. The same catechism says :—

"We are forbidden to take the name of God in vain; for it appears that he binds himself under a *grievous sin*, who is hurried *by rashness*, not led *by counsel* to swear. Now that this is a very grievous sin, these words also shew: 'thou shalt not take the name of the Lord thy God in vain,' as though he would shew a reason why this is so heinous and wicked a sin, it is because thereby His Majesty is disrespected, whom we profess to be our God and Lord."

"By this commandment, therefore, men are forbidden to swear *falsely*, for he who will not take heed to escape so great a sin as falsely to call God as a witness, does considerable injury to God, because he would charge him either with ignorance, while he thinks that the truth of any thing can be kept away from him; or else of dishonesty in confirming a lie with his testimony."

"Now, not only he swears falsely, who with an oath affirms that to be true which he knows to be false. (*Vide Aug. de Verbis, &c.*) But he also, who with an oath asserts that which, though it be true, yet he believes it to be false. For since a lie is therefore a lie, because it is produced contrary to the mind and meaning of the soul; it is manifest, that such a person evidently lies and is perjured.

"For the same reason. **HE ALSO IS PERJURED** who swears that which **HE THINKS** to be true, and yet indeed it is false, unless he used his *utmost diligence* and *carefully to know* and *understand the matter*; for though his words agree to the sense of his mind, **YET HE IS GUILTY OF THIS COMMANDMENT.**"

"And he is to be thought guilty of this sin, who promises with an oath to do something, when notwithstanding he either intended not to fulfil his promise, or if he did, yet he does not indeed perform it.

"Besides, he violates this law, and sins in judgment, who swears what is true, and believes it to be so, but is led thereto only by *light* and *ill-founded conjectures*: for although the truth accompany an oath of this kind, yet, in the bottom, there is in a certain manner a falshood: for he who swears so carelessly, is in great danger of perjury."

Such, then, is the doctrine of our holy and unerring

Church on oaths from which it is manifest that *something more* is required for the truth of a *promissory* oath than that the person taking it should have the intention of performing that to which *he understands* that he is bound by the condition of the oath. The catechism says, that *truth, judgment, and justice* are as requisite in a promissory as an assertory oath; but these essentials seem to be clearly absent from some of the swearers, since they are calling upon the Protestant part of the legislature for an explanation, when they should be studying the doctrine and decisions of their own church. Londinensis says, the legislature ordered the oath to be taken "in the *plain and ordinary sense of the words*;" true, it does so; and it furthermore makes them swear, that they do so take it "without any evasion, equivocation, or mental reservation *whatsoever*." Now, after such a downright pledge or promise as this, how can a man truly and fairly *reserve* to himself, when he *abjures all mental reservation whatsoever*. How can he, I ask, take upon himself in the presence of God, the *reserved* right of interpreting "the *plain and ordinary sense of the words*" according to his own *private views and interest*? This is a problem I feel assured Londinensis, with all his casuistry and sophistry, will find very difficult to solve. As to the impugning my scruples, they are but a feather in the scale, against the great scandal which must fall upon the Catholic Church, by the conduct of those who profess to belong to her, who, after pledging themselves to *defend* the property of the established church, and *not* to exercise any privilege to weaken or disturb the Protestant government or religion, claim the same freedom of action as Protestants who have not given the pledge, and who would not, I am confident, stoop to such conditions to obtain a seat in parliament, or the highest office under the crown. Thanking you, Sir, for the space you have allowed me in your pages, which I hope have not been uselessly occupied, I take my leave, and remain,

Your obedient servant,

WILLIAM RUSEBIUS, ANDREWS.

London, February 12, 1833.

REV. Mr. WOODS ON THE CATHOLIC OATH.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I cannot refrain from asking your correspondent, "Seeker," whether I am to entertain so mean an opinion of his Majesty's Government as to *suppose*, that it intended by the Bill to create an unconstitutional class of mongrel, half senators, restrained from promoting the interests, or speaking the sentiments, of their constituents, on points of vital importance to them; and this to the exclusion of an equal number of members fully competent to do both. I am sure the Oath expresses no such thing. The words "*intend to*," and "*use to*," apply to the *motive* of the vote, not to the *vote*. Had the case been otherwise, I trust no Catholic would have stultified himself and injured his constituents by accepting a seat under such a pledge.

I am, &c.

JOHN WOODS.

Hinckley, March 4, 1833.

INVESTIGATOR ON THE FOLLOWING OF CHRIST.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Your numerous readers will have been much gratified, I doubt not, with the letter of your respected correspondent, F. C. H. In that letter they have before them a clear statement of the arguments by which Abbé Valart thought he had proved, that the Following of Christ was written before the commencement of the fifteenth century, and that consequently Thomas-a-Kempis was not the author of the *precious volume*. They will now most probably look to Investigator for the arguments, which have been advanced on the other side of the question, and expect him to shew cause why he has set aside, in such a peremptory tone, the claims of the Gersenists in favour of the Abbot of Vercelli. Though I had not the most remote idea of engaging in a discussion of any kind when I penned the few hasty remarks, which appeared in your last number but one, I will cheerfully undertake the task assigned me by F. C. H., not only on account of the interest, which I feel in vindicating the cause of the devout Brother of Mount St. Agnès, but also from the respect, which I entertain for your learned correspondent. I regret to say, that I have not the pleasure of being person-

ally acquainted with him, but I beg leave to assure him, that I should esteem it an honour to rank him in the number of my friends.

I am requested by him to communicate to your readers the substance of Amort's book ; let me, however, be permitted to observe, that he is not aware, perhaps, that he has imposed upon me a task of more length and labour than is compatible with my other avocations ; for the substance of a quarto volume of near 400 pages cannot be condensed, like Valart's Dissertation, into the narrow compass of a single letter. If, therefore, my communications shall be found to be "few and far between," I trust that your readers will not suspect me of any lack of zeal in the cause, or of respectful attention towards themselves.

In this letter I intend to confine myself to the arguments of Valart, and will give your readers a brief statement of the answers, which have been given to them by the Kempisians. But, before I notice them in detail, I think it right to observe, that none of them appear to me to possess any weight except two : viz. that founded on the MS. in the King's Library at Paris, and that founded on the Conferences of St. Bonaventure. Valart's remarks on the errors in the Antwerpian MS. are certainly not conclusive against the claims of Thomas-a-Kempis. They go for nothing, and they are all rejected by the writers on the other side as inconclusive. Thus then we have disposed of the eight arguments mentioned in pages 135,-6,-7, of your last number. In like manner the next set I. II. III. are equally inconclusive. The story about Ludolph of Saxony rests on no better foundation than the anonymous assertion of somebody : therefore IV. is dismissed along with his next neighbour V. as being of no value. VI. merits a little more attention. If this MS. really belonged to the year 1300, the question would be decided at once against Thomas-a-Kempis. But, say the Kempisians, antiquarians of the first eminence, who have inspected this MS. with great care, are decidedly of opinion, that it is of a much later date and is in fact many years later than 1415. Therefore it furnishes no proof that the Following of Christ was written before the time of Thomas-a-Kempis. I now come to what I consider would be the great Achilles of

Valart, if it were true that St. Bonaventure had written the Conferences, which bear his name. But this is not the fact: it has been satisfactorily proved, that these Conferences are the work, not of St. Bonaventure, but of some later compiler. I say compiler, for the Conferences are a compilation from various writers. The first is taken from a work of Ubertinus de Casalis, who entered the order in 1274, the year in which St. Bonaventure died. This Ubertinus, in the year 1304 and the forty-sixth of his age, began to write a book entitled *Arbor vitæ crucifixæ*. I beg your readers to take notice, that this book was written thirty years after the death of St. Bonaventure; and from Lib. I. cap. ii. of this work is taken the entire first conference of those, which go under the name of St. Bonaventure. I have not either space or time at present to notice at sufficient length the MSS. of Padshione and Arona: but I cannot conclude my letter without stating, that both are considered by the learned in such matters to belong to the fifteenth century, and that, consequently, they have been unreasonably pressed into the service, by the Gersenists. The former is said to be of the date 1471. It contains the epitaph of Gerson, the Chancellor, which I transcribe.

Magnum parva tenet virtutibus urna Joannem,
Præcelsum meritis Gersen eognomine, dictum
Parisiis sacræ Professor Theologiæ.
Claruit ecclesiæ qui consiliarius anno
Milleno Domini centum quater atque vigeno
Nono, luce petit Superos Julii duodenâ.

Hence, it appears, that the John Gersen mentioned in this MS. was not the Abbot of Vercelli, but the celebrated John Gerson, the Chancellor of Paris, though his name is written with an *e* instead of *o* in the final syllable. Other instances can be produced in which the name is written in the same way.

Before I conclude, I wish to ask a favour of F. C. H. Will he be so good as to inform us in what year his edition of Valart was printed? I am, Mr. Editor,

Your obedient servant,

INVESTIGATOR.

(FOR THE CATHOLIC MAGAZINE)

UPSILON ON THE FOLLOWING OF CHRIST.

NONE will deny that the Abbè Valart has shewn himself a most ardent Gersenist, though his arguments in defence of the authorship of his favourite may not be conclusive.

"Nec semper feriet quodcumque minabitur arcus."

The Abbè appears to have been deeply sensible of the strength of the argument in favour of A-Kempis drawn from the frequent occurrence of *Flandrican phraseology*; for when he stumbles upon the instance "*Si totam Bibliam scires exterius*,"—he is found translating the expression *exterius* by the words *par cœur*, in his French edition of the "Imitation," A. D. 1766, while in his Latin edition, A. D. 1773, he omits it altogether! *Cur hoc?*

It is also justly questioned if the Abbè in attempting to purify the "golden work" of *barbarous latinity*, has not occasionally, and more particularly in the fourth book, injured its *unction* and *simplicity*. Valart betrays strong party spirit when he observes that "among all the tracts of Thomas-a-Kempis, with the exception of the one *De Tribus Tabernaculis*, itself very inferior to the 'Following of Christ,' there is not one which a man of sense would or could read twice." I have before me the works of A-Kempis (2 vols. A. D. 1576,) in Latin. The "Imitation" occupies the first place in the first volume, but what is the third book in ordinary editions of the "Following of Christ," here makes with the second but one book and then, as a distinct work, comes the *Libellus de Sacramento altaris*. There is much in the "*Sermones ad Novitios, Sermones ad Fratres, Soliloquium animæ &c.*" deeply instructive and moving, on solitude of heart, silence, devotion to the B. V. Mary, humility, cleanness of heart and such subjects. Despite of Valart's anathema, Upsilon does not hesitate to say that he could not highly appreciate the taste of the man who could not prevail upon himself to read the tracts even twice or thrice.

Valart, attempting to shew that the "Following of Christ" was older than A-Kempis, and that A-Kempis was only a copyist, observes (in addition to the arguments

noticed in my last) "that the famous Antwerp MS., in the hand writing of Thomas-a-Kempis, could only be a copy made by him, because the author of any book written in dialogue must know how many and what persons speak in his dialogue. But in the Antwerp MS. the writer makes the *disciple* speak at the head of chapters 5, 10, 15, of Book IV., where in all the ordinary editions it is the voice of the *Spiritual Director* or master of a spiritual life who instructs the disciple. It would appear from this that the writer of the MS. was only a copyist: the author could not have committed such errors." In answer to this it may be said that it is a *gratuitous* assertion that the "author could not have committed such errors." We admit the maxim—"opere in longo fas est obrepere somnum" and it is no great stretch of liberality towards human nature to admit that in a *smaller* work such errors as the above might be made:—

" ————— Quas aut in curia fudit,
Aut humana con cavet natura ————— "

And the author might inadvertently have "committed those errors" the more readily as he had placed the *disciple* speaking at the head of the preceding chapters 3 and 4, and alternatively, in subsequent chapters, with the master of the spiritual life.

Again, Valart contends that "the fourth book being in dialogue it is natural that any chapter beginning with a short and simple question should not terminate without an answer. But in the Antwerp MS. the *disciple* prays for an exercise before communion, and though this occupies but a few lines the answer is not given till the next chapter. This looks much like the work of a copyist," &c. But little weight will be found in such an argument till it can be shewn that the laws of language, that philology, that the nature of dialogue do not permit a "short and simple question" to form a chapter.

The Abbè continues: "When the copyists met with a word of doubtful reading, they were accustomed to put both readings in their copy. So in the manuscripts in the hand-writing of A-Kempis, we read—B. 1. ch. iv.—'In verbis satis labilem vel debilem,' and in B. 3. ch. vi.—'Si aliquando in excessum subito raperis vel rapiaris' At least a dozen

similar repetitions might be produced. Surely the author must have known his own meaning." To this it may be said, that copyists did right; their custom was good; authors, generally speaking, do know their own meaning; but it is not shewn, that the author, A-Kempis, might not have éndited in his MS. the words, "*labilem vel debilem*," and "*si raperis vel rapiaris*," doubting at the moment of writing, which word was more proper or expressive, which more grammatical, &c. intending, during the *limæ labor*, to revisit, reconsider and decide.

The pretended antiquity of some Gersenist MSS. can, without much difficulty, be traced to the IMAGINATION of some Gersenists, who, *per fas et nefas*, ascribed the "golden work" to John Gersen.

UPSILON.

L. ON THE RELICS OF ST. CHAD.

March 2, Feast of St. Chad.

MR. EDITOR,—The recurrence of this festival has brought to my recollection a communication, which I made to "*The Catholicon*" in 1818, respecting the relics of St. Chad:—and as it is in itself not uninteresting, and to many of your readers, probably, is new, I will thank you to give it a place in your Miscellany.

The Rev. Alban Butler, in his life of St. Chad, tells us, that "his relics were translated from the church of St. Peter in Lichfield, into the great church, which was built in 1148, under the invocation of the Blessed Virgin and St. Chad, which is now the cathedral, and they remained there till the change of religion." What became of a considerable portion of them afterwards, will appear from the following *Relation*, which I give you in English, from the Latin original, of which I have a MS. copy in the handwriting of Mr. A. Butler.

A relation of the manner in which six of the larger bones of St. Chad came into my hands, written by Father Peter Turner, and Father William Atkins, missionary priests of the society of Jesus."

"On the 8th of September, 1615, on the feast of the nativity of the B. Virgin, Henry Hodsheads de Woodsaten, near Sedgley, in the county of Stafford, sent for me to attend him, he being then on his death-bed. After having fortified him with the sacraments of the

church, I knelt down, and recited the litanies, to which the sick man, not unacquainted with the Latin language, answered with great devotion. When we came to that part, where we beg the prayers of the holy confessors, he drew his hands from beneath the bed-clothes, and joining them devoutly on his breast, he broke forth into this exclamation ‘*St. Chad, pray for me!*’ On his repeating this many times, I paused, and asked him why he so frequently begged the prayers of Chad. ‘*St. Chad,*’ he replied, ‘*is present on the upper-post of the bed: this is a treasure, which I wish to be guarded with due reverence, and therefore I entrust it to you.*’ Having said this, and after I had finished the litanies, I desired to see these relics, which Henry’s wife placed in my hands, wrapped up in a piece of black buckram. Both Henry and myself thought it was the identical cover in which these relics had been wrapped, and deposited in a silver reliquary in the church of Lichfield. I took the venerable bones out of this cover, and placed them together with the cover separately folded up, in a wooden box, nineteen or twenty inches long, six deep, and six wide, and secured with two small locks.”

“On my asking him in what manner he became possessed of these relics, he said: ‘When the Catholic religion was overturned, a certain prebendary, named Dudley,* (a relation of him, who was called Baron Dudley) took the sacred relics from the cathedral of Lichfield, for the sake of the honours and respect due to them. Two noble ladies, of the name of Dudley, who were his relations, and lived near Russel-hall, and the town of Dudley, were then entrusted with them by the dying prebendary. As the ladies were Catholics, and alarmed on account of the penal laws, they wished not to expose themselves to any danger; and as they were our near neighbours, and lived in habits of friendship with us, they gladly entrusted them to me, and to my brother William, one portion went to my brother, and this other, in the division that was made of them, fell to my lot. From that period I have preserved them most faithfully, up to this present time.’ On his death, his wife delivered the relics into my hands, and deposited them, together with the cover, in the case, as I before said. Nor have I any doubt, that all these things are true; since, for near twenty years, I have been well acquainted with the prudence and integrity of this man. In testimony of which I hereto subscribe my name, Oct. 1, 1652.—PETER TURNER.

Witnesses—Francis Colton, Thomas Wilkinson, William Atkins, Richard Vavasour.

* Arthur Dudley held the prebend of Colwich, in Lichfield cathedral, from 1531, to 1577. Dr. Harwood’s Hist. of Lichfield, p. 221.

"Father Peter Turner dying May 27, 1655, these relics, with the approbation of Mr. Edward Bedingfield, were deposited with Mr. John Leveson, as he belonged to the district and college of blessed Aloysius. The above mentioned veil or cover, because it was old, and not sufficiently decent, was burnt by me, William Atkins. The case in which these relics were deposited, was broken open by the soldiers, and the pursuivants, and one of the bones being dashed on the pavement was broken into pieces, on the feast of St. Andrew, in 1658, in the house of Mr. Leveson. These wretches carried off with them a part of the relics.

WILLIAM ATKINS.

I, William Atkins, on the 2nd of March, 1664, removed these sacred relics from the case which the soldiers had broken, into another case lined with silk.

"The Rev. F. Francis Foster, Provincial of the English province of the society of Jesus, diligently inspected the relics of St. Chad, on the 1st of October, 1664, and said that the privilege of apostolic notary was granted to him; that he approved of the relics, and that he would take care, that the relation of Father Turner should be entered in the acts, and laid up in the archives.

I. WILLIAM ATKINS, was present.

"To this Relation," says Mr. A. Butler," which is kept in Latin and English, in Swinnerton Hall, at Mr. Fitzherbert's, is added a relation of F. Richard Strange, Rector of Ghent, dated Dec. 10, 1670, certifying, that he brought out of England into Flanders, the year before, some of St. Chad's relics. Also another of F. Anthony Teryll, Rector of Liege, dated Sept. 21, 1671, attesting, that he had obtained the approbation of the relics of St. Chad, and leave to expose the same to public veneration.* in the chapel of the college of

* "We keep the relics of saints," says the venerable bishop Chaloner, "with a religious respect and veneration: First, because they have been the victims and the living temples of God, in which his Divine Majesty has in a particular manner inhabited, and which he has sanctified by his presence and grace.....Secondly, We know that the bodies of the saints are preordained to a happy resurrection and eternal glory; and upon this account also deserve our respect. Thirdly, The bodies and other relics of the saints have been, and are daily the instruments of the power of God, for the working of innumerable miracles, (4 Kings, xiii. 21, Acts v. 15,—xix. 12) which God, who is truth and sanctity itself would never have effected, if it had not been agreeable to

Liege, from the most Rev. and Illustrious D. Ernest, Baron of Sarlet, Vicar-General in spirituals to his Serene Highness.

"In another loose paper is a third attestation of Richard Boston, Rector of St. Omer, dated Jan. 20, 1667, at St. Omer, and bearing, that being visiter of the *Residence* of St. Chad, he took out of the box of St. Chad's relics, *in domo cujusdam nobilis Catholici*, a particle of St. Chad's relics, and gave the same to the Father Director of the English Sodality, to be exposed to public veneration, if the Bishop of St. Omer should think proper.

"These relics were then probably at Black Ladies, a house of Mr. Fitzherbert, not very far from Wolverhampton, where they were under the custody of Father Collingwood, Superior of that district, and from whence they were conveyed to Swinnerton, two miles from Stone, after Mr. Collingwood's death, this being the residence of Mr. Fitzherbert. *The authentic MSS. are kept with the relics at Swinnerton Hall, Comitatu Stafford.*"

To this relation, Mr. Editor, I have only to add, that in the will of Catherine Giffard of Black Ladies, F. Collingwood is designated as Mr. Robt. Collingwood of *Boscobil*, which place, and not Black Ladies, belonged to the Fitzherbert family.

L.

P. S.—When I enquired some years ago, I could get no satisfactory information respecting these relics; and thought it probable, that they had been removed from Swinnerton. If I have drawn a wrong inference, I shall be very thankful to the Rev. W. Richmond of S., or to any of your correspondents, if he will set me right—or tell us, if the relics have been removed, where they are at present to be found.

L.

Postscript to the "List of Rev. Parkers" (vol. iii. p. 30)
The following Parkers were educated at Lisbon, and all died

him, that we should honour and respect these precious remnants of his servants. Fourthly, The relics and shrines of the martyrs and other saints serve very much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal to the love of things eternal." Catholic Christian, c. 26. See "The Faith of Catholics," second edition, p. 413.

there :—Benjamin Smith, priest ;—James Fryer, Ralph Gornal, and William Riley, all students in divinity.—Charles Cavanagh is now in his second year of Divinity ; and several other *Parkers* are pursuing their studies in Lisbon College.

NARRATIVE OF PROSELYTOS.

(CONCLUDED.)

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Before I resume the history of my conversion, you will allow me to notice the communications of your two correspondents, Lauretanus and Pastor, whom I must respect for the sincerity of their zeal, though I may dispute the soundness of their judgment.

The inconsistencies, which Lauretanus has discovered in my narrative, I shall not attempt to reconcile, for this sufficient reason, that I can find no evidence of their existence ; and to the apology for rapidity of utterance in public prayer, which Pastor has drawn from the practice of “the venerable bishop Milner,” I shall only reply, that it is one of those precepts, which is more honoured in the breach than in the observance. I hasten, therefore, to the great crime of which I have been guilty, the faithful description of my astonished feelings, when I was first present at the recitation of the litanies of Lorette. Now, have my opponents shewn, that there was anything unnatural or exaggerated in that description ? Have they shewn, or even attempted to shew, that the invocations, which surprised and amazed me, were not calculated to produce that effect ? Such invocations will strike Catholics less vividly, because Catholics begin to recite them at an age, when the infant mind is unable to attach any idea to the words, and probably continue to recite them afterwards, without any other than a vague notion, that they refer to the Virgin Mother of the Redeemer. But the Protestant, be it remembered, comes to your chapel with all his prejudices about him ; he knows nothing of your mystical interpretations ;* he must take the words in their plain and

* Pastor has sent me for instruction on this head to the pages of “the reverend and learned Dr. Fletcher.” In return he will allow me

obvious meaning. What then can he think—I will use no harsher expression—what can he think, when he hears the numerous congregation around him calling on “the tower of ivory” to pray for them, “the house of gold” to pray for them, “the vessel of singular devotion” to pray for them? His coming there, whether it were through chance or curiosity, was a grace offered him by the Almighty. Had he been edified, he might have returned; and had he returned, he might have been led to embrace the saving faith of his fathers. But you, ye monopolizers of orthodoxy, by the injudicious introduction of the litany, shock his religious feelings; you scare him from your altars; you oppose the designs of God in his favour, and shut the door of salvation against him. “If meat scandalize my brother,” said St. Paul, “I will not eat flesh for ever;” and in the same spirit I would say, if the litany of Loretto scandalize my brother, I will not cite that litany for ever.

What then is the head and front of my offending? that I have condemned the Catholic practice of invoking the Blessed Virgin? No: it cannot be pretended that this litany is necessary for that purpose. That I have condemned a form of devotion of most ancient standing? No: for more than fourteen centuries the litany was never thought of. That I have condemned some portion of the established service of the church? No: the litany is not to be found in the breviary, or the missal, or the ritual. That I have condemned the private recitation of the litany? No: I have not even done that: I have only described my astonishment at the strange, portentous import of some of the invocations, and described it solely for the purpose of calling the attention of the Catholic ministers to the following important question, whether in this Protestant country it would not be better to abstain in the public service from the use of a devotional form, which is not enjoined by any authority, but which of its very nature, must confirm the prejudices of strangers, and indispose their minds for the reception of the

to send him to the prayer-book published by the same distinguished writer. At p. 74, he will find a litany of the Blessed Virgin, which, in my poor estimation, is worth a dozen litanies of Loretto.

Catholic doctrines. The man, who recollects that it is his duty to make himself all to all, that he may gain all to Christ, will not be at a loss for an answer.

I shall now take up the broken thread of my narrative. According to my original plan, it would have run through several more of your numbers: but in these days of hyper-criticism and hyper-catholicism, it may be as well to cut it short, and hasten to a conclusion. I shall, therefore, briefly state the arguments, which at last conducted me within the pale of the Catholic church, and induced me to repose in security under the shade of her authority.

The failure of my attempt to draw a connected system of religious belief from the scriptures alone had convinced me of the utter worthlessness of the Protestant principle "of the bible, and the bible only." But was I then to adopt the suggestion of my friend, to surrender at once all my former notions, and to take up my creed at the bidding of other men? Had not God given me reason to enlighten me, and direct me? Was I to follow it only in the concerns of this world, and to desert it in those of the next? To trust to it in matters where I had little to lose, and to abjure it where my highest interests were at stake? It might be the working of that pride, which is inherent in the human intellect, or the influence of prejudice, which still maintained its ascendancy, but I felt, what appeared to me, an insuperable repugnance to submit to the dictation of any man, or any body of men; and I declared, that I would never take the articles of my faith on the authority of others, until it was proved to my satisfaction, that they possessed powers of research, discrimination, and judgment, which I was conscious that I did not possess. Then, and then only, would reason sanction my submission.

"You cannot be aware," said M——, "that you are now travelling back to the very point from which you set out, that you are re-plunging yourself into that labyrinth of error, out of which you have just had the happiness to escape. For on what is the claim of private judgment in matters of religion based? On that very principle which you have been compelled to reject; on the groundless assumption, that in the scriptures all the doctrines peculiar to

christianity are recorded, and that from the scriptures, as from the only source of christian truth, the knowledge of those doctrines must be derived. Admitting these premises, the conclusion will follow: the scriptures are before you; read them, and judge for yourself. But take this also with you; that you cannot rationally trust to such judgment: for if, because every individual is fallible, it is unreasonable that you should be compelled to rely on the judgment of others, it must be equally unreasonable that you should rely on your own. You must be content to pass your life in a state of uncertainty as to the important question, what are, and what are not, the real doctrines of christianity. But it is unnecessary for me to refute this principle from which the right of private judgment springs. You have made the experiment: you have put it to the test, and have found it productive of nothing but doubt and perplexity."

"Hold," I exclaimed, "the whole of this reasoning may be retorted against yourself. You assume that your church, in other words, the great body of its pastors, is, instead of the Bible, the depository of all true christian doctrine. But whence did these men derive their knowledge of this doctrine? From inspiration? For that surely you will not contend. From study and research? But they are not better fitted for study and research than other men: they are not less liable to error: the truth of their conclusions may be equally disputed: and consequently their infallible authority, as you deem it, resolves itself into doubt and perplexity, no less than the Protestant principle of the Bible and the Bible only."

M—— replied: "You will at least admit, that a living and speaking authority has this advantage over a written instrument, that it may be consulted by all who seek for information, while the latter can be consulted by those only who chance to have it or an authentic copy of it in their possession, and have moreover acquired the art of reading; that is, only by a favoured, and that too the least numerous, portion of mankind. Now this of itself furnishes a strong presumption in favour of the Catholic principle: for the christian religion was not intended for the benefit of any one particular body, but of the whole mass of mankind.

But to proceed to your objection, it is not from inspiration, or from study or research that the Catholic church, or great body of its pastors, derive the claim to authority. Theirs is the authority of testimony. They are witnesses, and their evidence establishes what is and has been the doctrine of the Catholic church in every age up to the time of its Divine Founder. The distinctive doctrines of christianity are not of human growth, the result of reasoning and investigation. They came to us from heaven ; they were revealed to us by Jesus Christ. These truths he commissioned his apostles to teach, not "with the persuasive words of man's wisdom, but in demonstration of the spirit and of power," not like the sophists, who endeavoured to convince their disciples by their powers of reasoning, but as men having authority, and knowing that "he who believed not, should be condemned." For this purpose he appointed them "witnesses unto him both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." They were made the depositories of his doctrines ; and after his ascension into heaven, entered on the discharge of their office as witnesses unto him, declaring that "they could not but speak the things which they had seen and heard," and that as witnesses they "testified the things which they had known." But, when the apostles were removed from this earth, was their testimony to cease? No: it was continued by their disciples, who not only testified what had been the testimony of the apostles, but in obedience to the injunction of their teachers, "committed the same to faithful men that they might be able to teach others also." Thus the third generation of christian pastors bore testimony of the doctrine of the second, the second of that of the apostles, and the apostles of that of Christ: and in the same manner the present body of pastors in the church bears testimony of the doctrine which they received from the generation immediately before them, and through that generation of their predecessors in every age, till you ascend to Christ himself, the original Revealer of that doctrine. Their authority is that of witnesses, shewing by their evidence what has always been believed as revealed truth in the church of God."

"But what proof have you," I asked, "that the testimony

of these witnesses has always been conformable to the truth? Were they not liable to error or deceit like other human witnesses? Might they not mistake for revealed doctrine some notion of human origin, which had been secretly introduced, and silently propagated among them? Unless you can prove that such things were impossible, you will not have advanced a single step. The credit of your witnesses will resolve itself into doubt and perplexity."

"You will, perhaps, think less highly of this objection," said M——, "if you reflect that the Catholic church is not, nor ever has been, a small society confined to one province or even to one nation: but that it forms a most numerous body extending into every part of the globe. Can you suppose, that the pastors of this body, existing at the same time in so many distant regions, would retire in the evening to rest with one set of religious opinions, and rise the next morning with another? If not, whenever a new doctrine should be taught in one place, its contradiction to received opinions would immediately be observed, and make it an object of opposition in all others. History shews that this has often been the fact: and that such new doctrines have invariably been condemned, whenever they asserted that, which was not in accordance with the testimony of the great body of pastors. But waving this answer, I have no hesitation in saying that God, both in virtue of his own promise, and of the nature of the testimony itself, is bound to prevent the introduction of error into the declarations of his church. He appointed his apostles witnesses unto him to the uttermost boundary of the earth, he commissioned them to teach all nations, he promised to be with them to the consummation of the world. Now it is evident that these words cannot be interpreted of the apostles alone, who were not immortal, nor had it in their power to carry in person the glad tidings of salvation, to all the nations of the earth. They can only be true of them and their successors conjointly, who, as one body of men have been commissioned to bear testimony to the truths of christianity in all nations, and who therefore, in virtue of our Saviour's promise, may confidently expect to be preserved by him free from error in the discharge of this their duty to the end of time. In effect, if we consider

that they are the only channel through which by divine appointment the doctrine of Christ is to be communicated to man, we may easily conceive that God is bound to provide that it pass pure and unadulterated through that channel: nor will this require any extraordinary or miraculous interference on the part of the divine providence. All admit that God governs the world, that he makes even the passions and vices of men subservient to his designs, that, whatever be his object, he attains it through the agency of his creatures, without controlling their freedom, or interrupting their pursuits. Why then may he not with equal facility take care that the pastors of his church shall never bear testimony to any article of christian doctrine, unless it be one of those articles which has descended to them from the first preachers of christianity."

I did not object to the force of this reasoning, but hinted that there were many things in the Catholic system, which I could never persuade myself had come down to us from the apostles. "Neither do we assert it," was his reply. "You ought to discriminate between the doctrines and usages essential to Catholicity, and the conclusions drawn from those doctrines, or the practices engrafted on those conclusions. The first are of divine origin, and cannot be rejected; the others are the work of human reason or human piety, and, however worthy of respect, however conducive to the practice of virtue, do not bind the conscience. But on this subject you had better consult some treatise, which points out the doctrines to which the church has really borne testimony by her definitions of faith. You will find that the number of such doctrines is less perhaps than you imagine: that many things which you now look upon as stumbling blocks, are calumnies flung in your way by the enemies of orthodoxy, or opinions of good and learned men, which you are not on that account bound to admit, or practices adopted by pious and devout persons, whose motives you ought to respect, but whose example you are not obliged to follow."

I profited by this advice. The book which I consulted was Veron's "Rule of Faith," and the perusal proved highly satisfactory. My doubts were removed. Obstacles

still remained on the part of my connections ; but such things are of daily recurrence, and cannot interest the reader. They were surmounted ; I had the happiness of being reconciled the Catholic church, and I will conclude this narrative, as I commenced it by stating, that I was a Protestant, that I am now a Catholic, and as such, Mr. Editor,

Your obliged servant,

PROSELYTOS.

P. S. I have not noticed the remarks on my assertion that the greater part of mankind do, and must, take their creed on the authority of their teachers. Mine is the statement of a *fact*, which those only will dispute who derive their opinions from books and not from things.

ERRATA.

At page 133, line 3, there is a considerable omission. It should run thus—"A man must be instructed in the doctrines of christianity, before he can understand the language of the christian scriptures."

At p. 112, the Rev. *John Eyre* is said to be *now living*. He died February 19, 1790. His brother *Edward* is still living, at Hathersedge, in Derbyshire.

LETTER OF THE BISHOP OF MARONIA TO EARL GREY.

[We may, perhaps, recur hereafter to the subject of the following letter, which must be highly interesting to the just and humane reader.]

TO THE RIGHT HONOURABLE THE EARL GREY, &c. &c. &c.

Ballina, Ash-Wednesday, 1833.

MY LORD;—It is a strange and melancholy coincidence : on the same day we have commenced to humble ourselves in fasting and ashes, we receive the appalling intelligence of all the horrors that are to await us. Yes, "and in all provinces, towns and places to which the cruel edict was come, there was great mourning, fasting and weeping, many using sackcloth and ashes." However we may be reproached with superfluous penances on other occasions, the report of a speech ascribed to your lordship in the British senate has removed the imputation of unnecessary sorrow at the commencement of this season. The menaces of hostility to Ireland, which breathe through that report, for it is to the report alone that

I refer, have fallen like a bolt of thunder on the hearts of its inhabitants. At a time when the hopes of the country were high, and its people were indulging in the anticipation of measures for their happiness, they suddenly find that all their hopes are almost entirely dashed, and that one of the first acts of a reformed parliament is to consign them to all the terrors of military law.

I will not, my lord, now expatiate on the ingratitude of such a requital. I will not detain you by observing that Ireland did expect a different return from ministers, who owed the final triumph of reform to the unflinching fidelity of her representatives. These topics have been urged elsewhere with an eloquence and a force, which, if they failed to induce a forbearance from those measures, at least convince the British people of the justice of the remonstrance. Besides I will not urge an argument, which, under some circumstances might not be conclusive, since, after all, whatever might be the services of Ireland and your lordship's obligations to her sons, ministers have a right, nay it is incumbent on them as a duty, to suspend the constitution, if the evident necessity of the case required such a sacrifice.

Leaving, then, gratitude and services aside, and confining myself entirely to the question of justice and necessity, I must solemnly protest against the evidence for such a measure, especially as far as a large district with which I am connected. If the number of crimes and misdemeanours which crowd the calendar of England were to be summed up together, no doubt it might furnish a plausible argument to a minister of the crown in demanding powers beyond the law. Such a confused mass of enormities huddled together without reference to time or place, or any clue to trace them, prevents distant persons from forming any clear or correct judgments on the subject, and their minds are naturally filled with phantoms which are magnified by their prejudices or their fears. As if conscious, however, that this wholesale synthesis of crimes did not supply sufficient evidence, the reporter adopts the process of analysis, and after mentioning almost the entire of the province of Munster, the county of Mayo is specially particularized as one in a state of dreadful disorganization.

In the whole course of my life, I can solemnly declare that

I never felt more surprise, to forbear a harsher phrase, at any public statement than that which represented the county of Mayo in a condition, that would justify a minister of the crown to demand a suspension of the constitution. To this part of the country, then, I will confine myself, not possessing sufficient local information to discuss the state of other parts of Ireland. The task will doubtless be performed by others, and besides, the evidence of each must be much stronger by being restricted to the district over which his information extends. In the name, then, of two hundred thousand of his Majesty's liege subjects, I beg leave respectfully to enquire what evidence has been laid before parliament to justify the tremendous powers that are sought by his Majesty's ministers? It is not sufficient to say that some outrages have occurred: they have occurred, and will occur to the end of time, in the best regulated societies, notwithstanding the combined influence of law and religion. But what are the outrages which, in number or in atrocity, exceed the ordinary average of the calendar of this large county, and principally where is the character of combination against law and the constituted authorities, that can warrant the extraordinary measures that are contemplated? When documentary evidence was demanded in the Imperial Parliament, that evidence is reported to have been found in the notoriety of the facts. This is not true, at least with regard to Mayo, for seldom, as will appear from many respectably signed petitions, were the poor peasantry of this county more amenable to the laws.

In the case of Mayo, however, your Lordship is reported to have repeatedly and exclusively appealed to the testimony of the Marquis of Sligo. Even under the rigorous law of Moses, two witnesses were required before any measure of condemnation was adopted that could affect the lives of the people. St. Paul requires two, and allow me to remark that it is foreign to the spirit of the Christian religion, as well as the British constitution, to strip the people of an entire district of the protection of the laws on so slender a testimony. Of the noble Marquis I wish to speak with great personal respect. But it is not disrespectful to him to insist that neither his lordship's single testimony, nor that of any nobleman, should be a sufficient warrant to hand over the inhabi-

tants of an entire county to the mercies of martial law. If his lordship's testimony is to decide on measures of severity, it were to be wished that it was found equally effectual in procuring measures of relief. I well recollect that, early at our meetings in the central committee of Castlebar, in the year 1831, the noble marquis read a feeling statement of the utter destitution of the starving poor, which he addressed to his Excellency the Lord Lieutenant, praying for the interposition of the government. The reply, however, was couched in those courtly terms of regret, which generally accompany the government's refusal. Again, after a short lapse of time, the distress became more urgent, and all felt alarm that property and life would be endangered. At the request of the central committee, composed of all that had weight and influence in Mayo—the noble marquis himself, Protestant and Catholic bishops, and some of the leading gentry—another address was drawn up to the government, respectfully pressing the necessity of its interposition against the famine, which was already felt in the loss of many lives; yet the whole fruit of this document, conveying the sentiments of the most respectable witnesses from all parts of Mayo, was a repetition of the same barren politeness. As the last resource, it was resolved that a deputation from the body should wait upon his Excellency, to represent the frightful condition and more alarming prospects of the people, and to press upon the government the necessity of snatching them from the jaws of famine. Even there the credence given to our report appeared reluctant, and the prospect of relief was faint. I must, however, in justice to the noble viceroy, remark, how striking was the contrast between his feeling urbanity, and the official petulance of his secretary who seems better fitted to devise measures of oppression than of relief. From Dublin, however, we were referred to the English government, and your lordship may well recollect that the noble marquis of Sligo, and one of the present members of Mayo, the only witnesses, who, as yet, have borne public testimony to the disturbance of this county, were of the number that composed this deputation.

Why, my lord, have I entered into this detail? Because it bears strongly upon the present question of the state of this

country, and proves that a greater mass of evidence is required, in order to save the people from starvation, than to inflict on them all the horrors of martial law. To justify the suspension of the constitution, and to deprive the inhabitants of an entire county of the invaluable privilege of the habeas corpus, the only evidence adduced is that of the Marquis of Sligo. Yet when there was question of arresting the career of hunger, and subduing a foe, which, with a fearful cruelty, would soon tear all the bonds of society asunder, the solitary testimony of the noble marquis was utterly unheeded. In addition, the government required all the valuable testimony which the suffering districts could supply. The gentry and the clergy, both Protestant and Catholic, lent their concurrent testimony to the distress, and still it cost us a long and expensive journey to London, to induce his Majesty's government to save a famishing people.

We want nought on this occasion but "equal weights and measure." Let but the same cautious process of inquiry be adopted in inflicting penalties, that was resorted to in meting out a parsimonious relief, and I pledge myself that the justice of Englishmen shall exempt Mayo, and, I may add, the entire country from the threatened enactments. The *favores ampliandi* and the *odia restringenda*, is not a maxim confined to the canons of the church. It ought to form the most prominent feature in the character of every paternal government, and surely it is not too much to ask, that a people should not be punished on evidence, which was deemed insufficient when there was question of rescuing them from immediate death.

I repeat then, most emphatically, that there is no evidence to justify the harsh measures that are contemplated towards Mayo. Nay, we challenge an inquiry and shall fearlessly abide by the result. I have some experience of the habits of the people, and have recently passed through a large portion of the county, and I can declare with sincerity that never did its inhabitants exhibit a more peaceable disposition, nor could I trace the least vestige of insurrectionary movements. Yet, for isolated outrages which sprung from causes utterly unconnected with disaffection to the state, the people are to be deprived of the sacred shield with which the British constitution has covered them. And what

enhances still more this tranquillity is, the unexampled privations under which the peasantry are suffering. Those who are pampered with the luxury of Ireland's produce, may well deduce from its exports an argument of its prosperity. Did they live here and witness the condition of the peasantry their theories would be soon resigned as so many fallacies ; since this very year, in consequence of the depression of grain, thousands, I do not exaggerate, were obliged to sell what they wished to reserve for seed, and the food of their own families. But I may return to this subject another time. It is a theme on which I would not now venture to touch, since whoever has witnessed the happiness of the people of other countries, who are of course calumniated by the Whig journals that advocate martial law, cannot but contemplate with a heavy heart the incomparable wretchedness of the people of Ireland.

Yet, this noble peasantry, because they are becoming more sensitive to their condition, and pant for the reality of the blessings of that constitution which they enjoyed but in name, are the objects of hatred to those who have uniformly oppressed them. His Majesty's ministers are imposed upon by false statements, and now, as of old, "many abuse unto pride the goodness of princes, and not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, practice also against them that gave it." The minds of all are filled with indignation that the character, and, eventually, the lives of peaceable subjects should be sacrificed to the interested suggestions of a number of individuals, who can be found in the most peaceable state "seeking by crafty fraud to deceive the ears of princes that are well meaning, and judging of others by their own nature." Of persons of this description, it is not to be expected that any portion of Ireland should be exempt, nor is the county of Mayo without its due proportion. Even virtues, seen through their organs, wear the colour of crimes, and the free exercise of the elective franchise, which, without freedom, is a mockery and a contradiction, becomes, in the estimation of some of those people, treason against the majesty of their landlords. If it be the meaning of the law, or the spirit of the constitution, that the landlords should command the votes of their tenantry, it would be

a much more simple and summary process to invest the landlord at once with as many votes as he has qualified tenants. If, however, such a proposition should be received with merited ridicule, who are they, I respectfully ask, who violate not only conscience, but the spirit of the constitution—the tenant who votes as he will, or the landlord who labours to extort it against the tenant's interest?

It is by the solution of this single case that the guilt or innocence of the people of Mayo is to be decided. In a moral point of view I have no hesitation in deciding in favour of the freedom of conscience. But I am not sufficiently skilled in the canons of political casuistry by which others may arrive at an opposite conclusion. Should it be decided by any magisterial bench that it is a high misdemeanour for the people of any county to vote against the known will of their landlords, to that misdemeanour numbers of the inhabitants of Mayo must plead guilty. They proved they were moral agents, possessed, as well as their taskmasters, of the faculties of an understanding and a will, and not mere physical machines, to be impelled without volition. As for the violence which is said to have disgraced the election, we challenge inquiry into the sources from which it issued. My object is to vindicate, not to cast censure. The invidious task of accusation I leave to others—mine is the more congenial and christian duty of refuting the unmerited charges that have been heaped upon a large and unoffending class. Let, however, inquiry be made, and then it will be found who exercised most violence, and what freeholders were cast into confinement and fatigued with alternate promises and threats, until their resolution to vote for the candidate of their choice was finally subdued. It is also made a heavy charge, that the popular candidate was favourable to repeal. Why not, on the same principle, deduce an argument of the necessity of suspending the constitution from the peaceful counties of Meath or Roscommon? But waiving the policy or impolicy of discussing this measure—for of its merits there can be no question—it is not true that it was the repeal of the Union that kindled the enthusiasm of the people of Mayo. Within a very short period we had two other elections, each of which, without

any reference to repeal, was warmly contested. No, my lord, the people of Mayo, like the people of Ireland, do not care if the parliament was in the moon, provided they were well governed. But besides the national grievances, in which they largely participate, there is a flood of bitterness and corruption long overspreading this county, and all proceeding from the same stagnant representation. Of this the people are resolved to get rid by opening new veins as yet unexplored amidst the large properties of Mayo, and drawing a more healthy current from their fresh and untainted source. Without such a transfer they are well aware they cannot get rid of the secret hostility of many underlings in office, who find it their interest to calumniate them while they can hope to profit by their oppression. Allow me to assure you, that penal inflictions, far from breaking this constitutional spirit of asserting the right of election, will only give it the force of compression—and whenever the next opportunity offers, it will act with a resilient energy in electing the members of their choice, which all the undue weight of any nobleman will not be able to control.

From any participation in such unworthy views, I must, in justice to his character, exempt the noble Marquis of Sligo. He is incapable of misrepresentation, and he possesses in a high degree, those noble courtesies of manner which fail not to win the favours of the smaller gentry, who deem it an honour to approach persons of his rank. But, in the late election, his lordship took a decided interest; and it is not too much to suppose that this very circumstance has given a strong bias to his feelings, of which he is unconscious. Of the influence of strong political prejudices in warping the judgment, we have many cogent examples. Sir Robert Peel piously believes, and the Protestant bishops are of the same opinion, that true religion will retire indignantly from the earth if they are deprived of one farthing of their enormous revenues. Lord Lorton, as well as many other statesmen, equally conscientious and profound, can see nothing but a separation in a repeal of the Union; and, doubtless, the Noble Marquis of Sligo, from the long habit that has associated in his mind order with his lordship's influence in Mayo, imagines that the county would return to

anarchy and barbarism, if he did not transmit its representation as an inheritance. Has not your lordship, in the question of reform, encountered the power of such fantasies over well disposed minds? Were not you accused by many of designs to overthrow the constitution, as his Grace of Wellington was before in granting Emancipation, and as O'Connell is now in demanding a repeal of the Union? No doubt the fears of the opponents of Emancipation and Reform were as sincere as those that are entertained against Repeal. Lord Eldon fancied that on the evening on which emancipation passed the sun of the glory of England had gone down for ever. Did not many noble lords identify reform with revolution? Did they not confidently connect the triumph of anarchy with that measure, and like the astronomer in *Rasselas*, who fancied that if he ceased his labours, the heavenly bodies would fall, many of their lordships imagined that the constitution would reel from its course if the boroughs,—the observatories from which they watched and directed its movements—were once destroyed.

Once more, I beg leave to impress upon your lordship, that the people of Mayo challenge inquiry into their conduct, in the full conviction that their county is not in the state in which it has been represented. Let the unbiassed of every class, who do not hope to thrive by measures of coercion, be questioned, and their verdict will be in attestation of the peaceful conduct of the people. For that peaceful conduct, especially in this diocess, I may take some portion of credit; and while I reprobate the few outrages that have occurred, and caution the people against those who would mislead them, I do not believe that there is a more patient or better disposed peasantry on earth, under so many privations. In their name, then, I protest against the adoption of any measures that would equally involve the innocent mass with the guilty few. The existing laws are sufficiently strong for the punishment of the latter. Let, then, those laws be vigourously asserted, and the delinquents feel their force, that it may be evident, "that rulers are not a terror to the good work, but the evil." Should they, however, become inoperative, through the connivance of those who are appointed to execute them, in the hope of being invested

with tyrannical power, I tremble in looking forward to the fearful consequences. I will not attempt to balance the account between a calendar marked by no unusual features of atrocity, and the expenditure of treasure and perhaps of lives, that may follow the suspension of the law. I will not anticipate wanton and vindictive imprisonments, and the virtue of a sister or a child made the price of a brother's or a parent's liberation. Such a picture would not be fanciful. It has been pourtrayed in 98, and other disastrous periods, in colours too vivid to be effaced even by our humid atmosphere. We are told by the wise man, that what was will be again, and experience proves that the history of the past is but the prophecy of the future. It is no wonder, then, that Ireland abhors the very idea of martial law. The instinctive feeling with which every people revolts from the idea of tyranny becomes stronger here from its better recollections. I know the materials of which the individuals are generally composed to whom such an extraordinary power would be entrusted. I know their education, their feelings, their habits, and propensities, and am convinced a man of probity and independence—not that blustering independence of the world, which often consists in words, but that virtuous and christian independence which swerves not from the dictates of conscience—a man of such a character would rather become a voluntary exile, and dwell among the Turks, than hold his liberty by the courtsey of such an antichristian faction. I have confined myself principally to Mayo, in order that my appeal might have more weight, founded as it is on personal knowledge, and challenging, as it does, any covert calumniators to gainsay its statements. My sympathy, however, extends to Ireland, and I am convinced, though there are atrocities which demand the most signal vengeance of the law, yet there is no necessity to suspend its ordinary operations. Adopting the noble sentiment of the Apostle, in the name of each of the poor people who cannot speak for themselves, I appeal to the British Parliament—I am a British citizen. Let me then solemnly adjure your lordship to listen to that appeal, and to appreciate the earnestness with which the people seek all the blessings of the British constitution, rather than to throw them into despair,

by depriving them of its protection. Should, however, the measures be persevered in contrary to the hopes of the people of this country, and to the conviction that they are uncalled for, they have a strong and just reliance on the fidelity of their representatives, as well as on the sympathy of all the honest English members of the House of Commons. They were wont, at least they boasted, of making common cause with the oppressed of all nations over the globe. Ireland possesses stronger claims upon their patriotism, since in the despotism established there they may anticipate their own danger, whereas by seasonably guarding against the inroads on Irish freedom, they will be more effectually providing for the permanent security of their own.

I have the honour to be, my Lord, your Lordship's humble servant,



JOHN BISHOP OF MARONIA.

SCRAPIANA..

The following *scraps* are extracted from Dr. Cole's voluminous collections, preserved in manuscript in the British Museum.

"A cry against Popery, without any positive meaning fixed to the word, which one would expect, and with an utter unconcern for the large strides of fanaticism and infidelity, which are overlooked, are some of the infallible means for preferment." Dr. Cole, vol. i. p. 110.

"In a very handsome, long and strait street at Lisle, in Flanders, called Ruë d'Angleterre, against a very handsome gentleman's house, in a small niche in the wall, is an image of St. Thomas Beckett, Archbishop of Canterbury, with this inscription—*Sancto Thomæ Cantuariensi, hujus ædis quondam hospiti, sit laus, honor et gloria.*" II. 95.

"William Downing, a fanatic, was in this church of Trinity in Cambridge, on Christmas-day, 1643; and broke all the windows in the church, which, no doubt, were very valuable and numerous. Trinity parish, Mr. Fogg churchwarden. Dec. 25. We broke down eighty Popish pictures, and one of Christ, and God the Father above." III. 69, from W. Downing's Journal.

"March 7th. Bourne Church. We did pull down two angels, and took downe a superstitious inscription in brass;

and one of the Virgin Mary, and divers other Popish pictures, and gave orders to take down two crosses on the steeple and on the church." III. 86. "March 7th. Kingston. We broke down a crucifix, seven *Ora pro animabus*; and took off a cross of stone on the chancel." Ibid. 91. —"March 7, 1643, Caldecot. We took down twenty superstitious pictures, and a crucifix, and a picture of Christ. Ibid 97.—"Swaffam, Jan. 3, 1643—4. Took down four crucifixes, and Christ nayled to them, and God the Father on one of them; and we broke down a hundred superstitious pictures, and two crosses we took off the steeple, and two on the church and chancel." Ibid. 119, from his Journal.—"1643, Jan. 1. We digged up the steps, and broke down forty pictures, and took off ten superstitious inscriptions." IV. 28.—"Castle Camps, 1643, March 25. We brake down nine superstitious pictures in the church, [and seven in the chancel." IV. 93.—"Feversham. I broke a crucifix in the church, and there was Jesus written in great capital letters on six arches in the church, and in twelve places in the chancel." VI. 96.

Many more similar fanatical practices might be extracted from Dr. Cole's MSS.

REVIEW

EDINBURGH CATHOLIC MAGAZINE.

We perceive that our friends of the North have taken a hint from us, and have started a Magazine. This periodical is conducted by Mr. James Smith, distinguished for his merciless demolition of the nautical theologue, Lieut. Gordon, and for a very able and useful compendium of controversy entitled, *Dialogues on the Catholic and Protestant Rules of Faith*, formerly noticed in the Catholic Magazine. The new Magazine is worthy of the talents and zeal of its conductor, and most heartily do we wish, that it may flourish for the good of Religion. We hear, indeed, and with great satisfaction, that it enjoys an extensive circulation. We have not, ourselves, seen it, with the exception of one No., till lately. We have, therefore, been unable to acquire a very familiar acquaintance with its contents. But from even a cursory

examination, we are happy to be able to state, that, as it advances in age, it increases also in interest. We find, indeed, a complaint from a correspondent, that it wants variety. The conductor, with great humility and modesty, admits the charge, but we must observe, that in so small a work, not extending to half the size of our periodical, it must be difficult to embrace a great variety of subjects. Our cotemporary, we perceive, avails himself occasionally of our pages. We assure him he is heartily welcome. Had his Magazine commenced earlier, the necessity of ours would not have existed; and if the common cause of Religion be advanced, we care not by whom the good object be effected. We have not space for any extended remarks upon this valuable addition to Catholic literature; but we cannot deprive ourselves of the pleasure, not wholly free from a certain admixture of jealousy, of recording the following flattering testimonial, upon which we heartily congratulate our fellow-labourer.

Edinburgh, 19th January, 1833.

DEAR SIR,—We cannot separate, on the present occasion, without jointly expressing to you our approbation of the manner in which the Edinburgh Catholic Magazine, edited by you, has been conducted, and offering you our thanks for the exertions you have made to carry it on. A work of the kind, periodically explaining and defending the tenets of our holy religion, was become, in a manner, necessary to meet the new and persevering efforts which every day witnessed and witnesses, on the part of its antagonists, to attack and misrepresent it. We are happy to have found in your work that strength of argument, and clearness and justness of explanation, which were necessary to accomplish the purpose required, combined with a mildness and charity of tone, which we hope must prevent any offence being justly taken by those, who are separated from us in creed. We trust that your success will correspond with the talent and industry you have displayed; and as long as the work is conducted as it has hitherto been—and we are confident that this will be the case as long as it is under your management—we shall deem it our duty to give it every encouragement in our power. You are at liberty to make what use you judge fit of this testimony of our approbation.

We are, Dear Sir, your obedient humble Servants,

✠ ANDREW SCOTT,

✠ JAMES KYLE,

✠ ANDREW CARRUTHERS.

To James Smith Esq. 3, Barony Street.

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POETRY

THE REVERSE.

On hearing that the nave of our cathedrals was heretofore the part in which the pulpit stood :

Erst stood the pulpit in the nave, I trow,
How changed ! The knave stands in the pulpit now.

PADDY'S METAMORPHOSIS.

BY T. MORE, ESQ.

About fifty years since, in the days of our daddies,
That plan was commenced which the wise now applaud,
Of shipping off Ireland's most turbulent Paddies,
As good raw material for *settlers* abroad.

Some West India Island, whose name I forget
Was the region then chosen for this scheme so romantic,
And such the success the first colony met,
That a second, soon after, set sail o'er th' Atlantic.

Behold them now safe at the long-looked-for shore,
Sailing in between banks that the Shannon might greet,
And thinking of friends whom, but two years before,
They had sorrowed to lose, but would soon again meet.

And hark, from the shore, a glad welcome there came—
"Arrah Paddy from Cork, is it you, my sweet boy?"
While Pat stood astonished to hear his own name
Thus hailed by black——, who capered for joy!

Can it possibly be?—half amazement,—half doubt,
Pat listened again,—rubs his eyes and looks steady;
Then heaves a deep sigh, and in horror yells out,
"Father's blood! only think, black and curly already!"

Deceived by that well-mimick'd brogue in his ears,
Pat read his own doom in those wool-headed figures,
And thought, what a climate, in less than two years,
To turn a whole cargo of Pats into niggers.

MORAL.

'Tis thus,—but, alas, by a marvel more true
Than is told in this rivel of Ovid's best stories,—
Your Whigs, when in office a short year or two,
By a *lusus naturæ*, all turn into Tories.

And thus, when I hear them "strong measures" advise,
 Ere the seats that they sit on have time to get steady,
 I say, while I listen with tears in my eyes,
 "Fathers's blood! only think, black and curly already!"

We fear that henceforward Mr. Moore will be no favourite with our English Catholic Aristocracy.

STANZAS WRITTEN AT SEA.

A flood of bright glory illumined the west,
 The penguin had sunk on the billow to sleep,
 The wind was hush'd quiet, the ocean at rest,
 Or the long rolling swell alone ruffled the deep.

A thousand bright vapours enamelled the sky,
 And opened their drap'ry to sol's glowing kiss;
 And slowly unfolding their charms to his eye,
 Seemed to envy each neighbour, a share of the bliss.

Enraptured I gazed, and beheld a light cloud,
 Ascend from the beautiful illumined side.
 Its edge brightly tinged, with the glory around,
 As slowly it floated above the blue tide.

As onward it swept, its warm glowing hue,
 Changed to the cool and dim grey of twilight,
 And its beautiful tint became lost to the view,
 As nearer it sailed, to the mantle of night.

The joy that I felt, changed to sadness serene,
 As I gazed on its brightness fast fleeting away,
 And I sigh'd for the time that my past youth had seen,
 When I rose like the lark, both contented and gay.

Thus the opening of life, and the season of youth,
 Are gilded with unalloy'd pleasures bright rays,
 But their warmth is not felt, ere we learn the sad truth
 That care's dismal gloom, over-clouds coming days!

As the vapoury curtain sails slowly above,
 And leaves the bright west, out of which it arose,
 It reminds me of hours, spent with them I did love,
 But who in the peace of the grave now repose!

Man indeed, "is a vapour that passeth away!"
 (Which leaves not a shadow by which it is known,)
 Like the ship's frothy track, on the unquiet sea,
 He's forgot in life's ocean, the hour he is gone!

I turned to the sun, which had dipp'd in the wave,
 Now one half by the billowey bed was eclipsed,
 Now 'twas nearly immersed in the watery grave,
 Now was sunk, the last segment of his ruddy crest!

Yet still, his bright glory illumined the sky,
 And shone on the summit of each rolling swell,
 So a life spent in virtue, ascends up on high,
 And mounts to the heaven, where its spender shall dwell!

And I fervently wished such a fate might be mine,
 After running life's round in religious career,
 That with honesty's fame, I might gild my decline,
 And sink but to rise in a heavenly sphere.

And I pray'd of the spirit that breath's in the blast,
 To surround with his halo my life's setting sun,
 To call upwards my soul, when earth's vanity's past,
 To eternally worship the Three in the One!

T. J. L.

THE ROSE.

[We have taken the liberty to omit some Stanzas, which are inferior in merit—
 Edrs.]

In heartfelt grief at wasted years by gone,
 A long and mispent life I thought upon,
 And with despair, as I my crimes look'd on
 A rose I spied;
 Whose head hung drooping with a heavy show'r,
 Nor smiled as once it did upon its bow'r,
 Nor rear'd its head, as once in sunshine's hour
 And beauty's pride!

"May not," said I "my fate resemble thine?
 "May not the grief with which my heart does pine,
 "Descend from heav'n like rain that moisten'd thine,
 "O'er loaded head?"

"And may not each sincere repentant sigh?
 "Ascend to heav'n like thy perfume on high;
 "And rise unto the God of earth and sky,
 For mercy's meed?"

"For as the shower revives thy faded leaves,
 "And verdant washes them new fragrance breaths,
 "From thy dejected head, and more zest gives,
 Than sunbeam's heat!

"So does the heav'n descended cup of grief,
 "For crimes unpardoned, bring the soul relief:
 "And, as I gaze on thee I have belief,
 There's pardon yet!

T. J. L.

MONTHLY INTELLIGENCE

BALTIMORE.

Extract of a letter from the Right
 Rev. Dr. Whitfield, Archbishop,
 dated Feb. 17, 1833.

"THE Cholera has departed from us, at least for a time, but after killing about a thousand in Baltimore, and an equal proportion in Washington, and Georgetown, to their smaller population. We have lost in this Diocese no clergyman, but three religious women have died; two of them sisters of charity attending the Cholera hospital, for whom the Mayor and city Council have decreed to erect a monument over their grave. The heroic sacrifice these good sisters have offered of themselves in the Cholera hospital of Baltimore, and Philadelphia, where about fifteen have served during the whole period of the Cholera, have drawn upon them universal esteem, and, from the

city authorities, their public eulogium and thanks.

Our priests have been undaunted and indefatigable. Though my case was not Cholera, it most likely would have terminated in it, had not prompt remedies been used. I am now pretty well for my age of sixty-three. Thank God, we are in a prosperous way. In this present year, I expect we shall build three churches in Virginia, which will cost at least 4,000 dollars each. Last year another was built at Portsmouth (Virginia,) and I expect also to build two or three more this year in Maryland, besides greatly enlarging the principal church in Washington City. Add to this the large and splendid college of St. Charles, built of granite, which will be finished this year.—As also, I hope, the two steeples of the cathedral: one is nearly completed. These will cost

about 8,000 dollars. In one of them our bell of 3,500 lbs. rings not only every Sunday, but thrice a day for the Angelus, and is heard all over the city, at a distance sometimes of twelve miles, and far surpasses all the bells of the city and is the finest and one of the largest of the United States. New establishments of the sisters of charity are forming; one lately at Alexandria in my Diocese, and several in the Diocese of New York and Philadelphia. The Mother House is in Maryland, and now counts at home and on the missions 170.—Missions, which extend from Boston to New Orleans. I have sent from the convent of George Town a colony of Nuns of the visitation to Mobile; they performed the journey by land, one thousand and thirty-three miles." The bishop expresses his gratitude, has begun building part of a convent which will be ready in July, writes of having another convent at Pensacola in Florida. "The bishop of St. Louis petitions for a branch in his Diocese, and we have a sufficient number to spare. We have been re-building part of the convent at George Town this last year, at an expence of 10,000 dollars.

"The Jesuits have added to their splendid College at George Town two considerable buildings, which are nearly finished and will cost them about 12,000 dollars. I might add many other improve-

ments we have all around us,—free-schools, charitable societies, and several other churches in contemplation. I hope to go on in such improvements without involving either myself, or the church in debt: and I have no debts. On the contrary, my means seem to encrease and will enable me with the contributions of the faithful, if God give his blessing, to add yearly to our religious and charitable institutions."

A brief account of the act to relieve the estates of certain Catholics from the double land tax.

The Act is dated Sept. 1831.

In the fourth year of William and Mary a tax of four shillings in the pound was laid upon "manors, messuages, lands, tenements and hereditaments; but upon those of Catholics the tax was eight shillings in the pound. By a subsequent act it was provided that the estates of Catholics *passing into the hands of Protestants, or otherwise should be exempted from the double land tax.*

In the year 1794, Catholics were relieved from this injustice upon application to the court of exchequer. This was neglected by several members of the Catholic body, whose estates consequently remained subject to the former burden. This state of things continued till 1798, when the tax, which hitherto had been annually imposed, was made perpetual at the rate then in force. Those Catholics, therefore, who

had omitted or had been unable to avail themselves of the relief contemplated in the act of 1794, found themselves by the act of 1798, shut out from all prospect of relief, and their lands, &c. perpetually subject to the double tax. Thus they continued till 1831, when Mr. Blount, who had been the able and indefatigable secretary to the British Catholics in the last years of their struggle for religious freedom, and who was then M. P. for Horsham, brought in and carried a bill to remove this burden.

By this bill now passed into an act of parliament it is provided that "where Lands are charged with a double Rate the commissioners of the Land Tax shall, upon Complaint, examine into the Matter, and, if satisfied of the Truth thereof, certify the same to the Treasury, in the following terms:—"

"We the undersigned being the Commissioners of Land Tax for the of

in the Hundred of

in the County of

do hereby certify, That we have heard the Complaint of

touching the Assessment of the Complainant's Estate to Double Land Tax in the said

, and that the said Assessment, a true Copy whereof is hereunto annexed, doth exceed by the Sum of the

just Proportion which would have been charged on the said Estate in case the said Estate had not

been the Property of a Person who refused to take the Oaths required by an Act passed in the Fourth Year of the Reign of Their Majesties King *William* and Queen *Mary*, intituled *An Act for granting to Their Majesties an Aid of Four Shillings in the Pound, for One Year for carrying on a vigorous War with France.* [*Here add a true Copy of the Assessment.*]"

This certificate must be transmitted on or before the 10th of October, in order that the relief may be obtained for the current year.

The Treasury, upon being satisfied of the Accuracy of the Certificate, shall order the Commissioners of the District to discharge such Double Land Tax.

Provided always, and nothing herein contained shall extend the Relief hereby granted in respect of Double Land Tax now charged on any Manors, &c. purchased by any Person or Persons for a valuable Consideration, subject to such Double Land Tax as a Charge and Incumbrance on such Estate or any part thereof, nor shall any Person or Persons claiming under such a Purchase Title be entitled so to claim the Benefit of this Act; and no Discharge of the Double Land Tax from any Assessment for any current Year shall be granted, unless such Certificate as aforesaid shall be transmitted to the Commissioners for the Affairs of Taxes on or before the Tenth Day of *October*, in such Year.

When the burden was imposed, it was enacted that it should cease, if the lands should pass into the hands of Protestants! But when relief is granted, it is not suffered to benefit those who shall have purchased the estates subject to their former unjust burden. We presume that this applies only to Catholic purchasers, though the act is obscure on this point. For Protestant purchasers were already exempt, and the act, being one of relief, can hardly be supposed to create burdens not previously in existence.

If the commissioners of Land Tax should reject the application for relief, an appeal may be made to the Court of Exchequer after ten days notice being given to the commissioners of the district, or of the taxes, or their solicitor.

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TUAM.

We have great pleasure in publishing the following letter from his Grace, the Archbishop. We are proud, indeed, of the flattering terms in which his Grace speaks of the Magazine: but we insert the letter as the best means of corresponding with its object.

“Tuam, March 5, 1833.

“REV. DEAR SIR,—Allow me to direct your attention to the annexed report of the progress we have made in the erection of our cathedral up to the beginning of this year. We have without interruption continued the works up to this date, even during the short

winter days, partly for the sake of expedition; but principally with a view of not throwing the artificers out of employment, whose families would thereby be reduced to a state of destitution. Our treasury is now exhausted, and necessity compels us once more to solicit pecuniary aid from our more opulent neighbours. On the success of this mission mainly depends our continuance or discontinuance of the works. Should we be reduced to the latter alternative, it is to be feared much time would elapse before we could resume the works. Your well-known attachment to Ireland, Your splendid exertions to promote her interests, as well as the kind attention I experienced from you when in Birmingham, embolden me to place my friend Rev. Mr. Browne, under your special care, patronage and protection.

In one particular manner you could be of infinite use to us. If you had the kindness to notice the building in the forthcoming No. of your Magazine. I know the high estimation that excellent publication is held in England as well as in Ireland; and I am confident, that if you were to describe in that vivid manner so peculiar to yourself the magnitude of the undertaking, the difficulty of the execution, and the unprecedented success, which has attended our labours, it would have a powerful effect on the public mind, and would, I have no doubt, secure for us such encour-

agement as would enable us speedily to put the Temple in a state fit for its dedication.

I hope I may have the pleasure of seeing you in this country on that interesting occasion. May I request of you to obtain permission for him to celebrate Mass, and occasionally to preach, and to give him your powerful sanction and support, and under such auspices, I have no doubt of very great success. With sentiments of the highest esteem, and sincere regard,

I have the honour to be, Rev. and Dear Sir, your's most faithfully,

✠ OL. KELLY.

The Rev. T. M. M'Donnell,
Birmingham.

TUAM METROPOLITAN CATHEDRAL.
Report for the year ending Feb.
1833.

WITH feelings of the highest gratification, the COMMITTEE have to announce that this splendid Edifice, is now roofed, slated, and glazed, with the exception of the Oriel Window; the Vestry-rooms completed in the most beautiful manner,—the Tower raised thirty feet since our last report; the ornamental half Column in the Interior, corresponding with the massive Pillars which support the roof, elevated to their proper height; the Walls and Ceiling have received the first coat of plaistering, and considerable progress has been made in the ornamental Stucco-work of the Ceiling which when finished will surpass in beauty and taste any other part of the Building.

The Eastern Window is being completed in stained glass, representing in appropriate figures the Trinity, the four Evangelists, the Virgin and Child; beautifully executed with various other Scriptural allusions. The execution of this Work, which is to be seen at No.

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80, Dame-street, Dublin, has been highly approved of by the most competent judges, and reflects great credit upon Mr. O'Connor the artist, who has contrived to introduce into separate compartments, the armorial bearings of several of the most distinguished and liberal benefactors of the Cathedral. The small compartments of Window are embellished with Rosettes, the Sacramental emblems, and other suitable devices. The Public, we are confident will be delighted with this unequalled specimen of the revival of the ancient art of stained glass, which they will have a full opportunity of viewing in its proper place early in July next, should the Committee meanwhile, receive that encouragement and assistance, necessary to enable them to undertake the solemn and important ceremony of the dedication at that time.

By the latest accounts from Rome the Committee are advised of the completion of the Altar, and that it will exceed the expectation of the most sanguine, whether, they consider the richness of the marbles, the taste of the design, or the elegance of the execution. The Archbishop yielding to the solicitation of the Ladies, who have expressed their anxiety that the cost of the Altar should be defrayed exclusively by them, has opened a Subscription-book, which, the Committee have reason to expect, will enable them not only to meet the original cost, but also the erection and the necessary and ornamental decorations.

As the former Reports may not have reached many of the Public, the Committee feel it a duty to republish a description of the Building as it now stands, the Committee refer with confidence and satisfaction to the abstract of their accounts

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appended to this Report, and to the circumstance of the expenditure to this date amounting to only £9929 1s. 11d. as the most incontestible proof of the minute attention to economy in the management of the funds committed to their care. They, therefore, feel increased conviction that in again appealing to the liberal and enlightened of all classes, farther co-operation and support will be extended to them whereby they may be enabled vigorously to prosecute their works, and to continue in employment upwards of One Hundred Distressed Labourers and Artizans, who, must otherwise, become objects of destitution.

The Committee calculate that a sum not exceeding £2,000. will now complete the building for Divine worship, and enable them to pay off the pressing debts, for which, in order to advance the Works, they have rendered themselves personally liable. This sum, however large, will, they fondly anticipate, be speedily made up by the indefatigable and praiseworthy exertions of the pious and patriotic Clergy and Laity of this Archdiocese, for whose kindness the Committee have been so considerably and so frequently indebted.

The Committee cannot conclude this Report without expressing their deepest gratitude to the benevolent English People, whose proverbial generosity has been so strikingly manifested in the promotion of this Work. It is with pain that from the poverty of this Country, they are obliged to make another appeal to British liberality, a continuance whereof, they are compelled to solicit, more especially, as in addition to this undertaking, they have erected large Schools, affording daily Instruction to upwards of 400 destitute Children of both sexes.

Subscriptions and Donations

will be thankfully received and gratefully acknowledged by the Most Rev. Dr. Kelly; the Rev. Martin Loftus, Secretary; the Catholic Clergy of the Arch-Diocese; Thomas Browne, Esq. Treasurer; and by the Rev. James [Browne, who has been deputed, to solicit the benefactions of our friends in Great Britain.

DROMORE.—The very Rev. Dr. Blake, of Townshend-street Chapel, Dublin, was recently at Newry, consecrated to the vacant See of Dromore.

The Bulls are arrived for the consecration of the Rev. John Briggs, of Chester, as Coadjutor to the Right Rev. Dr. Penswick, V. A. of the Northern District. The ceremony is to take place at Prior Park.

PARLIAMENTARY INTELLIGENCE.

Our desire to accommodate our kind correspondents again interferes with this department of the Magazine. We must content ourselves with stating, that in no one instance have we found a single English Catholic voting for the people. The Earl of Shrewsbury was prevented by circumstances from executing his Lordship's intention to resist the atrocious measure devised for the outlawry of the Irish people.

OXFORD.—Mr. Stonor has been unseated, in consequence, as we learn, of the conduct of some injudicious partisan, who was guilty of bribery. Mr. Stonor voted with ministers. Mr. Townly, of Townly, became a candidate in the place of Mr. Stonor, but unsuccessfully, the celebrated saint Mr. Hughes gaining the election. Mr. Townly proposed Mr. Stanley at the general election, but we learn from the *Liverpool Journal*, that he is opposed to the Irish oppression bill.

BEGGING.—The mendicant cam-

paign is already opened. The Archbishop is begging for his cathedral: our own venerable Prelate for the new chapel at Bilston, the subscription for which is making respectable progress: the zealous missionary at Coventry, Mr. Cockshut, for an organ, which is almost paid for: the Monks of La Trappe for their new establishment in Co. Waterford; Rev. Mr. Burke, of Scarborough, for an organ; and Mr. M'Donnell, of Birmingham, towards the liquidation of an immense debt; but he can get nothing.

CATHOLIC MARRIAGES.—The Clergy in Lancashire, are about to petition the legislature to legalise Catholic Marriages. Want of space prevents us from inserting the petition. We trust their example will be followed throughout the Kingdom.

THE CLERGY.—We are happy to state that the health of Rev. Messrs. S. Jones and Jinks is sensibly improved. Hopes are entertained that their valuable lives may yet be spared to their friends and the church.

MOSELEY.—Rev. J. Ross, has left Mosely. Mr. Ross distinguished himself by his zealous and cheerful assistance to the missionaries of Wolverhampton, during the recent severe ravages of Cholera.

GRANTHAM.—The new church at Grantham will be opened on the 1st of May. (See adv.)

Mr. M'c Donnell has retired from the Birmingham Political Union. His resignation gave rise to the following flattering resolution:—

“That this Council deeply regret that unavoidable circumstances have caused the retirement of the Rev. T. M'c Donnell from the Council of the Union, and also as a member of the Union;

accompanying this regret with their unanimous testimony to the great services Mr. M'c Donnell has on so many important occasions rendered the Union and the people of Birmingham.”

JOS. BIDDLE, Chairman.

G. DE B. ATTWOOD, Hon. Sec.

Mr. Gordon. This gentleman has published a letter recommending the formation of “Political Constitutional Associations,” to counteract the Political Unions. We presume he will be *Honorary Secretary*.

BIGOTRY AT FOLESHILL.—A strange specimen of bigotry, has lately been exhibited at Foleshill, near Coventry. A poor man named Godwin died in the workhouse a few months ago: and on his death-bed solemnly adjured two young children to persevere in their religion, and the pastor Mr. Cockshut and other friends to watch over them for that purpose. The zealous pastor has, however, in vain endeavoured to comply with the dying parent's wish. The men in office, including the parson, have sacrilegiously violated the solemn injunctions of the death-bed, and the poor children are taken to church and taught the catechism of the established sect. We believe that a petition, founded on these facts, will be presented to parliament. We fervently hope so, not indeed, expecting much from the assembly, now legislating upon Ireland, but looking with confidence to the sense of justice now so strong in the English people, and trusting that their reprobation may correct the depravity of men “dressed in a little brief authority.”

JUBILEE.—The Jubilee will, we understand, commence on Low Sunday and continue for the three succeeding weeks.

CAUTION IN THE MIDLAND DISTRICT.—We are authorised to state, that the caution appended to the pastoral instruction for the Northern District, applies also to the Midland, and embraces all sacerdotal functions.

We hear that the Hon. Miss Petre is about to give her hand to the son of Sir H. Pechell.

BIRTH.

On the 18th instant, in Melcombe Place, Dorset Square, the Lady of G. Fortescue Turville, Esq. of a Son.

OBITUARY.

"MY DEAR MR, ———, you will, I am sure have sympathized with me, very feelingly, on the loss of my respected and excellent friend, Dr. Gradwell. The painful recollection of this melancholy event is greatly relieved by the consoling fact, that during his long illness, the frame of his mind was uniformly most edifying. On the 1st and 2nd of February he received the rites of the Church. On the 3rd the physicians declared to me, that he could not be expected to survive three days. He was himself aware of his danger, but with no weak conception however, that he might live till the spring, and then be able to leave London for a time, and even avail himself of an invitation he had received to visit some friends in France. Since the 3rd of February, he never left his bed-room, but being kept perfectly quiet, and his appetite never failing, he seemed afterwards to rally a little, so that his danger was less imminent tho' neither his physicians nor I had the smallest hopes of his ultimate recovery. At all events it seemed right not to check the idea he entertained of his possible recovery, as that idea evidently gave him comfort, and as he was continually preparing for death, as if no such idea intervened. Except that his dropsical symptoms daily increased, no other alarming symptom was evident from the 3rd of February, until the first of March, when his cough returned with great violence and he began to breathe with considerable difficulty. He then saw that his danger had increased, but still conceived, as it appears by his notes written by himself, that his convalescence " was checked

by the weather," and by this cause only—From the first of March all the symptoms of his various diseases became daily more alarming. On the 7th of March he told me for the first time, that he was convinced he could not recover; that he felt the water near his heart, which might terminate his existence at any moment; that he had much difficulty in expectoration, so as to be in constant danger of suffocation; and that his cough might, as it had often done before, bring on an hemorrhage, which in his weak state must be fatal.—From the moment that he expressed his conviction of the moral impossibility of his recovery, his composure, which had never failed, seemed every instant more perfect, and more elevated by real piety. Faith, hope and charity appeared to possess his whole soul. I gave him the last benediction, at his own desire, early in the morning of Sunday, the 10th instant. He then conceived himself to be dying. I had the same conception, and altho', from that moment, neither his physician, his good brother and sister, nor any of us could expect him to survive many minutes, he did live in the same posture in his chair (for he could not lie down) until the morning of the 15th instant, and died immediately after midnight. He had not the slightest convulsion before death; so that he breathed his last almost imperceptibly; and to his last breath was endeavouring to pronounce the holy name.

Even this hasty account of the last days of this our dear friend, and most pious Prelate, will, I trust, induce you to confide with me, that he died the death of the just.

I am sure, that you have devoutly remembered him at the Holy Altar; and that you will renew your pious recollections on Wednesday, the 27th Instant, the day of his interment.—He completed his 56th year on the 26th of January last."

The readers of the Magazine will lament the departure of this excellent Prelate, his pen having regularly contributed to its' pages.

At Worcester, on the 15th Instant, William Turville, aged 37 years, fifth Son of Francis Fortescue Turville, Esq. of Husbands Bosworth Hall, in the County of Leicester.

R. I. P.

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. III.

MAY, 1833.

No. 28.

EMANCIPATION OF THE JEWS.

“And he sent messengers before his face : and going they entered into a city of the Samaritans, to prepare for him. And they received him not, because his face was of one going to Jerusalem. And, when his disciples, James and John, had seen this, they said : Lord, wilt thou that we command fire to come down from heaven and consume them ? And, turning, he rebuked them, saying : you know not of what spirit you are.”—LUKE ix. vv. 52 to 56.

The rebuke, contained in the words, which we prefix to this article, appears to us to settle the question of religious persecution. Every man's face is of one going either to Jerusalem or to Samaria, and he, whose face turns to Jerusalem, refuses to receive him, who would turn his face towards Samaria ; as, on the other hand, the Samaritan continues to refuse him, whose face is of one going to Jerusalem. This mutual dissent is recognised in the gospel ; and, although its existence is not, in the sacred volume, eulogised, or even excused, yet it is clearly removed from the cognisance of human authority by the stern rebuke of our Lord and Master, “You know not of what spirit you are.”

On the other hand, it appears, that all, who have, in different ages, contended for secular restraints upon difference of belief upon religious matters, have always adopted the principle, and obeyed the spirit, by which the erring apostles were guided. As Christians, or even as believers in the Mosaic dispensation, we are compelled to admit, that the Samaritans were wrong ; wrong, both as to the turning of the face, and in the rejection of the heaven-commissioned teacher. This point settled is of great advantage to him, who,

recognising the authority of our Saviour, is seriously considering the question of religious persecution, and conscientiously desirous of arriving at a correct moral conclusion. If he be disposed to harsh measures, he is so, because he believes that he is right in his religious belief, and that zeal in the cause of religion requires, that he should punish those, who impugn it, with a view to the repression of error and the propagation of truth. The gospel exhibits to him an example of persons, who were unquestionably in error, and who, as certainly, rejected the teacher of the truth. The apostles represent himself. In the cause of their divine Master, they were disposed to call down fire from heaven upon the children of unbelief. He wishes to punish the same class of persons by some enactments of human policy. We cannot perceive the difference, if any exist, between the friend of secular restriction upon religious opinion, and the apostles James and John. But their divine Master significantly informed these apostles, that they were not of his spirit; and this assurance, it appears to us, must apply to all those, who, imitating the apostles, call down fire from heaven, or any other punishment, upon those, who reject the teachers, to whom they themselves are attached.

These reflection have been suggested to us by the perusal of some parliamentary proceedings respecting the removal of the political disabilities, that affect the Jews of the United Kingdom. Religious liberty appears to be theoretically understood pretty well at the present day. Throughout Europe, as well as in the United States of America, where theory is uniformly combined with practice, the universal voice clamours for religious liberty. We cordially concur in this demand, although we are very well aware, that thousands of those, by whom it is made, practically understand irreligious, when they call for religious liberty. We have closely watched the career of the self-styled Liberals of the continent, who have been encouraged and patronised by that class of politicians, by whom this country is at present ruled. Many of these persons too have sought refuge in this country from the just retribution, which their crimes demanded at home, and hence opportunities are occasionally afforded of bringing to the test the sincerity of their aspira-

tions for freedom, religious or civil. Such persons are uniformly found to burn with a rancorous hostility to every established institution, and, as religion is the great guarant of the peace of nations, and the most powerful obstacle to the selfish and sordid views of the turbulent, these men hate religion with a hatred proportioned to their own malignity.

In the mouths of such persons, as we have before observed, religious means irreligious liberty, liberty to profess opinions, offensive to the Divine Majesty, subversive of all revelation, revolting to even Pagan morality, and practically inconsistent with the stability of any regular society. Their opinions, too, seem to be producing their horrid consequences in France, which appears to be on the eve of a convulsion, more dreadful, if possible, than that which, forty years ago, rased to the ground the altar and the throne.

But, if they claim liberty for themselves and for the profession of their own bad principles, they never concede the same liberty to others, who, amidst the impiety and blasphemy of the age, are not ashamed of the cross, but, in the name of liberty, glory in the persecution of the friends of religion.

We wonder not that the clamour for religious freedom, raised by such men, should produce a sensation of horror in the breast of him, who knows that religion is the best guardian of the rights of man, and the best security against the temptations to the arbitrary use of power, to which every man in authority is obnoxious.

If, therefore, we rank ourselves among the friends of religious liberty, it is among the friends of real, and not affected, liberty, of which the principle appears to be, that opinion is not the legitimate object of secular legislation. Formerly, Mr. Fox, in conversation with Mr. Charles Butler, asked his opinion of the principle of religious liberty. Mr. Butler answered, in substance, that no one should be punished for his opinions, unless those opinions were, in practice, injurious to the rights and interests of society. Mr. Fox promptly and, as we think, justly replied, that that was an insecure basis of liberty, and that the correct principle was such as we have stated. Not being familiar with the *Reminiscences* of Mr. Butler, we know not whether the anecdote is to be found there; but we consider it to be very worthy of a place in that valuable work.

Having obtained a clear apprehension of a correct principle of action, the philosophic statesman will endeavour to reduce it to practice in the simplest, most direct, and universal application. In every nation, therefore, and more especially in a nation diversified by every variety of religious belief, the legislators, in directing the energies of all classes to the general benefit of the state, will beware of embarrassing any by tests, which may deprive society of their co-operation. How absurdly has England substituted, for this rule of practical wisdom, the pernicious folly of sectarian legislation ! How madly have her statesmen, amid lofty verbiage, lost sight of the simple suggestions of common sense ! Heretofore, the Church was inseparably connected with the State, and it would be ruinous to both to admit of the legislation of Dissenters in a community, which was blessed with so virtuous, so enlightened an establishment. Subsequently we heard of a Protestant nation, a Protestant government, a Protestant parliament, and a Protestant monarch, and of the heretical enormity, which would be perpetrated by infusing the leaven of Catholic legislation amongst this mass of Protestantism. At present, we are told that we have a Christian legislature ; and that nothing can be more monstrous than that Jews should legislate for Christians. These wise reasoners do not perceive that the anomaly, against which they declaim so furiously, is, in fact, the idol of their own worship, the very idol, which we are anxious to destroy. Hitherto this anomalous system has by this class of persons been considered the perfection of wisdom, as previously to the partial illumination of the ruling authorities, the man of the establishment legislated for the Dissenter, and the Protestant for the Catholic, and as, at present, the Christian legislates for the Jew, which, we submit, is precisely as anomalous as the converse of this state of things. We wish to destroy this anomaly, and to establish a system, in which no one shall have reason to complain that he is subject to laws, in the enactment of which he is not permitted to have a fair participation. The Christian now legislates for the Jew : we wish the Christian and Jew to legislate for the Christian and Jew : and as the burdens and privileges of society should always be co-existent and co-extensive, we are anxious, for the cre-

dit as well as for the benefit of the country, that a partnership should no longer exist, in which one party monopolises the advantages, and makes over the burdens to the other.

We have heard much eloquent declamation upon the horrid crime of which the Jews were guilty, near two thousand years ago, in the crucifixion of our blessed Redeemer; but we do not remember any intelligible application of this eloquence. No one professes to believe, that he may inflict the bastinado upon any unfortunate Israelite whom he meets, in punishment of the transgression of his forefathers. No one professes to advocate the private spoliation of any individual on this ground: and we ask how that shall be considered a justification of the oppression of a large class of persons, which would be scouted in a court of common sense, if alleged in palliation of individual aggression. No, No! We are all of us descended from Adam and Eve, the causes of the whole mischief; and from them we inherit the divine malediction, no less than the Jews, in their particular case; but, notwithstanding this, both Catholics and Protestants have the assurance to hope and to petition for the sympathy and the protection of the angels. Christians, indeed, know not of what spirit they are, when they promulgate a sentence of everlasting resentment. They forget, that the anticipation of Jewish perfidy called forth no curses from the Son of God: No, when he approached the city of Jerusalem, the sacred historian informs us, that "he wept over it:"* and it was in tears that he announced the evils, that were to befall an ungrateful people.

It is sometimes alleged by the enemies of emancipation, that the Jews are a distinct nation, looking to the restoration of their national independence, and, as incapable of the duties, so unworthy of the privileges, of British citizenship. The advocates of religious liberty are willing to close with this objection, recognising most heartily the principle upon which it rests, that the duties and the privileges of citizenship should be reciprocal. They plead, then, not for foreigners, but for our own countrymen; not for the Dutch Jew, or the Portugese Jew, or the German or Italian, but for the

* St. Luke, xix. 41.

British Jew. The laws of the country impose upon him all the obligations and burdens, which devolve upon any other member of the community. He pays the same taxes; is punished for the same crimes, and by the same means; and his covenants are protected and enforced by the same regulations. In every thing, then, he is recognised as an Englishman, Irishman, or Scotchman, except in the advantages, to which every other Englishman, Irishman, or Scotchman has a just claim. Upon the very principle, therefore, of the objection, we claim his emancipation. He performs the duties, he is entitled to the privileges, of a member of the British community. He fulfils his part of the social compact, he demands that it be observed by the other contracting party—the state.

We have extracted from a document, published in the newspapers last year, the following particulars, which [we think worthy of insertion, and entitled to special consideration in this part of the argument.

As the terms of the Edict under which Napoleon Buonaparte elevated the Jews to the rank of citizens in France may probably be referred to in the coming discussions, we insert them for the information of our readers. This Edict interdicted Jews from lending money to minors without the consent of their guardians, to wives without the consent of their husbands, and to soldiers without the consent of their officers. It annulled all bills for which "value received" could not be proved. All Jews engaged in commerce were obliged to take out a patent; all strangers to invest some property in land and agriculture. It may also be well to give the twelve questions proposed by the Emperor to the Sanhedrin, in 1806, together with the answers returned; because they will tend to show what are the opinions of the better classes of the Jews on the Continent, although we entirely agree with Milman in the belief that they do not express the authoritative sentence of the nation, nor, indeed, we would add, of the multitude here. The questions were, I. Is polygamy allowed among the Jews? II. Is divorce recognized by the Jewish law? III. Can Jews intermarry with Christians? IV. Will the French people be esteemed by the Jews as strangers or as brethren? V. In what relation, according to the Jewish law, would the Jews stand towards the French? VI. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land? VII. Who elect the Rabbins? VIII. What are the legal powers of the Rabbins? IX. Is the

election and authority of the Rabbins grounded on law or custom? X. Is there any kind of business in which Jews may not be engaged? XI. Is usury to their brethren forbidden by the law? XII. Is it permitted or forbidden to practice usury with strangers?

The answers were:—I. Polygamy is forbidden according to a Decree of the Synod of Worms in 1030. II. Divorce is allowed, but, in this respect, Jews recognize the authority of the civil law of the land in which they live. III. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage. IV. The Jews of France recognize in the fullest sense the French people as their brethren. V. The relation of the Jew to the Frenchman is the same as Jew to Jew. The only distinction is in their religion. VI. The Jews acknowledged France as their country when oppressed—how much more must they, when admitted to civil rights? VII. The election of the Rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community. VIII. The Rabbins have no judicial power; the Sanhedrin is the only legal tribunal. The Jews of France and Italy, being subject to the equal laws of the land, whatever power they might otherwise exercise is annulled. IX. The election and power of the Rabbins rest solely on usage. X. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade. XI. and XII. The Mosaic institution forbids unlawful interest, but this was the law of an agricultural people. The Talmud allows interest to be taken from brethren and stranger—it forbids usury.

We, by no means, approve of the restrictions imposed by the imperial edict, which still kept up the odious distinction, which Napoleon professed to remove. It is the object of a wise legislator to conciliate, to the utmost, the affections of every portion of the body politic; but, while you retain distinctions, such as we have quoted, you cannot expect that they, on whom you fix a stigma, will bring to the service of the state the same zeal and devotion, which would be the fruit of a fair and impartial administration of the functions of government.

The questions, however, proposed by Napoleon and the answers elicited may serve to dispel the apprehensions entertained by some timid politicians, lest the moral and social creed of the Jewish people may render unsafe their admission to the privileges of British society. But, even on the supposition that the charges, usually brought against this people

were founded in fact, we are at a loss to understand the wisdom of the present state of the law regarding them. Their enemies charge them with dishonesty, and especially towards Christians. Really the state of Christian morality itself in this country is such, that any immorality of the Jews must be lost in the mass of crime with which Britain abounds. Indeed the accusation of the Jews seems to be one of those gratuitous imputations, which it is safe and easy to make, but which it requires time and space and labour satisfactorily to refute. But we ask two practical questions. How is the accusation substantiated? and if it be, how is the community benefited by the present condition of the Jews? How would they be made more capable of inflicting injury, and more disposed to inflict it, by a system of fair and impartial legislation? To these questions we know no answer.

But what is the means which the wisdom of the legislature has devised for the exclusion of this long oppressed people from the benefits of society. The silly and unsatisfactory expedient of a religious test. As we understand it, they are excluded from parliament by the insertion in the oath, which would meet them on their entrance, of the words, "on the faith of a Christian." The question then perpetually recurs, whom do you affect by religious tests? Clearly not the immoral, the unprincipled; those, whom a wise government would willingly discharge from all association with the rest of the community. Such men will readily swallow your tests, and add perjury to the other crimes, with which they may have been already burdened. No, you admit such men, and exclude those, and only those, whom it is the part of wisdom to attach to the service of the state. A Jew, therefore, who is vicious and depraved, does not require any legislative interference; a Jew, who is virtuous and conscientious, who, recognising the respect due to the Deity, proves a desire to fulfil his precepts, he it is that your absurd laws are calculated to alienate.

We believe that England is the only country in the civilised world in which the absurdity of a religious test as a qualification for civil offices is practised. In England, too, in most cases, in which oaths are required, they bind the swearer to the discharge of the specific duties of the station,

which he is about to occupy. The exciseman, the juror, the churchwarden, qualify themselves for their respective charges by a solemn engagement to perform the duties attached to them. The member of the legislature only makes no such promise; he contracts no special obligation to legislate with regard to the interest of the country, or to correspond with the intentions of his constituents. No, he professes a belief of certain speculative doctrines; doctrines, of which he is wholly ignorant, but which, knowing nothing of them, he pronounces idolatrous: he swears that that is true, which is universally acknowledged, even by himself, to be false; or he promises to be tender of a "human institution," that is actually on the eve of dissolution from its own internal corruption. We recommend that applications be made to parliament to correct this anomaly, and to substitute for the present absurdities a solemn engagement, which even the Quaker would make, of allegiance to the monarch, of fidelity to the constitution, and of a disposition to legislate for the good of the country.

But, as the proposal of this simple and practical measure would open a new career of discussion, and would, therefore, retard the emancipation, which, we trust, has made considerable progress, we should only recommend that it form an incidental topic in petitions presented on the present occasion. We wish that our Catholic brethren would approach the legislature with petitions, and thus add their contribution to a general demand for the establishment of religious liberty on its proper basis.

We are happy to find, from a number of the *Western Times*, with which we have been favoured, that an able and benevolent member of the Catholic body, at Exeter, has raised his voice in favour of our Jewish brethren. With his communication we close this article.

SIR,—I read in your last Number, the letter of A. A. with deep interest. Having myself been discharged from the house of bondage—from the yoke of civil disabilities imposed upon Catholics for adhering to the dictates of conscience, I cannot but feel sympathy for my fellow countrymen, and brethren according to the flesh, of the *Jewish* persuasion, who are still doomed to clank their chains behind me, for continuing to worship God according to the manner of their fathers. Knowing,

as a Christian, the positive command of my blessed Master, "*All things whatsoever ye would, that men should do to you, do ye even so to them ; for this is the Law and the Prophets*"—(Matt. vii. 12 :) and bearing in mind his sacred admonition at the conclusion of the beautiful parable of the good Samaritan in the 10th chapter of St. Luke's Gospel, I cannot hesitate how I should behave in the case of my oppressed Brethren, and as a Man, and as a Christian, I consider myself *bound* to support their claims to relief, to the enjoyment of the same political rights and privileges, as the rest of His Majesty's subjects. If their emancipation from civil disabilities be refused, let them on the principle of equity, be legally exempted from political burthens.

Great ignorance prevails, Mr. Editor, as to the state in which Jews are held by the Continental Governments. In *France*, in *Holland*, and I believe in *Denmark*, they are fully emancipated. In *Austria*, the honourable profession of arms is open to the Jews : they are eligible to rank like their comrades : and such proper respect is paid to the rights of conscience, that a military order is yearly issued, to exempt the Jewish soldiers and officers for a certain period from duty, in order to allow them undisturbed attendance on their solemn festivals. Now *Austria* is not generally supposed to be friendly to the liberty of the subject ; but no one will deny it the character of being *Christian*.

To keep up popular prejudice against the Jews, Mr. Cobbett refers to acts of barbarity committed by certain of their members at Norwich, Lincoln, Northampton and London, some five or six hundred years ago. These acts of atrocity he has probably discovered in pp. 377-8 of *Weever's Funeral Monuments*. Granting for the sake of argument, that all these are correct statements, were not the guilty individuals brought at the time to condign punishment ? Were they not a mere handful of persons ? Is there a shadow of proof that the great body of the Jews connived in the remotest degree at these brutal transactions ? To argue from particular and extraordinary instances, that any such customs prevailed, or any sanction was given to such cruelties by the body at large, is unwarrantable, unjust, and most uncharitable. The Jews are unquestionably as peaceable, as unoffending, and as loyal, as any other class of his Majesty's subjects.

For the honour of *Exeter*, for the credit of my country, and of christianity itself, I for one should rejoice, that a petition, supported by all religious denominations amongst us, was sent to Parliament, for the emancipation of our Jewish Brethren. Since their introduction from *Rouen* into England, by William the Conqueror, they have usually been the prostrate victims of intolerance, persecution and oppression—they have experienced but little share of humanity, and less of the charity of

the Gospel. It is high time that the British Empire should redeem its character, by extending to them the blessing of equal rights and franchises: and in the hope of seeing you, Mr. Editor, as becomes the advocate of Civil and Religious Freedom, inforcing the removal of their disabilities with your usual spirit and acknowledged talent. I remain, &c.

Exeter, March 23, 1833.

CATHOLICUS.

THE "NO-POPERY" RIOTS.

(CONTINUED.)

No. 4.

TO CHARLES BUTLER, ESQ.

IN consequence of Lord George Gordon's advertisement, great multitudes of people assembled in St. George's Fields on last Friday, June 2, with blue cockades in their hats, and proceeded in different bodies, with blue flags, to the two houses of parliament. It is difficult to say, with any precision, what their numbers really amounted to. I have heard as many as 70,000, and as few as 15,000. As far as my own observation goes, I should think, they could not exceed 30,000. Many, perhaps half of them, were there from mere curiosity; but when they had once got there, the mob obliged them to wear cockades.

They insulted several Lords, particularly Lord Stormont, Lord Ashburnham, and Lord Sandwich. They said Lord Bathurst was like the Pope, and therefore broke his shins. The Duke of Northumberland lost his watch and purse; upon which he observed, that the mob might have a great deal of religion, but could not have much morality.

What passed that day in the House of Commons, you have seen in the public papers. I have been told, from a quarter, which has the greatest authority with me, that Lord George Gordon conducted himself in the House, with wonderful temper and ability; and that through the whole of the debate, he had clearly the advantage, though attacked on all sides, with the greatest eloquence and severity. The mob filled the lobby and all the avenues of the Houses of Parliament, and more than once attempted to force the doors of the House of Commons.*

* Lord Gordon seemed desirous that the mob should force the Members of the House of Commons to comply with the desire of their Petition; and from the balcony in the lobby recommended silence and quietness; yet spoke of their having a right to come even into the house, as it was their own, and he was undoubtedly but one of their servants there. It was impossible for any man to hear his Lordship's words distinctly, the clamour and noise was so high, but I am certain his Lordship told them, that they, as the Protestants of London and Westminster had a

Lord Gordon came out every half hour, and informed them, from a window, of what was passing in the House, and repeatedly told them, they had no chance of success, if they did not keep together, and use the power which was in their hands. He cited to them the examples of the Scotch; who, he said, by a steady perseverance in their cause, had effectually opposed the designs of the Ministry in favour of Popery. He repeated to them, but not fairly, what each Member had said the moment before. At length, Colonel Holroyd, addressed him as follows:—"My Lord, it is evident this mob is of your collecting and look up to you for orders. If they once break into the house; or hurt even an hair of any member present, whatever may be the consequences, you shall be a sufferer;—I'll run you thro' the body that moment"† This spirited language seemed to produce some effect upon his Lordship, for he sat quiet in his place till the end of the debate. The Petition was rejected by a majority of 192 to 6.

When the house adjourned, the mob proceeded to the Chapels of the Bavarian and Sardinian Ambassadors, which they broke open, destroyed the galleries, benches, altar, &c., and made a bonfire of them in the street; detachments of the guards were sent to both places, but were of no service, as they did not use any means of dispersing the mob.

The wishes and inclinations of the guards seemed to be with the mob; but, I think they would have done their duty if they had been

right even to carry arms, and to compel Parliament to repeal not only the Act against which they had petitioned, but any other Acts which were unconstitutional.

He never, so far as I could hear, desired them to disperse. He wished for silence only; and insinuated that they certainly had a right to compel Government, which he seemed to blend with Roman Catholics, and said they, meaning the mob, were the only Protestants, and that all, who did oppose them, must be Papists.

He said somewhat concerning the conduct of one of the city Members, which was taken up by the mob as prejudicial to Mr. Sawbridge. They called for him, used him very ill, and taxed him with what Lord G. Gordon had said. He said he never had spoken against the petition in any respect, neither was it time till next Tuesday. He begged, he beseeched in the most earnest manner, they would clear the lobby. It was all in vain after what Lord G. Gordon told them; and Mr. Sawbridge had enough to do to get into the house again, they so pulled and pushed him about.

†Dr. Bisset says, it was General James Murray, uncle to the Duke of Athol, who, putting his hand on his sword, thus addressed Lord George.

called upon. The civil magistrates, partly through fear, and partly, I believe, from a secret inclination to favour the populace, never called on the guards to act.

On Saturday, the streets were very full of blue cockades, but no particular acts of violence were done. On Sunday night, a mob assembled in Moorfields, and destroyed a Chapel there, and several houses adjoining, which were suspected to belong to Roman Catholics. The Lord Mayor and his constables, besides a detachment of guards, were quiet spectators of this scene. Lord Beauchamp, in my hearing, reproached the Lord Mayor with his conduct, to which his Lordship only answered, that the mob had got hold of some people and some furniture they did not like, and were burning them; and where was the harm in that? You may, probably, be curious to know, who this first Magistrate *Hein* in this first city of England is. His first situation in life, was that of a waiter, at the King's Arms bawdy-house; he afterwards had a bawdy *fine* house, then a tavern of his own; and then commenced wine merchant. *£10,000*

The very peaceable disposition of the civil magistrates and the military, had such an effect on the mob, that the cities of London and Westminster were, during Monday, Tuesday and Wednesday, in the most perfect state of anarchy and confusion. On Monday, the mob gutted Sir George Saville's house, and made a bon-fire of the contents, on account of his having brought the R. C. Bill into the house: On Tuesday morning, the houses of two persons, who appeared as evidence against some of the rioters, were totally demolished. Newgate (which might have been defended by 120 men, from a mob of 100,000) was broke open; a general-goal-delivery took place; and all the inside of that fine building reduced to ashes, in the presence of the Lord Mayor, and a whole regiment of foot-guards. In the evening, Lord Mansfield's house and Sir John Fielding's, were destroyed.* The mob gave orders *for me* *of die*

† "They attacked the house of the illustrious Mansfield," say Dr. Bisset, "plundered and destroyed the valuable furniture, the constituents of accommodation and ornament; pictures, statues, and sculpture, the monuments of attic elegance and taste which decorated genius and philosophy; but they effected a more momentous and irreparable mischief; proceeding to the library, they destroyed not only the books, but the manuscripts. The efforts of the highest talents, directed to the most important objects, with complete and comprehensive knowledge of the science of jurisprudence, the laws of the country, the details of cases varying so greatly in the manifold and complicated engagements of social, civil, and commercial life, in a great, powerful and free people; the judicial and legislative wisdom of sixty years, fell a sacrifice to the ruffian violence of an hour."

that the whole town should be illuminated, which were immediately obeyed. Several persons in Lincoln's Inn expected an attack; particularly Mr. Dunning, the recorder of London, and myself; very few of us, therefore, dared venture to bed. A very short time after Lord Mansfield's house was attacked, a party of guards arrived; but there being no civil magistrate present, they could do nothing. Some time afterwards, a civil magistrate arrived; but he not choosing to direct the officer to fire, his presence was of no sort of use. There was a great bon-fire before the door, surrounded by a circle of about twenty blue cockades. These, with about twenty more, who were in the house, were all the efficient persons, who were there. The rest of the mob consisted of spectators.

Some excuse, indeed, may be found for the backwardness, both of the magistracy and soldiery; they never yet have fired on the mob, however daring and outrageous they may have been, but they have had the abuse of the patriots, both within and out of Parliament; and the most severe enquiries made into their conduct; and whenever their conduct has not been perfectly justifiable, the utmost rigour and severity of the law has been used in their regard. Besides, a fatal error prevailed, with respect to the right of the military to fire. If a number of men be assembled together, though they proceed to no improper conduct, a magistrate may order them to disperse; and, if he reads the riot act, and after it is read, a certain time elapses, without their dispersing, he may call upon the military to fire. But when a number of men are not only riotously assembled, but in actual commission of such outrages as endanger the lives and the property of the subject, it is by no means necessary, that the civil magistrate should order the guards to fire; the guards and all individuals, in general, are then justified in firing. The guards and their officers did not distinguish between these cases.

After the furniture, books, and papers, of Lord Mansfield's house were thrown out of the windows, and put into the fire, the mob proceeded to demolish the house. This part of the business was chiefly effected by the means of one person, who is certainly the first man in the world at taking a house to pieces. Every two minutes he appeared at the windows with a door, a window-shutter, or a piece of wainscot; then a general huzza, and "no Popery," and down went the door into the flames. I staid there until the house was entirely demolished, and then thought it time to retire. About a quarter of an hour after I went away, the guards quarrelled with the mob, about playing a fire-engine on one of the neighbouring houses, and fired among them; by which six men and a woman were killed.

On Wednesday morning, the mob amused themselves in destroying

the houses of several Roman Catholics in the city of London: they also set fire to the Fleet and King's Bench Prisons. At seven o'clock that evening government did what, some persons think, they should have done on Monday morning. A proclamation issued, empowering the military to fire on the mob, without the orders of the civil magistrate. That night was the most dreadful I ever recollect; nothing was to be seen but flames; nothing to be heard but the report of muskets.* An immense distillery in Holborn, belonging to Mr. Langdale, one of the best men I know, but unfortunately a Roman Catholic, was set on fire. It is easier to conceive than describe the effect produced by eighty thousand gallons of spirits in flames. I do not think an irruption of Mount Vesuvius could be more terrible. On that night there was also a violent attack made upon the Bank, which had been threatened for two days before, because the mob had got a certain information that a great quantity of Popish money was there. But government had fortified that place in such a manner, that the blue cockades were repulsed with considerable loss.

The mob succeeded better in their attempts upon the Fleet Prison, and the two Bridewells, which they fired; and before the morning, all these edifices were reduced to ashes. I could observe from Westminster Bridge, six very large buildings, besides that of Mr. Langdale's, on fire, interspersed with several smaller conflagrations; so that the prospect, if it could have been divested of the horrid reflections, which it must unavoidably suggest, was the most splendidly magnificent that, perhaps, ever presented itself to the human eye. Add to this, that the town was, in most parts of it, illuminated. The terror, which appeared

* "Wednesday evening, when drawing to a close, presented a scene the most tremendous and dismal, apparently portending the speedy downfall of the British metropolis, and the overthrow of the British government. At the same instant were seen, flames ascending and rolling in clouds from the King's Bench, and Fleet Prisons, New Bridewell, the tollgates on Blackfriars Bridge, houses in every quarter of the town, and especially the combustion of distilled spirits in Holborn. The approaching night was expected to bring destruction and desolation, and thirty fires were now seen blazing at one time in different quarters of the city: men and women were running from place to place, trying to secure their most valued effects, and to deposit in safety their helpless children. Now was heard the fell roar of savage ferocity; now the reports of musquetry, endeavouring by the last resource of necessity, to repress rebellious fury, but hitherto with little effect; and every thing appeared to menace universal anarchy and devastation." DR. BISSET.

on every countenance, is undecribable; the stillness of the night, except in those places, which immediately were the places of action, the sound of the guns; the groans of the dying; and the screams of the frightened; formed together one scene of horror, which no person, that witnessed, will ever forget.

And if the proclamation had not come out when it did, and had not been carried into immediate execution, London would, probably, have been entirely consumed by this time. For the mob had, on one pretence or another, marked the houses of almost every man of wealth or consequence in the town. Notwithstanding the terror of most people during this extraordinary event, some found time to pick up several comical anecdotes of the people, who were delivered out of Newgate. Five were to have been hanged the next day. One of those seemed very much dissatisfied with his deliverance, saying that he had made up his mind to be hanged the next day, and therefore did not know what to do with himself. He was, however, soon relieved from this dilemma, for he got himself shot the next morning. A man who was sentenced to two years imprisonment on board the Hulks, came immediately to Lincoln's Inn, and presented himself to the Recorder, assuring him, that he would not have left Newgate, but that his situation became much too warm, to stay there any longer. Parker, the printer, was carried home in triumph. From the immense damage which has been done, one would be led to imagine, that the mob was extremely numerous: but it is the general opinion of those, who were eye-witnesses of this extraordinary scene, that the whole business was done by about two hundred determined fellows: all the rest consisted of those idle people, who, in such a populous town as this may be collected at any time, and upon any occasion.

You must, no doubt, have been struck with the conduct of the civil and military on this occasion. As for the civil power, their motive was genuine cowardice. A friend of mine was two hours at the Mansion-house, soliciting the Lord Mayor, either to come himself, or send a magistrate with him, to prevent a very worthy man's house from being burned; but none of them dared face the mob: and those who did go, with the guards, did not dare order them to fire. With respect to the guards; I am informed, that, from the general disapprobation, which their conduct had met with, in the affair of St. George's Fields, they had determined not to fire, until expressly ordered by a civil magistrate: thus, from the timidity of the civil, and the caution of the military, London was very near being destroyed.

Now the tumults have subsided, (at least for the present moment;) the minds of all enquiring men are busy in investigating the causes,

which gave rise to them; and the civil magistrates are very eager in tracing every thing, which can lead to a discovery of the authors of the design, or of the chief actors concerned in carrying it into execution. The over-caution of administration,—the inflammatory speeches of the members of opposition, in both Houses of Parliament,—the general depravity of the minds of men in the present age, and the universal want, which the extravagance and the calamities of the times have occasioned, may be said to be the great cardinal causes of the late disturbances, and productive of that spirit of lawless mischief, which was the striking feature of this particular riot. But whether it owes its origin to any regular plan; and if it does, to whom that plan is to be ascribed, are facts which we are not as yet, possessed of sufficient information, to ascertain. The Protestants, and the real Presbyterians, as bodies of men, must be entirely exculpated. The Protestant Association was composed chiefly of Methodists, and the most insignificant bodies of Sectarians: there was hardly to be found among them, a man of learning, of family, or of fortune. But these men, though they might have a general wish, and when the work was once set on foot, a general plan to demolish the chapels; could have no particular animosity to the Bank, to Newgate, to the New River Water-works, to the Inns of Court, or to Blackfriars Bridge; all which, it appears to have been the intention of the rioters to destroy. Undoubtedly, something like regularity and order, was observed by the rioters; houses were marked, and the very hour on which the attack on any particular house was to be made, was regularly known and published beforehand. The process of the riot was exactly the same every where. A parcel of boys first began, by throwing stones at the windows of the devoted house; this, of course, assembled a concourse of people; then a body of very active men, not more in number than six, burst open the doors, and broke the windows of the ground floors; then the mob entered; great caution was used not to hurt the neighbours; and not to fire the house itself, but to strip off its furniture, and to burn it in the street. This, undoubtedly, has greatly the appearance of concert and regularity. It is mentioned as a certain fact, that four of the rioters went from London to Bath, in a post-coach and four. They wore the insignia of the mob;—blue cockades. They stopped at the Devizes; enquired if there were any Catholics there; being told there was only one, and he a cobbler; they said he was beneath their notice, and drove on. Accounts are given of French and American gold being found on the rioters: of men under the most shabby appearances being discovered with white silk stockings and laced shirts. If half of this be true, there can be no doubt of their having acted under some plan. An hearse was stopped

in the city, by the city association, and was found to be full of arms. This I heard from one of the city association. There is now lodged in Lincoln's Inn, a large quantity of arms, seized in a hackney coach. The mob must have carried with them to Newgate, very considerable preparations of combustible matter; for all the wood and other inflammable matter in Newgate, could never have set the building on fire, to the degree it obtained there. In Mr. Langdale's house, where surely it was least wanted, a great deal of tar, pitch, and other useful materials of that kind, has been found. These seem strong facts to prove a pre-concerted plan. But how is this to be reconciled with the most remarkable circumstance in the whole riot; that there were not to be seen, in the whole mob, above twenty men really engaged in the breaking open of any house.

In this situation things are at present. The most interesting speculation which now offers itself, is, whether the riot is entirely subdued, or whether it is only smothered for the moment. But almost all persons agree in thinking, that, whatever may be the case in that respect, the same precautions should be used, as if the danger of the renewal of the riot, were certain. For this reason different associations are forming in Middlesex, London, and Westminster.

Lincoln's Inn is become a barrack for the Northumberland militia, and they are almost every hour bringing in suspected persons for examination. On Monday evening, they brought us the original Jack Ketch, when he was asked,—How a gentleman of his professional character, and professional abilities, could mix with such a lawless rabble, it is said that he answered, that he "was impelled to it by the Lord;" and from all his conversation, during the time he did us the honour of residing among us, it appeared that he is absolutely a fanatical Methodist.

The great point is,—How is this to end, with respect to the Roman Catholics? and, in this respect, I am happy to inform you, that I find every member of each House of Parliament, with whom I have conversed on this subject, is decided against a repeal of the act. Some modifications of it, or some regulations, respecting its purport and effect, may be made; but I think, I can take upon me to assure you, that no material alteration will be made in it.

I have the pleasure of concluding my letter, with informing you of the most agreeable news that possibly could arrive at this instant—which is, that Charles Town is taken;—the besieged capitulated; and about seven thousand of them surrendered. We only lost about two hundred and fifty men. Clinton immediately set off for New York, which there was no doubt of his arriving time enough to relieve.

I am most respectfully, &c. W. BAY.

"Though ministers were tardy, yet they were at length, by necessity, roused to vigour and energy. They assembled the militia and regulars in sufficient time to preserve the Capital from conflagration, and the kingdom from ruin. Until Wednesday evening, the insurgents had been paramount, and the soldiers unable to oppose their outrages; but they were now assembled in such numbers, and inspired with such resolution, as effectually to resist, and afterwards to overpower, the depredators and anarchists. The three preceding days and nights had been to the incendiaries seasons of unresisted victory; this was a night of contest. The troops at length prevailed. The numbers killed in this conflict were considerable: many, indeed, died of inebriation, especially at the distillery of the unfortunate Mr. Langdale, from whose vessels the liquor ran down the middle of the street; was taken up by pail-fuls, and held to the mouths of the deluded multitude. The soldiers had been so successful during the night, and received such reinforcements, that, on Thursday, the inhabitants began to recover from their consternation. The riots, however, being by no means quelled, the shops continued universally shut, and no business was transacted but at the Bank. During this day, the soldiers were so active, that the insurgents were dispersed, and did not attempt to rally at night; and, the following day, London appeared restored to order and tranquility."

No. 5.

JOURNAL OF THE RIOTS.

Friday, June 2.—About nine o'clock the mob began to assemble in St. George's Fields.

By ten, they were assembled there in very great numbers;

At eleven, Lord George Gordon came to them;

At twelve, they began their march;

About two, the greatest part of them had reached Westminster Hall; they surrounded and filled the avenues of both Houses of Parliament.

The persons particularly insulted there, as far as I have been able to ascertain them, were—the Archbishop of York, the Duke of Northumberland, Lord Mansfield, Lord Willoughby de Broke, Lord St. John, Lord Dudley, Lord Bathurst, Lord Sandwich, Lord Boston, the Bishop of Lincoln, Lord Stormont, Lord Ashburnham, and Welbore Ellis.

Lord George Gordon presented the petition, and moved to have it taken into immediate consideration.

The division was,—6 for the petition, and 192 against it.

Soon after this, the House adjourned, and the mob dispersed.

At half past nine, they attacked the Sardinian Ambassadors;

At eleven, they attacked the Bavarian Ambassadors.

Saturday.—The rioters were quiet. Such of them as had been apprehended at the Ambassadors, were examined that day.

Sunday.—At nine in the morning, they assembled before the Roman Catholic Chapel in Moorfields; did no other mischief, but break windows.

At twelve, they went away;

At one, they returned;

At three, they broke open the doors of the chapel; kindled a large bonfire before the house, threw into it the chairs, cushions, rails, &c., of the chapel, and destroyed every thing in the inside.

About eight, they began to destroy the adjoining houses;

About ten the Lord Mayor sent the guards. They continued in that neighbourhood all night.

Monday.—This morning, some of the rioters, who had been apprehended, were re-examined at Bow-street, and committed. Among the evidences were,—Mr. Hyde, a Justice of Peace; Mr. Rainsforth, formerly high constable; Mr. Maberley, a coach maker, and Mr. Myles, a constable.

In the course of this day, the mob destroyed several houses belonging to Roman Catholics, in Wapping, Rotherhithe, and the Borough.

About ten o'clock, one party of the mob, began their attack upon Mr. Rainsforth's house, in Clare-street; and another on Mr. Maberley's house, in Little Queen-street: but for that time did not completely demolish it. Sir George Saville's house was also attacked this day.

Tuesday.—The mob assembled in great numbers, before the Parliament House. They insulted Lord Sandwich, in his way to the House.

About five, the House broke up; and the mob drew Lord George Gordon, in his coach, into the city.

At six, they destroyed the house of Justice Hyde, in Castle-street;

About eight, they made their attack on Newgate.

About eleven, they began the destruction of the house of Mr. Cox, the brewer, in Queen-street.

Between one and two, they attacked the house of Lord Mansfield.

About four, in the morning, they attacked the house of Mr. George Doughty, in Devonshire-street.

On this night, they attacked the new prison, Clerkenwell;

They also destroyed the houses of Messrs. Foster, Beavis, and Neale, near Little Turnstile, Holborn; Mr. Lyons, Bunhill-row; and Mr. Charlton, Coleman-street.

The inhabitants were obliged this night, to illuminate their windows.

Wednesday.—All the morning, the mob paraded the streets, in great bodies; about noon, they attacked and destroyed the house of Mr. Malo, in Moorfields.;

Between seven and eight, they began their attack on Mr. Langdale's house, at Holborn-bridge,

And also set fire to the Fleet.

Between nine and ten, they went to Mr. Connor's house, in Whitechapel; and Mr. M'c Carthy's house, in Featherstone-street.

About eleven, they fired Mr. Langdale's other house, on Holborn Hill, and destroyed it, with the two adjoining houses;—also the King's Bench Prison; the New Bridewell, in St. George's Fields; the Toll-house, on Blackfriars Bridge; the house of Mr. Donovan, in New Broad-street; Mr. Bullock's house, in Cushion court, Broad-street; Mr. Molliner's house, in the Poultry.

In the course of this night, the attack was made upon the bank, and the Poultry Compter.

No. 6.

A LIST OF ROMAN CATHOLICS' HOUSES, DAMAGED OR DESTROYED.

1	Mr. Langdale, Holborn Bridge, Distiller, and nine more adjoining	..	..	..	..	No. 10
2	Ditto ———, Holborn, and two more adjoining	..	..	..	..	3
3	Twenty-two sets of chambers in Barnard's Inn	..	..	..	..	3
4	Mr. French, East Lane, Merchant	..	..	..	..	1
5	Mr. Malo, Moorfields, Silkweaver	..	..	..	..	1
6	Mr. Cox, Great Queen-street, Brewer	..	..	..	..	1
7	Mr. Walwip, Five Feet Lane, Southwark, Leather Dresser	..	..	..	..	1
8	Mr. Doughty, Devonshire-street	..	..	..	..	1
9	Mr. Charlton, Coleman-street, Druggist	..	..	..	..	1
10	Mr. Neal, Prince's-street, New Turn-stile, Shoemaker	..	..	..	..	1
11	Mr. Berger, New Turnstile, Chandler	..	..	..	..	1
12	Mr. Brown, Maze, Southwark, Victualler	..	..	..	..	1

1740, he finally settled in London in the year 1743; and soon after married one of the daughters of a very eminent silk merchant.

Before the late riots he carried on a very extensive trade in the silk business; employing upwards of two thousand looms, and one thousand men at work.

On Saturday the 3d of last month, (June) he received intelligence from different persons, that the mob intended to destroy the chapels belonging to the Roman Catholics, near Moorfields, and then to destroy his house. On the same day the mob began to assemble before the chapel, and the language they held, while they were there, was, that after destroying the chapel, they should immediately proceed to Malo's house. On receiving this alarming information, Mr. Malo went to Sir James Esdale, the Alderman of his ward, and communicated it to him. Sir James received him with the greatest civility, and immediately ordered out his constables, who accordingly proceeded to the mob, and for that time entirely dispersed them.

In coming from Sir James Esdale's, Mr. Malo met Mr. Gorman, a merchant of eminence, whose house was in the same neighbourhood. They proceeded together to the Lord Mayor. It was about nine at night, when they got to his Lordship's house. They informed his Lordship of the proceedings of the mob, and of the language they held concerning Mr. Malo's house. His Lordship appeared to be in the greatest confusion; he declared he did not know what to do. He desired Mr. Malo and Mr. Gorman, to bring the city marshal to him. They did so; and his Lordship ordered him to go immediately to the mob, and send him word whether his presence there was necessary or not.

The agitation of his Lordship's mind was very remarkable.—“You do not know,” he said to Mr. Malo, “any thing about the business. I have orders to employ the military, if necessary; but I must be cautious what I do, lest I bring the mob to my own house. I can assure you, that there are very great people at the bottom of the riot.”

Both Mr. Malo and Mr. Gorman repeatedly remonstrated with his Lordship, on his inaction. They told him, it was his duty, and his situation in the city gave him full powers to protect the houses of individuals. But all the answer they could get from him was, “That he must be cautious what he did, and that there were great people at the bottom of the riot.”

On Sunday morning the mob assembled before the chapel in Moorfields, before nine o'clock; and remained there till noon: but they did no other harm then, but breaking the windows. About one o'clock they assembled there again, and at three, broke the door of the chapel open. They kindled a large bonfire before the chapel; threw into it all the

chair, cushions, rails, &c. of the chapel, and entirely destroyed every thing in the inside. Mr. Malo and Mr. Gorman, informed the Lord Mayor of what the mob were doing; upon which his Lordship sent for the Aldermen, Pickham and Clark, and informed them of the proceedings of the rioters, and of the critical situation of Mr. Malo and Mr. Gorman. But neither his Lordship nor the Aldermen, took any step in consequence of this application, to disperse the mob. Mr. Malo went to his Lordship again, and renewed his request to his Lordship, and the Aldermen, that they would either come themselves, or send some of their constables and the marshal, to protect his house and property from the fury of the mob. His Lordship and the Aldermen returned for answer, that they could not find either their constables or the marshal; and they were the only Aldermen in town. Mr. Malo then requested his Lordship to send for the military to his assistance, which his Lordship refused to do; as he said he could not go there otherwise than properly attended.

Mr. Malo about nine o'clock waited on the Lord Mayor again, and informed his Lordship, that the mob were then burning the furniture, &c, not only of the chapel but some houses adjoining. On receiving this information, his Lordship sent Mr. Pickham and Mr. Clark, to see whether his presence was necessary to disperse the mob. On the return of the Aldermen, his Lordship sent for the military. They soon after arrived, about thirty in number, and his Lordship was preparing himself to attend them: but a clergyman, who was present, persuaded him not to go without his being properly accompanied. His Lordship agreed in opinion with the clergyman, and declined going with the soldiers: but sent them to Moorfields, and desired the two Aldermen to attend them. Their presence, however, was of little avail; for instead of dispersing the rioters, the soldiers received their huzzas with seeming satisfaction;—and together with the Aldermen remained quiet spectators of the unlawful proceedings of the mob. His Lordship, however, went to the mob soon afterwards, and there he remained for some hours, as quiet and inactive a spectator of their proceedings, as if neither the property of an individual, or the law of the land were injured by them.

On Monday morning, about nine o'clock, Mr. Malo began to remove off some of his goods. But finding the mob began to assemble about his house, he desisted from removing away more of them; and about ten o'clock applied to the Lord Mayor for his assistance. To this application, as well as to another from Mr. Malo about twelve o'clock, his Lordship paid no regard or attention. The mob still continuing to increase, and becoming more riotous, Mr. Malo, notwithstanding the

many applications he had made before to the Lord Mayor without success, waited once more on his Lordship, and represented to him that his house was the next, that it was threatened to be destroyed; that it was quite free from the chapel; that the destruction of his house would be the total ruin of himself and family; and prayed that a guard might be sent for his protection. But these remonstrances met with the same reception as his other applications; the Lord Mayor paid little attention to them. However, between nine and ten at night, his Lordship vouchsafed to make his appearance with a party both of horse and foot soldiers. He begged the mob to disperse: but not reading the riot act, nor ordering the guards to fire, the mob paid no attention to his Lordship's orders. He accordingly left them in the same tumultuous and riotous proceedings he found them, and the mob continued before his house all night.

On Monday evening Mr. Malo went, for the last time, to the Lord Mayor. He represented to his Lordship his dangerous situation; entreated in the strongest terms his Lordship's protection; begged his Lordship would, at least, permit him to bring his wife, and his three daughters to his house, and requested his Lordship would give him his advice. He told him, he had made many journeys to his native country; and had frequently mentioned among his relations and friends in those parts, the constitution and laws of England with the warmest approbation, and had frequently expatiated to them on the happiness and security, in which every individual enjoyed the fruits of his industry. But what, said he, will they now think of these laws, and this constitution, when they hear, that, without having offended any individual or being arraigned of the slightest infringement of the laws of his country, his property was abandoned to a lawless banditti; the first magistrate of the first city of England, and a band of guards, sufficient to stop a riot of ten times the like, looking on, and, by their inaction, actually giving them countenance and encouragement. His Lordship was as little moved with these as with any of the former applications. He did not condescend to give Mr. Malo any answer; but turned upon his heels and returned to an inner room. He soon after returned and said, "surely, Sir, you are a Papist." Mr. Malo answered, that he was of the religion, in which he had been educated, which was the Roman Catholic. "I always thought so," replied his Lordship, and retired.

On Tuesday every thing remained quiet; but several of Mr. Malo's neighbours and friends waited on the Lord Mayor to request he would exert himself for the protecting of Mr. Malo, in case any further attack should be made upon him. Mr. Malo made use of the opportu-

nity of this day, to remove some of his stock in trade. But the utensils of his trade and the furniture of his house, he had not time to remove.

On Wednesday at noon, the rioters rushed quite in large bodies, at almost the same instant of time, from the different avenues about Moorfields, and assembled both at the front and the back part of Mr. Malo's house. They knocked at the door, and threatened to murder the people in the inside, if the door was not opened to them immediately. Two of Mr. Malo's servants were in the house, and made their escape over the leads of the house. The mob in a very short time burst into the house on all sides, and entirely demolished every thing in it. They tore down the wainscott, broke all the furniture, threw it out of the windows, &c., and made a bonfire of it.

Among other things, which they heaped on the bonfire, were some canary birds, with their cages. Some of the passengers wished to deliver them from their fate, and offered to purchase them: but the mob said they were Popish birds, and should burn with the rest. Some of the birds, however, were rescued; the rest were kept screaming on the fire till they were consumed.

Mr. Malo and his family were at this time very much separated. One of his daughters retired at the beginning of the troubles to the house of a widow lady in the neighbourhood. Himself, his wife, and his two other daughters, were at the house of a Foreigner. But the mob were heard to threaten their lives so much, that they judged it advisable to leave London. This step was the more necessary, as Mr. Malo's eldest daughter and the widow lady, to whose house she had retired, had removed to the house of a gentleman in the neighbourhood; and that gentleman thought it necessary to consult his own safety, by desiring them to leave his house. They accordingly left it, and in company with a relation of the widow lady, who was blind, after wandering for some time over the fields in hopes to meet their family, drove off in a coach to Hackney, and stopt at the Mermaid from which place Miss Malo wrote to her father and mother to come to her. They accordingly went to them; but the people of the Inn would not suffer them to stop at their house. They searched for lodgings all over the town: but no person would admit them, or any one else, who refused to give them security of his being *no Papist*. From Hackney, they returned to London, and stopped at the house of a person, with whom they had lived in great habits of intimacy. He happened to be from home; but his nephew refused to admit them. His brother came in soon afterwards, and hearing their distress, generously told them, that his was a bachelor's house; but such as it was, they were welcome to it. This generous offer they gratefully received, and have been at his house ever since.

The sons, in the mean time, were perfectly ignorant of what was become of the rest of the family. The eldest son, overpowered with fatigue fainted the instant before the mob rushed into their house ; and was for many days so much affected, that both his life and his intellects were in danger. The youngest son went to every place, where he thought he could hear of his father and mother. He rode over all the environs of London, to every house, where he could have the least hopes of finding them. Riding up to Hampstead, he met the horses of a Roman Catholic gentleman, which no body would give stable to, because it was known they belonged to a Roman Catholic. In this manner they remained till Friday morning, without knowing what was become of one another.

It is to be observed, that some of the mob, who demolished Mr. Malo's house, got hold of a child's doll, and held it up to the mob, saying it was *the god of the Papist* ; and while the house was destroying, and the goods and furniture consuming in the bonfire, one of the mob read from the top of the house, to his brethren below, the pamphlet circulated by the Protestant Association, called, *Popery Unmasked*.

(TO BE CONTINUED.)

CORRESPONDENCE

ON SOME MSS. FOUND TO CONTAIN THE VERSE OF THE THREE HEAVENLY WITNESSES.

1 Jo. v. 7.

(Continued from page 559, vol. II.)

LETTER THE SECOND.

MR. EDITOR,—Having discussed the question, whether St. Augustine be the author of the treatise contained in the Santa Croce manuscript, I must now proceed, according to my promise, to investigate what degree of authority it possesses in the controversy of the Three Witnesses, on the supposition, that it is the production of a more obscure author. I shall premise a few words on its age and country.

Perhaps a more minute examination of the treatise than it is at present in my power to make, might give more clues than I have gathered from hasty observation ; these, however, will, I think, prove sufficient for my purpose. The exact manner, in which several propositions are laid down regarding the Trinity, shews, that it was composed after the

controversies upon that great dogma had arisen in the Church. The chapter from which I have quoted the verse of St. John is headed, "*De distinctione personarum.*" Now the word *persona* does not seem to have been used in the marked sense, which it here bears, until the third century. Dr. Waterland has remarked, that it is applied, by Tertullian, to the *hypostases* or persons of the Trinity.* And, in fact, in the work of that writer against Praxeas, the word occurs frequently, especially from the eleventh to the fifteenth chapters.† But still, it hardly seems to have become so early a defined theological term. Facundus Hermianensis says, that it only began to be used in the Church upon occasion of the Sabellian heresy, in 257. His words are, "*Personarum autem nomen nonnisi cum Sabellius impugnet Ecclesiam, necessario in usum prædicationis assumptum est, ut qui semper tres crediti sunt....communi personarum nomine vocarentur.*"‡ But this assertion stands in direct opposition to that of St. Gregory Nazianzen, that Sabellianism arose in the west, from the use of this word. The Latins, he says, were compelled, (to use the words of Lucretius)

"Propter egestatem linguæ et rerum novitatem,"

to apply the word person to the B. Trinity, and the consequence was, that Sabellianism arose from a misapplication of the term. § To reconcile these conflicting testimonies, we have only to say, that the word was indeed in use from the time of Tertullian, though it had not yet acquired that decided, definite, theological determination, which the Sabellian controversy, and, later, the disagreement at the Council of Alexandria necessarily gave it. But the manner in which it is used in our treatise shews this to have been composed at a time when this determination had been given.

* Waterland's Works, by Van Mildert, vol. iii. p. 200.

† Tert. adv. Prax. pp 505-508, ed. Rigalt.

‡ Def. trium capit. l. ii. p. 19.

§ 'Αλλ' οὐ δυναμένοις (τοῖς Ἰταλοῖς) διὰ τὴν γενότητα τῆς κατ' αὐτοῖς γλώττης, καὶ ὀνομάτων πλείαν, διελεῖν ἀπὸ τῆς οὐσίας τὴν ὑπόστασιν, καὶ διὰ τοῦτο ἀντεισαγοῦσι τὰ πρόσωπα, ἵνα μὴ τρεῖς οὐσίαι παραδειχθῶσι, τί γίγνεται; ὡς λίαν γελοῖον ἢ ἐλαεινόν;—εἴτα Σαβελλιανισμὸς ἐνταῦθα ἐκπενοῖται ταῖς τρισὶ προσώποις. Greg. Nazian. De laud. Athan. Opp. Paris, 1699, to. i. p. 395.

There is another circumstance, which brings this treatise to a later period. After the section which we have quoted for the text of St. John, is another directed expressly to prove the divinity of the Holy Ghost. This gives reason to suppose, that the controversy upon that important dogma, as distinct from the general question of the Trinity, had already commenced. This will bring down the age of this treatise to the times of the Macedonians, or the middle of the fourth century. The use of the old version in it will not allow us to assign it a much later age, nor indeed could we be justified in doing so, by any single consideration drawn from the work itself.

There can be no difficulty in deciding the country to which the treatise belongs. The circumstance of its being united in the same volume with a work of St. Cyprian, which follows it immediately, gives a *prima facie* evidence in favour of its being African. But this point is completely decided by the marked coincidence of its readings with those of the African Fathers. The publication of the original will place this important point beyond dispute.

Perhaps to some of my readers it will appear of little consequence to have gained the testimony of an unknown African writer, of the fourth century, in favour of the verse. I am, however, of quite a different opinion. I must consider the additional testimony of any African writer of greater authority than that of one from any other part of the western church. And the reason for this preference may appear to many still further paradoxical; it is because all the authorities hitherto discovered may be said to be African.

Every one versed in biblical pursuits will be well acquainted with that great critical principle, first laid down by Bengel, but not fully established and acted upon till the publication of Griesbach's recensions; that the testimonies in favour of a various reading have not an individual force independent of the recension or family to which they belong; and that a reading must be decided, not by the number of distinct authorities, but by the weight of the recension which contains it.

It is plain that the same principle will hold good in treating of any other text, in which distinct recensions can be

recognised. Having shewn that this is the case with the old vulgate, we may fairly try the evidence in favour of the contested verse of St. John, upon this principle. Now it has been sufficiently observed by all writers upon the controversy, that almost all the testimonies in favour of the verse are Africans. Tertullian, St Cyprian, Marcus Caledensis, St. Fulgentius, Victor Vitensis, the four hundred bishops assembled under Hunneric at Carthage, were all members of the African church. Maximus the Confessor learnt the passage from the same country,* Eucherius was a Spaniard, and his text is too uncertain to be quoted, Phebadius was a monk of Lerins; both, therefore, probably in communication with the African church. But while so many authors have observed this consent of writers belonging to one church, they have not placed their testimony in its proper light. They have spoken of them as so many African writers, or even as the body of the African church, bearing witness to the existence of a passage, but not as the representatives of the African *recension* or *text*, as the voice of a great critical family, whose antiquity and authority, as compared with that of other texts, must be critically ascertained.

Bearing in mind these facts, and especially the one established in my former letter, that the African and Italian Fathers separate into distinct classes, not merely upon this verse, but in many other passages, sufficient to prove the difference of their recensions, I proceed to make such observations as I think bear upon the general controversy, in connection with the Santa-Croce manuscript.

1. The existence of an African recension, containing the verse, gives us a right to consider as quotations, passages of African writers, which, in the works of Italian authors, might be considered doubtful. It is by insisting upon the incomplete form of the citations in Tertullian and St. Cyprian, that Griesbach, and others, have endeavoured to convert them into mere mystical interpretations. Now, the knowledge, required by the examination of late testimonies, that the entire church to which they belonged knew and quoted the verse, gives us just critical grounds for assuming them to be

* See Nolan's Inquiry into the integrity of the Greek vulgate. p. 302.

real quotations. The system, followed by the opposers of the text, of attributing to respect for St. Cyprian and Tertullian, first the allusion to the preceding verse, and then its conversion into a new text, is utterly untenable. These two writers were held in equal, perhaps in greater, veneration in Italy, and there is no reason why their writings should have influenced other African writers more than their admirers beyond the sea. And, at any rate, why did not St. Augustine follow the same course; why was he not led to *argue*, as the other African writers are said to have done, from the eighth verse allegorically explained. Why is he said never to have quoted the verse?

2. But if, instead of an argumentation, we consider these passages as quotations, if, instead of African writers, we will only speak of the African text, we remove a difficulty, which has appeared insoluble to all parties, the silence of St. Augustine. It has been observed, with great appearance of strength, by a late writer,* that this Father, who has written so much upon this Epistle, has furnished Sabatier with materials for restoring the whole of it up to this point, and returns to his assistance immediately after it; but totally fails him in this verse. This, at first sight, appears a negative argument of considerable strength. I would even allow that upon the ordinary view of the controversy, it is unanswerable. But the positions already laid down remove every difficulty. The verse belongs essentially to the African text, and this writer used the Italian. All anomaly, all difficulty is at an end. I would, indeed, almost venture to say, that were the verse to be found in St. Augustine's works, the circumstance would require explanation. This could, indeed, be easily found, and I have suggested it on a former occasion, from his connection with the African church, and the propriety he might occasionally find, of adopting a less favourite text, to suit the feelings or utility of the people. But still, as in all classifications or distributions into families, it is the sporadic varieties, as they are called by naturalists, which perplex and disarrange. The more rounded and decidedly pronounced the limits of each class, the more

* *Hortæ Biblicæ*, by C. Butler, Esq. Works. Lond. 1817, vol. i. p. 396.

defined the laws and circumstances by which they are regulated, the more free they are from exceptions, the more determinate likewise is the extent and value of each, so much the more satisfactory, is all reasoning upon them. So far, then, from St. Augustine's silence being a difficulty in proving the text, it rather removes an embarrassment.

3. From these remarks it follows, that the discovery of an early African writer, however insignificant in other respects, who quotes the disputed verse, goes farther to strengthen the real evidence in its favour than the testimony of an Italian writer of far greater celebrity; because the former would always tend to consolidate and complete the authority of a *text*, while the other would only give an individual and an *anomalous* voice. And this principle defines the weight of the testimony afforded by the Santa-Croce manuscript. It is a new addition to the combined evidence of the African writers, in favour of the verse having existed in the text or recension of that church.

Having thus reduced the controversy to a contest between two recensions, the African and Italian, it remains to enquire, which of these has claims to greater authority, which can justly be considered the true representative of the original version. For if it should appear highly probable or even certain, that the Latin translation was really made in Africa, and that consequently the African text, preserved by the writers of that church, ascends to a higher antiquity not only than the Italian, but than any Greek manuscript in existence, we gain an argument much more compact, defined, and solid for the authenticity of the controverted verse, than by the usual balancing of quotations and texts.

Mr. Nolan has given several reasons why the authority of the African church should be considered grave and weighty on this point; * but never enters upon the only true means of deciding the controversy, the determination of which is the original text.

It is but justice, not so much to myself, as to the cause which I am undertaking, to premise, that the examination, which follows, was undertaken, like that in my former letter,

* Inquiry, p. 295.

without reference to this controversy, being the result of enquiries made for academic purposes, when treating of the vulgate in a course of theological lectures.

A palimpsest of a Latin antehieronyman version having been discovered some years ago at Wurtzburgh, Dr. Feder transcribed all that was legible, comprising Jeremias, Ezekiel, and Daniel. These fragments he transmitted to the late learned Dr. Münter, Bishop of Seeland, who published an account of them in a letter addressed to the well-known M. Grégoire. This appeared in the *Révue Encyclopédique* for March 1819, p. 545. The letter is dated Copenhagen, February 7. In this letter he supposes these fragments to be of African origin, he says they cannot belong to the Itala, because they want the "perspicuity of sentence." He promises to publish them, and, if I remember right, they have been given in the third number of the *Miscellanea Hafnensia*; but not having that journal at hand, I cannot ascertain it at present. I have certainly seen them in some such publication.

Eichhorn, however, was the first author who hazarded a general conjecture that the Latin vulgate was originally made in Africa. This is strictly a conjecture, for he attempts no demonstration of his grounds. The principal, or rather the only real one is, the barbarism of the language in which it is written.* Against the term barbarism we must protest, and we have the suffrage, for so doing, of the celebrated lexicographer Gesner, who used to say that he considered the vulgate as a classical author, since it enabled him to survey the Latin language in its full extent.†

Instead of such vague conjecture I will endeavour to lay before biblical critics some specific proofs, tending, in my humble opinion, to demonstrate, that Africa is the birth-place of the Latin version.

First, I would remark, that Greek literature was brought into such repute in Italy, under the Cæsars, but especially under Trajan and the Antonines, that a version of the scriptures would be hardly necessary. It is singular that almost

* *Einleitung in das A. T.* ed. 4. Götting. 1823. vol. ii. p. 406.

† Michaelis's *Introd.* by Marsh. vol. ii. p. 116.

all the names which occur in the history of the early Roman Church are Greek, as Cletus, Anacletus, Soter, Eleutherius, Linus, Evaristus, Telesphorus, Hyginus. Several of these were, in fact, Greeks by birth, and their election to the Pontificate indicates the preponderance of that nation in the Roman Church, and the acquaintance of their flock with the Greek language. But this is much better demonstrated by the fact, that for the two first centuries, and even later, we have hardly a single instance of an ecclesiastical writer belonging to the Italian Church, composing his works in any language but Greek.

The epistle of St. Clement, or Clemens *Romanus* as he is emphatically called, was written about the year 96, in Greek.* He was really a Roman by birth, but there is nothing in his writings to indicate either that he used a translator, or wrote that language with an effort. I might add, that the letter is written in the name of the whole Roman Church.

I need not mention St. Justin and Tatian; as neither can be said to have been a member of the Italian Church, though both published their Greek writings in Rome.

Modestus, who is placed by Cave about the year 176, seems by his name to have been a Latin, and yet appears to have written in Greek; for St. Jerome says "Feruntur sub nomine ejus et alia *συντάγματα*"† Eusebius mentions him in conjunction with St. Irenæus.‡

There seems no reason to doubt that the correspondence between the churches of Rome and Corinth under Soter was carried on in Greek.§

St. Irenæus, bishop of Lyons, in 178, wrote his works entirely in the same language. The celebrated letter of the churches of Vienne and Lyons, is likewise in Greek.

St. Jerom says that Tertullian is the oldest Latin writer after Victor and *Apollonius*.|| The first is undoubtedly the Pope of that name: the history of the second is more obscure. In St. Jerom's catalogue two writers of this name are

* Eusebius H. E. L. iii. c. xvi. p. 107. ed. Reading.

† De Viris. Illust. c. xxxii. To ii. p. 858. ed. Vallars.

‡ L. iv. c. 25, p. 188. § Ib. l. v. c. xxi. p. 239.

|| Lo. cit. c. liii. p. 875.

mentioned. The second of these was a Roman Senator who composed an apology and certainly wrote in Greek.* For in another place he is mentioned among Greek writers,† and there is no doubt but he is the same person whose apology Eusebius published ‡ He probably wrote some other works in Latin, it is sufficient for my present purpose, that he should have indifferently used either language.

Caius, the celebrated Roman priest, about 212, is generally acknowledged to have drawn up his numerous treatises in the Greek language. This is solidly established by Tillemont, followed by Lardner.§

The dialogue against Artemon, the author of which is unknown, appears manifestly, from the fragments given by Eusebius,|| and from other circumstances, to have been written at Rome, by some ecclesiastic; and yet it seems undoubtedly to have been composed in Greek.

Asterius Urbanus seems by his name to have been an Italian; and yet appears to have written and disputed in Greek. His work was dedicated to Abercius Marcellus. By Eusebius's account, it was accident led him to Galatia, where his conferences took place.¶

St. Hippolytus Portuensis is supposed by some to have been bishop of Portus Romanus, or Adan, in Arabia, by others of Portus, now Porto, at the mouth of the Tiber. The grounds for both opinions may be seen in Lardner;** who, however, has omitted the circumstance that the church of Porto, and a well there held in great veneration, bear his name. The question is immaterial; Hippolytus lived and wrote in Rome. His paschal cycle may be seen engraved on his chair in the Vatican Library. It is in Greek, as were all his works.

From these instances, the only ones on record, it appears that Victor was the only author belonging to the Roman, Italian, or Gallic Church, who is recorded to have written in Latin, before A. D. 230: and there are not wanting

* Ib. c. xlii. p. 869.

† Ep. ad. Magn. lxx. to. i p. 427.

‡ H. E. L. v. c. 21, p. 189.

§ Works. Lond. 1827, vol. i. p. 396.

|| L. v. c. 28, p. 195, seqq.

¶ Ib. c. 16, p. 182.

** Ubi. sup. p. 426.

grounds to conjecture that he likewise understood Greek. In the mean time, not a Greek ecclesiastical writer appears in Africa, while, on the other hand, Tertullian, St. Cyprian, Lactantius, and Minucius Felix, who are the earliest Latin fathers, were of that nation. Add to this that St. Mark's gospel is acknowledged by ancient writers to have been drawn up for the instruction of the Roman church, and yet was written in Greek; and that St. Paul addressed his epistle to that church in the same language. It would be strange that they should have acted thus, if a translation into Latin had been necessary; and we must therefore conclude that Greek was perfectly understood by the faithful there, and so it would continue for some time. This, in fact, appears from the proofs given above.

From these reflections results a strong ground of historical probability that the first Latin version was not made in Italy, but in Africa. And this is more than a mere conjecture. For we have positive proof, in the quotations of African writers, that such a version did exist in their country before the fourth century; while the whole historical evidence which we possess, regarding Italy, leads us to conclude that the Greek text was used there till the commencement of that age. Now, having in my former letter, shown that the version used in the two countries was identical, it will follow that the Italian text was imported from Africa.

N. WISEMAN.

English College, Rome, Feb. 7. 1833.

ON THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—The following observations on the Catholic Oath have suggested themselves to the writer of this article; and if they appear calculated to interest your readers, he will feel obliged by your inserting them in the Magazine. It appears on the face of the oath that it is to be taken "in the plain and ordinary sense of the words, without any evasion, equivocation, or mental reservation whatsoever." To ascertain precisely "the plain and ordinary sense of the words," the following rule will not be considered unreasonable, viz.—that no meaning be attached to any individual word, which

meaning is not recognized in the ordinary dictionaries ; and that from the various meanings therein given, such only be adopted as the word, when taken in connection with others, will bear consistently with the established rules of language. The clauses in the oath, to which objections have been taken are five. The apparent difficulty in the first and second arises from an ambiguity of expression ; each of the clauses may bear two various interpretations ; the rules of grammar when applied will not clear up the difficulty ; the sentences are, from their very construction, ambiguous, or of twofold meaning. In each instance, one interpretation is acknowledged by all to be harmless, the other by many is considered objectionable. But there is a principle of legislation invariably adopted in our courts of jurisprudence, by which, in all penal and restrictive enactments, the benefit of an ambiguity is given to the party upon whom the law presses. And the Catholic, therefore, is perfectly at liberty, in the case at issue, to avail himself of the principle, to adopt for himself the unobjectionable sense, and totally to disregard the other. Through the slovenly provisions of the third obnoxious clause, Mr. O'Connell may easily "drive his coach and six." The principle alluded to above, extends itself still further to the following effect, viz.—that in enactments of a penal or grievous nature, the words therein shall be interpreted strictly, and that no further grievance shall be inferred from the enactments, than the words when so interpreted necessarily convey. The clause is as follows : "I do swear that I will defend, to the utmost of my power, the settlement of the property within this realm as established by the laws." The proposition is affirmative : and a principle with regard to affirmative proposition is, that the predicate, or attribute, is not to be taken universally, except so far as the terms themselves are universal. The predicate of the above proposition includes the remainder of the sentence after the terms "I will." The term to "defend" means, according to Johnson, "To stand in defence of ; to vindicate, to uphold, to fortify ; to prohibit ; to maintain a place, or cause." The oath does not say that we are to "defend" to the extent of all these meanings, nor does it determine in which of the said senses we are to

“defend ;” it does not set forth that we are to “defend” always, and at all times and seasons, nor does it say when, or how often ; it does not declare that we are to “defend” by all possible means, extraordinary as well as ordinary, in public and in private, by force of arms as well as by persuasion, by legal proceedings as well as by friendly argument : all that the terms of the oath bind us to, is, to defend to the utmost of our power ; but when, or how often, or in what place or manner, or against what persons, or against what kind of aggression, whether unjust only, or such as is lawful and expedient also, with an endless variety of other possible contingencies, the terms of the oath specify nothing, and the principles recorded above give the utmost latitude in choosing. How far the definite article “the” may affect with universality the terms “settlement,” “property” and “law,” I will not undertake, on this occasion, to examine ; I believe that those who may choose to discuss the question will find that “much may be said on both sides.” As the oath, however, is to be taken, “without any evasion, equivocation, or mental reservation whatsoever,” it may perhaps be advisable not to urge the principle further than it is clearly applicable ; and our conclusion, therefore, for the present, shall merely be, that the Catholic who has taken the oath, and who *once* “defends to the utmost of his power,” be it only by argument in a private conversation, ‘the settlement of the property within this realm as established by the laws,’ fulfils thereby the obligation of his oath, as far as the clause in question is concerned, and satisfies it even to the letter. The two remaining clauses are of a different character. The former, though apparently affirmative in terms, is in sense and in reality a negative proposition. The terms are as follows,—“And I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, as settled by the law within this realm ;” and the form of rendering it would be, “I do hereby proclaim, avow, and solemnly swear that I do not hold, or if heretofore I have held, that I do no longer hold,” any intention, &c. The principle with regard to negative propositions is, that the predicate is denied in its whole extension. The predicate of the above proposition begins with the term “hold” (or enter-

tain, or any other equivalent expression) and the consequence will be, that every kind of intention of every kind of subversion of the church establishment, in every and each of its authorized meanings, is utterly and entirely and solemnly abjured. It is to be noticed, however, that although the person swears, at the time he takes the oath, that he does not *then* hold "any intention, &c." He does not preclude himself from forming such intention afterwards: the terms of the clause have no reference to the future. The remaining clause is still more sweeping in its provisions: it is, like the former, a negative proposition, and is subject, of course, to the same principles. It is to the following effect, "And I do solemnly swear, that I never will exercise any privilege to which I am, or may become, entitled, to disturb or weaken the Protestant religion or Protestant government in this kingdom." The predicate begins with the term "exercise;" and every species of exercise,—constitutional as well as unconstitutional, legal as well as illegal, fair and honourable as well as treacherous and base,—of any one privilege,—whether of those to which the taking of this oath may entitle him, or of any other privileges whatsoever—to which the person is, or may become, entitled—to disturb or weaken, in whatever sense or meaning those words can be legitimately used, and by any means moreover directly or indirectly, for the terms are not limited to direct means only—the Protestant religion or Protestant government in this kingdom, by the terms of this oath, to the Catholic who takes it, is strictly and formally prohibited. What precisely is meant by "*the* Protestant religion or Protestant government in this kingdom," may perhaps be considered a subject of dispute; but whatever thing or things, in the common use of language, can be fairly and legitimately designated by those terms will necessarily come within the rules of the predicate, and, of course, must be included in the general provisions of the clause. Such, Mr. Editor, appears to your correspondent, "the plain and ordinary sense of the words," when rendered according to the rules of language. How far the following observations may tend to qualify their apparent rigour, he will leave to your readers to determine.

It appears satisfactorily evident from facts, that the Pro-

testant legislature of this country attaches very little importance to the *terms* of an oath, and that Protestant divines are equally unscrupulous. To illustrate the former point, we need but refer to a clause in the oath which is still taken by Protestants as a qualification for office. The clause is as follows: "And I do declare that no foreign prince, person, prelate, state, or potentate *hath*, or ought to have, any jurisdiction, power, superiority, preeminence, or authority, ecclesiastical or spiritual, within this realm." The proposition is negative; the predicate of course is denied in the whole of its extension; and the necessary consequence must be, that if any *one* foreign prince, or prelate, &c. had any jurisdiction, or power, &c. either ecclesiastical or spiritual, within this realm, how trivial soever such jurisdiction might be, and although it might be recognized only by one individual, the oath would in terms be manifestly false. A more injudicious proposition, if terms be considered of importance, it would scarcely be possible to draw up. The fact, however, is, that a foreign prince and prelate *has* jurisdiction, and power, and superiority, and preeminence, and authority, both ecclesiastical and spiritual, within this realm: and whether his jurisdiction be considered in itself, with reference to its own intrinsic nature, or with reference to the subjects over whom it is exercised; it is more comprehensive and of greater extent, than any jurisdiction of a similar nature which is exercised or held by any *domestic* prince or prelate, or by all the domestic prelates conjointly, with the Sovereign of the realm at their head. It is a certain fact that the *ecclesiastical and spiritual* jurisdiction of the Pope, though it does not in the slightest degree trespass on the *temporal and civil* jurisdiction of the king, is considerably more comprehensive in its nature than that which is recognized by Protestants in their prelates, or in him whom they have constituted supreme head of their church on earth. We need not enter into details to illustrate the truth of the above proposition. The meaning given to the term "realm" by Johnson is "a kingdom;" the meaning he attaches to "kingdom" is "the dominion of a king, the territories subject to a king." Now the territories subject to the king of England are known to include the colonies; and the colonies, with England, Scotland,

and Ireland, contain a far greater number of Catholics than there are known to be Protestants of the Church of England throughout the empire. The Protestants of the Church of England are the only Protestants over whom the monarch and his prelates exercise jurisdiction, ecclesiastical or spiritual. By the whole mass of the dissenters, as well as by the Catholics universally, every semblance of such jurisdiction is wholly and entirely ignored: and the consequence will necessarily be, that the terms of the oath are egregiously contradictory of the truth, and, if terms are really of consequence, every minister of the crown, both in church and state, and the Protestant members of both Houses of Parliament, must stand convicted of perjury in a known matter of fact.

With regard to the scruples of Protestant divines, it might be sufficient to observe that the oath, containing the above clause, is unceremoniously taken both by bishops and parsons. Those who are familiar with Dr. Milner's controversy, must also be aware of the pitiful evasions to which many of their most celebrated dignitaries have had recourse, to palliate their subscription to the Thirty-nine Articles. The evidence, however, of Archdeacon Paley will bear more immediately upon the point in question. In his *Moral Philosophy*, on the subject of promises and oaths, he lays down a principle which all must recognize as sound and equitable.* He says that the sense, in which a promise is binding in conscience (and the principle, with a little variation of the form, holds good with regard to promissory oaths) is not the sense, in which he may understand it, to whom the promise is made; nor the sense, moreover, in which he who makes it may actually understand and propose to keep it; but that sense in which, at the time of promising, he wishes and intends it to be understood by the party to whom he makes it. His inference from the principle with reference to the oath of abjuration, &c., is in substance to the following effect, viz.—that it matters not in what terms the oath may be couched, nor how far the various clauses it contains

* The writer not having a copy of the work to refer to, can only quote from memory the substance of his words.

are in themselves, true or false. It is well known, he observes, that the only object of the legislature in proposing it, is to know if the candidate for office or emolument is or is not a Catholic; and the only practical meaning of the whole string of propositions is, "I do declare that I am not a Papist." Now contending, Mr. Editor, that the principle is really a just one, and that a promissory oath, proposed by authority, is conscientiously binding in that sense only, which the party who takes it, at the time of swearing, believes to be the sense of the authority imposing it; and knowing moreover that the influential Catholics, at the time when the bill for emancipation was pending, made every exertion to ascertain satisfactorily what was the meaning of the Catholic oath, or at least in what sense the government understood it; knowing also that the actual framers of the oath, with Sir Robert, then Mr., Peel, and the Duke of Wellington, distinctly signified that no restriction as to constitutional privileges was at all intended by the oath in question, may we not conclude, with at least as much consistency and reasonableness as Paley, that the only practical meaning of the Catholic oath is, "I do declare that I am not a Protestant,"—or perhaps with more propriety as being more definite, "I do declare that I am a Catholic."

How far this latter train of argument may satisfy the scruples of a Catholic divine, I must leave to the judgment of your clerical readers. Its validity, I believe, as an argument, *ad hominem* will not be questioned by any parties. And as a practical inference deducible from the whole, I would take the liberty of recommending that petitions be promptly sent to the legislature to the effect, that before they proceed to any penal enactments respecting the observance of the third commandment, they would first provide, in their own regard, for the due observance of the second; and that to remove the scandal which is necessarily given by so questionable an appearance of wanton perjury, they would abrogate at once all such "false, rash and unnecessary oaths," and substitute in their place one simple test of civil and constitutional allegiance.

I am, &c.

L.

DAVIANA.

O holy Church of Rome....I salute thee, immortal Mother of learning, grace and sanctity. To thee flows in from all parts of the world whatever is illustrious and holy.

KENELAN DIGBY.

I think it was Lord Byron said, that the Catholic was the aristocracy of religions, and all the rest were well enough for plebeians. The amiable author above quoted has expressed the idea much better, meaning, that between the Catholic religion and all that is noble and generous in human nature there is a sympathy, so that these qualities naturally lead towards it. Towards it flows in from every side whatever is illustrious and holy. It would be no great difficulty to illustrate this proposition by marshalling illustrious names at the present time, who have returned to the Catholic church. In Germany, as the reformed churches are now, for the most part, indeed we may almost say totally, arrived at the actual end of their career, Infidelity—whatever is noble and religious takes refuge in the Catholic church. Count Stolberg, Goethé, Haller, the two noble brothers, Frederic and William Schlegel, with innumerable others, are instances of it. In England, a smaller, but similar, list of names occur. Chamberlayne, the Bests, Trelawney, Philips, Spencer, and Digby. Besides these, are innumerable souls, as honourable and as noble as the rest, whose names, though not blazoned in the lists of heraldry, are written in the book of life—souls, too illustrious and generous not to find their way to the Catholic church, which was made for such. I was almost tempted to add the name of Sir Humphrey Davy to the catalogue, but I dare not for want of sufficient evidence. Did Sir Humphrey Davy die a Catholic? I have heard it said so. But I fear he will only have to be classed among those, who, being illustrious spirits, could not fail to see and admire the beauty of the Catholic religion, without ever going so far as to adopt it completely in practice. Such were Baron Stark, Grotius, Leibnitz, &c. &c.

Why I place Sir H. Davy in the second class I will now explain. It will be an interesting subject of discussion, and will bring before your readers some noble sentiments of the philosopher, expressed in very beautiful language. The

passages will be extracted from "The last days of a Philosopher," an entertaining little work, written by the author in his last illness, and published after his death. It is well known, that Sir Humphrey, finding his health decline, travelled abroad in the South of Germany, Italy, Rome, and actually died at Geneva. That he thought much of religion on that occasion, the dialogues in the little volume in question clearly evince; how far he advanced towards Catholicity, some of the following extracts may perhaps discover. At all events, they will be entertaining and not unworthy of the great man, who wrote them. I shall begin by the following, which I suppose are applicable to himself, and descriptive of his earlier days. "In my youth I was a sceptic, and this I believe to be the case with young persons given to general and discursive reading, and accustomed to adopt something like the mathematical form in their reasonings; and it was in the examining the nature of instinctive powers, that I became a believer. After I had formed the idea that *revelation* was to man in place of *instinct*, my *faith* constantly became stronger, and was exalted by many circumstances that have happened to me." page 153. "My parentage was humble.... Accident opened to me, in early youth, a philosophical career, which I pursued with success. Fortune smiled upon me, and made me independent ... I have added some little to the quantity of human knowledge, and I have endeavoured to add something to the quantity of human happiness. In my early life I was a sceptic. I have told you how I became a believer; and I constantly bless the supreme intelligence for the favour of some gleams of divine light, which have been vouchsafed to me in this state of darkness and doubt." p. 228. "The doctrine of materialists was always, even in my youth, a cold, heavy, dull, and insupportable doctrine to me, and necessarily leading to Atheism.... These feelings offer a sound philosophical argument in favour of the immortality of the soul: hopes, that cannot be gratified here, belong to a frame of mind suited to another existence." p. 220. An acute mind like his, when reflecting on religion, soon discovered the insufficiency of human reason as an inventor of religion. He would not remain a Deist. "We cannot," says he, "embrace in one view

a millionth part of the objects surrounding us, and yet we have the presumption to reason upon the infinite universe and the eternal mind that created it and governs it. On these subjects I have no confidence in reason. I trust only to *faith*, and as far as we ought to enquire we have no other guide but revelation." p. 279. "The patriarchal race appear to have been small families—a state not at all fitted for the discovery of arts by the mind—and they professed the most sublime form of religion, the worship of one supreme intelligence, a truth, which, after a thousand years of civilization, was with difficulty attained by the most powerful efforts of reasoning by the Greek sages. . . . One branch of our first parents' offspring, in whom *faith* shone forth above *reason*, retained their peculiar institutions and preserved the worship of Jehovah pure, while many of the races sprung from their brethren became idolators, and the clear light of heaven was lost through the mist of the senses." p. 79. These will be sufficient to shew that our philosopher is now a Christian, and an eloquent advocate of revelation. I shall conclude this first part of the investigation by a most beautiful eulogium on the advantage of religion, which could only come from a heart, which felt the importance of the subject. "Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health, in prosperity, it awakens feelings of gratitude and sublime love; and purifies at the same time as it exalts. But it is in misfortune, in sickness, and in age, that its effects are most truly and beneficially felt; when the *submission in faith* and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation. Then it creates powers, which were believed to be extinct, and gives a freshness to the mind, which was supposed to have passed away for ever, but is now renovated as an immortal hope. Then it is the Pharos guiding the wave-tost mariner to his home. . . . it is the green spot gushing with fountains to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves. It appears like the evening star in the horizon of life, which we are sure is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death." p. 222.

Let us now advance one step farther, and see what were the sentiments of Sir Humphrey on subjects, not merely *religious*, but *Catholic*. In one of his dialogues, occurs this sentence: "I was educated in the ritual of the church of England—I belong to the church of Christ." From these words, I presume he had adopted the indefinite, vague idea of the church of Christ being spread, extended, or found through *every sect* of Christians. But at all events it will follow, that he had so far advanced in the way of truth, as to have discovered, that the church of Christ must be *universal*, and had repudiated the idea, that it could be any thing little, confined, national—and so far had ceased to be a member of the church of England, simply as distinguished from the church of Christ. He had adopted the Catholic principle of an *universal* church; but had not yet any distinct idea where it was to be found, or how it was to be discovered. In these philosophical dialogues, the arguments in favour of religion, which are always made victorious, are put into the mouth of a Catholic disputant, whom he calls Ambrosio. In his own person, the philosopher says: "I have been attentively listening to your discussion. The views, which Ambrosio has taken of Christianity, certainly throw a light upon it *perfectly new to me*. I have always been accustomed to consider religious feeling as instinctive, but Ambrosio's arguments have given me something approaching to a *definite faith*, for an obscure and *indefinite notion*. Man, as a *rational* animal, must always have doubted of his immortality. In *all the results of faith* there is submission to the divine will, and that we are sure is right." p. 101. "To *obey, to love, to wonder and adore* form our relations to the divine intelligence." p. 50. And with what excellent advice is this immediately followed, which, as usual, the philosopher puts into the mouth of the Catholic. "Think," says Ambrosio to them, "of the goodness and mercy of Omnipotence, and aid your contemplation by *devotional* feelings and mental *prayer* and *aspirations* to the source of all knowledge, and wait with all *humility* for the light, which, I doubt not, will be produced in your mind. . . . These will perpetuate a habit of gratitude and *obedience*, which may gradually *end in perfect faith*. They discipline the affections, and keep the heart in a state of preparation to receive and preserve all good and

pious feelings.... In the pious contemplations I recommend to you, *there is a twilight or sober dawn of faith, which will ultimately enable you to support the brightness of its meridian sun.*" p. 107. "I am pleased with your views.... They are not in opposition with the opinions, that the cool judgment and *sound and humble faith* of Ambrosio have *led me since to embrace.*" p. 220. "I have been made *religious* by the conversations of Ambrosio in Italy. My *faith* was strengthened and exalted by the opinions of the unknown." p. 223. How beautiful are all these sentiments, how different from any thing Protestant! Who does not see at once that they are drawn from the sources of Catholic theology, and if duly followed up must lead to perfect Catholicity? We need not be told, that they were learned in Italy. But were they followed up? Of that I have no evidence. He has, however, left us his sentiments upon what Protestants usually call the idolatry of the Catholic church. "The whole Christian church," says he, "in early times allowed visible images, pictures, statues, and relics, as the means of awakening the stronger devotional feelings. We have been accused of worshipping merely inanimate beings; but this is a very false notion of the nature of our faith. We regard them merely as vivid characters, representing spiritual existences, and we no more worship them, than the Protestant *worships his bible*, when he *kisses it* under a solemn religious adjuration." p. 91. His musings in the Colossœum are beautiful. "There is nothing, which marks the existence of life, except the few pious devotees, who wander from station to station, in the arena below, *kneeling before the cross*, and demonstrating the triumph of a religion, which received, on this very spot, one of its most severe persecutions, and which, nevertheless has preserved what remains of that building, where attempts were made to stifle it in its birth. For without the influence of Christianity, these majestic ruins would have been dispersed or levelled with the dust.... They owe what remains of their relics to the *sanctifying influence of that Faith*, which has preserved for the world *all that was worth preserving*, not merely arts and literature, but likewise what constitutes the progressive nature of intellect, and the *institutions*, which afford us happiness in this world and the

hopes of a blessed immortality in the next." p. 4. How refreshing it is to meet with such reflections: how totally unprotestant they are! As a foil to set off their beauty I cannot deny myself the pleasure of placing by their side reflections of an opposite tendency, which are truly and really Protestant. The passage is taken from the Gentleman's Magazine, 1823. Article, *Review of Short's travels in Italy*. p. 429. "As Popery will cease to exist, according to Mr. Wilkinson's Inspiration of the Scriptures, on or about the year 1866.... we are not without *expectation* that.... *Rome in ruins* and deserted, may occur in the days of our grand-children. Be that as it may please Providence, it is *certain*, that while many natives of Rome *do not know* there is such a place as the Collosœum, the Duchess of Devonshire has buttressed it to *prevent its ruin*.... And *English ladies* * have danced quadrilles in its arena. We are, *therefore*, not without some *proud* anticipations, that one day a *subscription* of all the Protestants of Europe may be collected for the support of the grand *Protestant* church of St. Peter's at Rome. Don't forget that Rome all this while is in ruins and deserted.) Many of our readers may think this unlikely. *We know*, that, on the continent, the *probable* universality of the Catholic church is industriously circulated; and we also know, that we have a sure word of prophecy, which says precisely the contrary, and that *Paganized* Christianity cannot much longer stand the growing *reason* of the age." If the author be a Protestant, surely Sir H. Davy was not of the same religion.

I shall conclude with one more extract, which whatever conclusions may be drawn from it, is well worthy of inser-

* I cannot be so ungallant as to dispute with ladies the honor of so noble a feat. The arena of the Colossœum is surrounded with altars, which are the stations consecrated to the memory and bearing the memorials of the *Passion of Christ*. So that in the very midst of these altars, where on every side they saw the representations of the ignominious and cruel death of the Saviour of the world, English ladies danced quadrilles! When we hear of such *well placed* merriment, we are unavoidably led to think of Herod who derided our Saviour, and the Jews, who scoffed at him on the Cross. And *English ladies* danced!!

tion for its pathetic description, and which no real Protestant could have written. "The rosary which you see about my neck is a memorial of sympathy and respect for an illustrious Man....I obtained permission to see the venerable and illustrious Pontiff Pius VII. (when he was captive at Versailles) I told him I was just come from the Holy Land and, bowing with great humility, offered him my Rosary from the Holy Sepulchre. He received it with a smile, touched it with his lips, gave his benediction over it, and returned into my hands, supposing of course I was a Roman Catholic. I had meant to present it to his Holiness, but the blessing he had bestowed upon it and the touch of his lips made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. He asked me some unimportant questions respecting the state of Christians at Jerusalem, and on a sudden turned the discourse to the destruction of the French in Russia, and in an exceedingly low tone of voice, as if afraid of being overheard, said, "The Nefas has long been triumphant over the Fas. But I do not doubt but the balance of things is even now restoring; that God will vindicate his Church, clear his polluted altars, and establish society upon its permanent basis of Justice and Faith. We shall meet again. Adieu," and he gave me his blessing. It was eighteen months after this interview, that I went out with almost the whole population of Rome to receive and welcome the triumphant entry of this illustrious *Father of the Church* into his capitol. He was borne on the shoulders of the most distinguished Artists, Canova at the head of them, and never shall I forget the enthusiasm with which he was received—it was impossible to describe the shouts of triumph and rapture sent up to Heaven by every voice. And when he gave his benediction to the people, there was an universal prostration, a sobbing and marks of emotion and joy, *almost like the bursting of the heart*. I heard every where around me cries of "The Holy Father, the most Holy Father, his restoration is the work of God." I saw tears streaming from the eyes of almost all the women around me, many of them sobbing hysterically,—the old men were weeping, as if they had been children. I pressed my Rosary to my breast on

this occasion, and repeatedly touched with my lips that part of it, which had received the kiss of the most venerable Pontiff. I preserve it with a hallowed feeling, as the memorial of a Man, whose sanctity, firmness, meekness, and benevolence are an honour to his church and to human nature; and it has been useful to me by the influence it has had on my own mind." p. 164. "My Rosary excited in others the same kind of feeling, which it excited in my own bosom, of which I shall never be ashamed." p. 165.

When the learned Jesuit, Petavius, heard of the death of Grotius, he did not hesitate to say a Mass for him, for tho' he had not been externally reconciled to the church, his ideas were all so Catholic, that he considered him an actual member of the church. On the same principle may not a great deal be said in favour of the subject of the present dissertation? Catholic principles, Catholic practices as far as he treats of them, all approved of, not with a cold philosophic assent, but advocated with the warm enthusiasm of the heart. Of such a person shall we content ourselves with merely saying *Talis cum fuerit, utinam noster fuisset*? If Fenelon says of every Protestant, that his baptism, his Faith, the obedience he yields to his own minister, in fine every thing about him is Catholic, until he makes the voluntary separation himself: 'That the union is not broke, until he erects himself into a judge, decides against the church, and pronounces the fatal words "*I will not believe*;" what cannot be said in favour of one, who in all he announces on the subject of religion, is truly Catholic, imbibes all from Catholics, approves as far as he goes of every thing Catholic, and neither rejects, nor denies, nor opposes, nor disapproves of one Catholic doctrine or practice? The rest I must leave to the reader's judgment; and in the mean while let it not be made a crime in me to be willing to think well of, to believe, and to hope well of the great Man, from whose works the most valuable part of this little essay has been furnished.



[The following has been sent to us by a highly intelligent and valuable correspondent. Mr. Plowden's History is not known as its merits deserve.]

LETTER OF THE LATE LORD WENTWORTH FITZ-
WILLIAM TO FRANCIS PLOWDEN, Esq.

SIR,—The very same sentiments, which directed me to decline the perusal of the *Manuscript*, dictate to me to decline giving any opinion upon the *publication*:* I mean so far, as it has relation to *my administration in Ireland*. Upon that subject, I cannot make a single remark. But whilst I decline making any remark on that part of the work, I feel the greatest obligations to an author, who has *dared* to meet universal prejudice, by tearing away the veil of fictitious story, and by exposing facts, such as they are.

This work has brought before the public *this truth*, little known, and little thought of, that *the Irish nation has consisted of two distinct and separate people—the English and the native Irish—the conquerors and the conquered*; and that this distinction and separation has been *systematically* and industriously kept up, *not* by the animosity of the conquered; *but by the policy of the conquerors*. An exposition of such a *system*, let us hope, will render it too odious to be persevered in: it will force even its abettors, and even those who are interested in its continuation, to abandon it.

I know not whether those,† who first proposed to you, to give to the public, a small portion of *Irish* history, may be pleased with what has been the consequence of that proposal, or not; but every man, who feels an interest in the unity of the British and Irish people, will feel more obligation to him, whose literary labors produce in the public mind principles of harmony, conciliation and good fellowship, *than to all the most skilful artists of coercive restrictions*.

I have the honour to be, with much esteem,

Sir, your most obedient servant,

WENTWORTH FITZWILLIAM.

Wentworth, Sept. 26, 1803.

* His excellent History of Ireland.

† The Sidmouth party, who, in the sequel, manifested the greatest indignation against the learned author.

AUGUSTINUS ON THE RETIREMENT OF PROSELYTOS.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I lament, with you, the loss of your correspondent, Proselytos, but I lament much more the uncourteous treatment, which has compelled him so suddenly and so soon to vanish from your pages. Pray, Sir, look back for a moment to his exit and his entrance. A gentleman of acknowledged “talents and acquirements” ventures to contribute what he can, of interest and support to your Magazine. The manner in which he announced himself, excited, I know, in some of your readers, respect, delight, and curiosity. He was a convert to Catholicity, and an English antiquary. Nor did we welcome him with less cordiality, because we saw him possessed of a degree of frankness and intrepidity. These, though they are often the effects of recent conversion, were obviously leading ingredients in the composition of his character; but instead of alarming us, they promised us a faithful and interesting description of the impressions of his mind, as he drew near to the object of his search, a description, by which it was very possible we might be instructed, and from which I never imagined we had any thing to fear. For Proselytos himself, he must have sat down to compose his narrative with impressions very different, I fear, from those, which he now entertains. He read upon the envelope the terms of admission to your columns; he found, that with the united orthodoxy and liberality of St. Augustin, in things essential you required unity; that, in things doubtful, you granted the liberty to choose; and that, in all things, you sued for charity. He was cheered too, no doubt, by the thought, that the proprietary of the Magazine was composed entirely of Catholic clergymen, and that the interesting articles, which it has hitherto contained, are supposed to have been furnished chiefly by the pens of the Catholic clergy. Here, Sir, was a pledge, if any combination of circumstances could form one, that a convert, detailing the adventures of his conversion, would be protected from rudeness, and that his errors and his faults, if perchance he should slide into any, would be met with a respectful, if not an indulgent, correction. And if any thing were wanting to establish his

claim, he prayed, and as it appeared to me superfluously, "that any incorrectness in his sentiment or expression, should be set down to the ignorance or imprudence of a neophyte, who had not been trained to those habits of thought and to that nicety of language, which are characteristic of the thorough-bred Catholic." Such, Mr. Editor, were the anticipations of Proselytos, when he introduced himself to the Magazine. And now, Sir, for the reception, which it has been his lot to experience.

He states what he considers to be a fact, and what many enlightened and experienced clergymen believe to be substantially true, and he is indignantly told, that he has given publicity to "as foul a *libel* as ever came from the pen of a Catholic, both upon the Catholic body and the Catholic faith." He submitted that the Litany of Loretto is ill-suited for our public service, inasmuch as in its composition, it offends against good taste; and he is told, that it is shocking to see that he has the *impudence* to express his sentiments upon such a subject, and that, by doing so, he has *dishonoured*, if he has not *profaned*, your pages. He expressed an opinion, that it would be more becoming to open our public service by an address to the Almighty, than by a prayer for the protection of the Blessed Virgin, and he is told, that if he still entertains such an opinion—what, Sir, is he told? that his *Catholicity* is easily appreciated.

I do not say, Sir, that your character is in any degree affected by this illiberal and licentious tone of controversy. I know something of the arduous duties of the editorial chair, and it is my opinion that you have discharged those duties independently and ably. But I do say, that it deeply concerns the respectability and prosperity of your Magazine, to guard it as much as possible from the intrusion of men, who have yet to learn respect for the ordinary civilities of life—men, who discharge at random, and without cause, terms, the import of which they do not seem to comprehend—men, in short, who can flatter themselves, that they are doing a service to religion and exercising a holy zeal, by endeavouring to persuade the Catholic public, that scandal is stalking abroad, and that apostacy is about to be witnessed amongst us, when neither scandal has been given, nor aught

but the victories of our faith are proclaimed. Believe me, Sir, I speak the sentiments of no small portion of your readers, when I assert, that such correspondents as these are disreputable to your columns. I speak not of charity, nor liberality, but I ask, on what principle of morality or common justice, does Lauretanus denounce as a libeller of the Catholic body, a gentleman, who, it is obvious, never meant to libel, nor in any respect has libelled any member of that body? Or on what ground does he stand, whether he be a stranger from Loretto, or a Catholic Pastor in England, who for assertions, which regard neither faith, nor morals, nor discipline, dares to arraign, not the ignorance, not the imprudence of him, who makes them, but his Catholicity? Where is the authority, which warrants, nay, Sir, where is the example even, which can countenance the usurpation of this odious jurisdiction? These, Sir, are not idle questions. I beg to assure Pastor in particular, that some of his Reverend brethren can scarcely permit him to be silent. If he, as a Catholic Pastor, ventures to pronounce upon another's orthodoxy upon grounds disclaimed by the Church, to which in common they belong, they must look to him to establish the right, which he has claimed, or to repair the wrong, which he has inflicted. It is very true, that it is not for me, nor any of your readers, to controul the freedom of discussion. But it is becoming in all your readers to endeavour to preserve for the Magazine a character, such as its reverend proprietary, such as its numerous and respectable readers, such as the important ends which it was established to answer, demand, that it should maintain. But, Sir, if the avenues for amicable discussion, which you have so kindly opened to the public, are to be thus patrolled by an inquisitorial and pragmat-ical police, they cannot long continue to be scenes of agreeable resort, nor can we be surprised, notwithstanding your great and public-spirited exertions, if the patronage, which you have so deservedly won, should one day decline both in respectability and numbers.

I should have little to say upon the heads of this controversy, if I were not anxious to shew, that there are some Catholics at least, who can discern the good sense, apparent in many of the remarks of Proselytos, respecting the propri-

ety of commencing the public service of the Sunday by an address to the Almighty, rather than by an invocation of the patronage of the Blessed Virgin, all the Clergymen of my acquaintance concur in opinion with Proselytos,* and yet in these latitudes their Catholicity has never been questioned. I am of opinion too, that if Pastor himself were to be questioned upon such a ground, they would regard him a gentleman of somewhat stunted information and peculiar judgment. As to whether the Litany of Loretto, should be withdrawn from the public service, it is obviously, especially since the parting letter of Proselytos, a matter of opinion and local expediency. I can only say that several clergymen have long since acted upon the laudable views and feelings, upon which he advocates its exclusion.

I applaud the discreet and guarded terms, in which Pastor has commented upon the assertions of Proselytos, respecting the manner, in which an immense majority of Catholics as well as of Sectarians of every denomination arrive at a knowledge of their religion. But many of your readers, I apprehend, will give credit for more valour, than discretion, when they see me venturing to advance within the range of the hissing vapours of the zeal of Lauretanus. I am not ignorant of the danger; and the feeling of self-preservation warns me to execute the undertaking with as much dexterity and dispatch as I am able. Proselytos is of opinion, that instead of attempting to analyze and compare the pretensions of rival churches, which they have neither the leisure nor the talents to do, nine-tenths of Catholics and Protestants take their religion upon trust, i. e. they rely upon the authority of their parents and their instructors. And will any man of experience and reflection pronounce this to be a libel upon the Catholic body and the Catholic faith? If Lauretanus still retain his opinion, let him consult the volumes of Catholic theology, and he will discover that Proselytos is neither the oldest nor the only libeller of his brethren and his faith. Even Pastor, whose

* See the order in which the Pater and Credo are usually printed; and the answer in one of our English Catechisms to the question "Why do you say the Hail Mary *after* the our Father?"

orthodoxy Lauretanus will not suspect, has found little, if any thing, in the positions of Proselytos, to which he must not assent. His own expression "that it is often found, that there is fault, as well as misfortune in the errors of those around us," hardly escapes being synonymous with that of Proselytos, that "it is their misfortune, rather than their fault."

There are other peculiarities, though they may be oversights, which are calculated to puzzle a convert and to shake his faith respecting the precision, with which Catholics profess to speak upon religious subjects. It was unfortunate, for instance, in Pastor, with the view of enabling Proselytos to chasten his ideas and to cast his language in a more orthodox mould, to refer him to the works of Dr. Fletcher. That learned and respected doctor will teach him, even in the pages to which he is referred, that a pious Catholic does not always incur the blame of indecorum by speaking of the Virgin without prefixing the epithet of Blessed, albeit it is written "that all generations shall call her Blessed." Moreover if he should be curious enough to peruse the Doctor's preface to his excellent and beautiful Prayer Book, he may peradventure discover, that there are prayers circulating amongst us, which the Doctor considers to be "the productions always of well-meant, but some times of ill-expressed, devotion," and that his leading object in compiling his book, was to present to the Catholic public a manual somewhat more accommodated to the "*spirit of the present times*" i. e. to "*the more correct taste of the age*"—"an age of increasing frivolity and declining judgment" says Pastor; "an age of penny literature and flimsy fabrication: an age correct in the architecture of jails and in the construction of steam-engines; and to the refinement of which it ill becomes us to pay a base and groveling tribute" Lastly, if the judgment of Proselytos should for a moment balance between the authority of the learned Doctor and that of Pastor, he will not omit to notice, that the book, compiled under the influence of these views, is dedicated to the Vicars Apostolic of the London district, one of them now no more; that it has long been called for by the most enlightened portion of our community, and amongst others by the late, learned, pious,

and venerable Dr. Poynter, who yielded to none of his cotemporaries, the palm of Catholic orthodoxy and ritual decorum. Let it not be answered, that by retaining the Litany, Dr. Fletcher has decided against Proselytos. The inference is not just. The learned Doctor has no where recommended it as a part of our public service, nor has he made it appear that it is easily understood by the people. But he *has* told us that it was "originally composed for the service of *processions*, and adopted, subsequently, chiefly for the *same purpose* in most of the Catholic countries of Europe," and he has sanctioned the lawfulness and propriety of accommodating the language of our prayers to the more correct taste of the present age, for advocating the expediency of which, in an additional instance, Proselytos has been so indecently upbraided.

I cannot conclude my letter without begging your permission respectfully, but most earnestly, to invite back Proselytos to your pages. We are at all times happy to receive within our pale the humblest of our countrymen; but he will hardly suspect us of the respect of persons, when I say that we are proud of such a conquest, as himself. He belongs to a class of persons, whose society is seldom otherwise than delightful. Whatever the bias of his education may be, he who is smitten with the love of our national antiquities, seldom fails to speak a language, which gratifies the pride of a Catholic and confirms him in his attachment to the religion of his Fathers. Let him not be dismayed by the taunts, which in the Magazine, he may have seen aimed at the social virtue of liberality. We esteem and applaud it in our adversaries, it is impossible that many of us can undervalue it in ourselves. We think highly of religion, freedom and zeal, notwithstanding the excesses which are committed in their names. His short acquaintance with our society, will have taught him, that though a greater degree of caution, than he has observed, be not necessary, it may yet be expedient; and he has already too deeply imbibed the spirit of St. Paul to despise the merit of yielding, for the sake of infirm brethren to such an expediency.

AUGUSTINUS.

EXETER CONTROVERSY.

[We have great pleasure in laying before our readers the following controversy, and, in the name of the Catholic public, return thanks to the Rev. Mr. Oliver, for the zeal and alacrity, with which, at his post, he repulsed the attacks of the enemy of the faith. The perusal of the controversy will occasion in the Catholic "a sigh or a smile" at the reflection, that clergymen, for Ridley is a clergyman of the establishment, should persevere in their obstinate ignorance of the tenets of that church, from which they derive all that they possess of Christianity: and it will also call to his attention the conduct of most editors of newspapers. If a Catholic attempts to commence a controversy, which Catholics very rarely do, the editor usually refuses to insert his communication, alleging as an excuse, a fear lest it may superinduce "a religious controversy." Should an anti-catholic production, however, be presented, it is inserted without comment. The Catholic is almost sure to reply, and is quite sure to triumph. The editor then steps forward, as in the present instance, like Venus protecting her Eneas, and puts a stop to the conflict, "lest it may lead to a religious controversy."—EDRS.]

THE DISTRESSED IRISH CLERGY.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—I am truly thankful that our fellow citizens, and the clergy particularly, have so promptly and liberally come forward in aid of the persecuted and destitute Irish Clergy. That the Protestants *generally* in that ill-fated country, have of late been the oppressed and persecuted part of the Irish population, no one at all acquainted with the facts of the case, and the present state of parties, can affect to deny; indeed I question if ever a system of agitation, and terror, and outrage, was suffered to reach such a frightful pitch in any civilized country before; and if we may assume (which few will venture to doubt) that the Romish Priests, with O'Connell as their champion, have it in their power to put a stop to these shocking barbarities, yet so far from exerting their influence towards this object, that they should remain passive spectators, if not abettors of these execrable outrages—what can be thought of the *nature of that religion*, which, in the persons of its very ministers, can thus furnish a colorable sanction to the perpetration of such atrocities? But if we take into consideration for a moment one of the leading and most favourite dogmas of Romanism, we shall at once

cease to wonder at any consequences, however mischievous, which may ensue, I mean the tenet so much insisted on by the priests, of *auricular confession*. Let a Roman Catholic commit or meditate the commission of what crime soever he may, he has nothing to do but betake himself to the Priest or to the Altar, and make his confession, and having paid his fee, with which he is usually prepared, the Priest at once pronounces his absolution, and the poor deluded votary goes away satisfied that his guilt is fully expiated by the Priest, whom he is taught to regard as God's vicegerent on earth. Now with such a system as this, is it possible that any human laws can grapple, or is it any wonder that the consciences of men, so completely in the custody of these Priests, should become more and more callous, in proportion to the domination exercised over them by this species of incantation? This branch of the deadly system of Popery, renders it, in a *political point of view*, of a most intractable and dangerous character, and differing, in this respect most especially, from all other religious communities whatever. This makes the great difficulty, nay, impossibility, of applying the same mode of legislation for Protestants and Roman Catholics. Of the latter it may always be predicated, that it is "*Imperium in imperio*," nay the Arcana of this "*Mystery of Babylon*," is utterly impenetrable to any but the eagle-eyed ken of Jesuits themselves.

I confess, Mr. Editor, at the meeting held at the Guild-hall, this morning, much as I admired the spirit of christian charity; and unanimity of sentiment, and sympathy, which seemed to actuate all parties, I could not avoid feeling some drawback on the score of regret, that one point of the subject should have been overlooked, and that is, the want of spiritual instruction and solace for the Protestant flocks attached to the dispersed and persecuted clergymen, during the absence of the latter. While those faithful and forlorn pastors are driven by actual want from their cherished families and homes, in quest of "*the bread that perisheth*," should it be no subject of lamentation with us, as *Christians*, to reflect that their deserted flocks were in the meantime left in danger of famishing for want of "*the bread of life*," and those means of grace, which it is *our* privilege to enjoy in so rich

a profusion? While those faithful shepherds have been forced away, not only by want, but to save their very lives, from a merciless horde of persecutors, is it a light matter—is it no aggravation of the case, that their unoffending Protestant flocks should be left exposed to the taunts and insults, if not the barbarous usage of these civilized savages, who withall assume the Christian name?

There is another point also, I could have wished for the honor of Protestantism *on all such occasions*, to be brought forward, and that is, our never ceasing obligation to the Father and Fountain of all Good, that we possess the pre-eminent blessedness of a free and unrestricted circulation of the Holy Scriptures—the best and only invincible safeguard against the errors and horrors of popery, and, in fact, against every other aberration from its holy injunctions. On this point, the godly jealousy and tenacity of our reformers, is truly worthy the cause in which they had engaged; these holy men were all accoutred with heavenly armour, and girded with sword of the spirit, which is the word of God. This was the arsenal of their strength, and by the weapons it supplied, our confessors and martyrs of old, “endured a great fight of afflictions, and were faithful unto death.” By the same means, in our own day, by *searching the Scriptures in the light of the Divine Spirit* it is, that our Church has lately risen with the awful occasion of the times, and has put on her beautiful garments, and we behold a goodly host amongst her clergy, zealously affected for her welfare, with heaven in their eye and the world under their feet, and clad in their panoply of faith, advancing with firm and fearless step to the mighty contest with the powers of darkness, and may we not humbly trust that the Gates of Hell shall never prevail against them? The Church may suffer in *her outworks*, by the rude assaults of many, who would fain join in the work of razing her goodly fabric to the ground; but the ark of her strength is enshrined within: “*is her scriptural character*,” this fortress of eternal truth, which will render her invulnerable, if she is to be preserved, amidst the general convulsion.

RIDLEY.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—I have just risen up from the perusal of the letter signed RIDLEY, to which you specially invited the attention of your numerous readers. No one can deplore with more sincerity than I do, the atrocities alluded to in that letter; and in the words of Jacob (Gen. xlix. v. 7,) I say from my heart, of the Authors, “Cursed be their anger for it is fierce, and their wrath, for it is cruel” But whilst I lament and abhor the frightful barbarities enacted by Irish Catholics and Irish Protestants (for be it remembered, that Lord Grey in his speech on the 15th instant declares that “*in Ulster—even in Protestant Ulster disorder prevails to a great extent*”)³ I think it due to my religion and professional character, to protest against the outrageous violation of truth in the following paragraph.

“Let a Roman Catholic commit, or meditate the commission of what crime soever he may, he has nothing to do, but betake himself to the Priest, or to the Altar, and make his confession, and having paid his fee, with which he is usually prepared, the priest at once pronounces his absolution and the poor deluded votary goes away satisfied, that his guilt is fully expiated by the priest.”

For the credit of Christianity, I trust no minister or teacher of religion has penned this abominable falsehood!

Wishing as I do, Mr. Editor, to stand well in the opinion of my fellow citizens, I will briefly state that this revolting doctrine, so gratuitously imputed to the Catholic Church, of which I have the honor to be a member and a minister, is pointedly condemned by the Council of Trent, Session xiv., and by the *Catechismus ad Parochos* part 2, paragraph xxv. that the late Declaration of all the Catholic bishops in Great Britain and Ireland expressly teaches, that no actual sin can be forgiven at the mere will of any Pope, or any priest, or any person whomsoever, *without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions.* Any person who receives absolution without these necessary dispositions, far from obtaining the remission of his sins, incurs the additional guilt of hypocrisy and profanation. If Ridley will but take the trouble of borrowing a penny Catholic Catechism, or

question any Catholic child on the point, who has learnt it, he will discover how widely he has erred from the way of Truth! Every genuine Catholic will cheerfully answer *Amen* with me to the following anathemas:—

Cursed is he, who believes that priests can forgive sins, whether the sinner repent or not: or that there is any power on earth or in heaven, that can forgive sins without a hearty repentance, and serious purpose of amendment. *Amen.*

Cursed is he, who believes there is authority in the Pope, or any other person that can give leave to commit sin; or that, for any sum of money, can forgive sins. *Amen.*

After this exposition and declaration, will not *Ridley* with uplifted hands and eyes, implore forgiveness of the Divine Legislator, for having broken that holy commandment—"Thou shalt not bear false witness against thy neighbour?" May the Almighty give him grace to imitate St. Augustine, who acknowledges to his shame, that when a Manichean he had foully misrepresented and blackened the doctrines of the Catholic Church; but when convinced of his error, never ceased from lamenting his crime, and making all the reparation in his power to injured truth and innocence. *Gaudens erubui; non me tot annos adversus Catholicam Fidem, sed contra CARNALIUM COGITATIONUM FIGMENTA, LATRASSE."*

With much respect, I remain, Mr. Editor, your humble servant,

GEO. OLIVER.

[It was to the latter part of *RIDLEY's* letter that we intended to invite the attention of our readers last week, and we are free to confess that the cause of the distressed Irish Clergy would have been better advocated by our correspondent "*Ridley*," if he had not diverged from the subject by alluding to the faith of the Roman Catholics, and which has occasioned the reply of the Rev. Gentleman.]

EDITOR.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—Though I have no wish or pleasure, any more than yourself, to enter further into the mysteries of the Ro-

* St. Aug. Confess. Lib. VI. cap. 3.

man Catholic system, (for it is the fashion of the day to blink all matters of faith,) I claim, at least, permission to explain so far to the Rev. Mr. Oliver, that I did not unadvisedly, and without some grounds, advance my assertion of the authority exercised by the priests of his persuasion in the article of Absolution; and if I quote from one of the Canons of the same Council of Trent, to which Mr. O. has so confidently referred, in defence of my former statement, I think I may safely leave the issue of the point in question with any, whose minds are not fettered by religious prejudice. I will merely take leave to prefix one remark, in reference to this famous Council of Trent, just to shew *the benign and christian character* of its proceedings, the language of whose Canons, against all who dare dissent from their infallible dicta, runs thus "If any man shall say or deny" such and such things, as to doctrine, "*let him be accursed.*"

Council of Trent—Canon 9th.—"If any one shall say, that the Absolution of the priest is not a *judicial act*, but only ministerial, which it pronounces and declares to him that confesses, that his sins are forgiven, provided only he believes that he is absolved, though the priest does not give him absolution seriously, *but only in jest*; or shall say, that the confession of a penitent is not necessary, that the priest may give him absolution, "*let him be accursed.*"

In other words—if any one shall say that the absolution pronounced by the priest is not positive and binding—nay, further, if he affirms that there is not such a *monstrous virtue* in the priest's word, even if spoken *in jest*, (*as God's ambassador, be it remembered,*) that it shall not be valid and effectual, *let him be accursed.* As to the requisite belief in the party to be absolved, whoever heard of the want of this disposition toward their priests, among the lower orders of the Roman Catholic church? In conclusion, have we now to learn as Protestants—or can any fact be more notorious as to the main and prominent grievance, which led to the glorious reformation, namely, the practice which Luther so indignantly denounced, of *selling indulgences for sin*—and may I ask, has this practice nothing to do with the priest's assumed power of forgiving sin?

RIDLEY.

To the Editor of the Exeter and Plymouth Gazette.

Exeter, March 11, 1833.

SIR,—I am now acquainted with the real name of your correspondent, *Ridley*: and he will permit to say, that he reminds me of the enthusiastic Lady of *Dundee*, mentioned in a late number of the *Edinburgh Magazine*, who, on her return from Italy, whilst entertaining a company with the marvellous things she had witnessed at Rome, related the following anecdote:—"On a certain festival, the Pope appeared in a balcony in front of St. Peter's, and threw down large slips of paper, which the multitude below scrambled for with great avidity. My curiosity was greatly excited to ascertain the contents, and after some difficulty I succeeded in grasping one, as it descended. I read it, and what do you think it contained? a permission from his Holiness to all the people now residing in Rome to commit *every kind of sin for the space of three months!*" This anecdote caused no little surprise and sensation in the company, when a malicious wag enquired of the travelling lady, if she had really read that document? "Most certainly," was the reply. As the lady was well known to be ignorant of the Latin and Italian tongues; and as the Pope is not in the habit of writing English, or broad Scotch, the gentleman archly begged leave to congratulate her on having so recently received the gift of languages; upon this she indignantly made her exit, to the no small amusement of the company.

And how does *Ridley* sustain his libellous and most odious charge?—"Let a *Roman Catholic* commit, or meditate the commission of what crime soever he may, he has *nothing to do* but to betake himself to the priest, or to *the altar*, and make his confession, and having paid his fee, with which he is usually provided, the priest at once pronounces his absolution, and the poor deluded votary goes away satisfied that his guilt is fully expiated by the priest"—(a charge, which, if true, ought to be visited by the expulsion of every Roman Catholic priest and his flock, from the pale of human society,) why, by carefully *suppressing* the doctrine of the Council of Trent (Session XIV.) to which he complains I so confidently referred him. For it teaches, that repentance is necessary for man to recover the favour of his offended God—that the

sinner, rejecting his wickedness, and amending his life, must bewail and detest his guilt—that we cannot become new creatures and obtain forgiveness, without great weeping and labour, *sine magnis nostris fletibus et laboribus*, so that the sacrament of penance is justly stiled by the holy fathers a *laborious baptism*—that contrition, or the grief of mind and the hatred of the sin committed, with the determination of not sinning for the time to come, is essentially required to obtain pardon,—*all this Ridley suppresses* in order to furnish an indifferent translation of the 9th Canon of that Session, and a perverse comment upon it. He tries to frighten his readers with the anathema of the Council as if it materially differed from this censure, denounced against him who impugns the doctrine and discipline of eleven of the twelve first Canons of the Church of England, “Let him be excommunicated *ipso facto*, and not restored, until he repent and publicly revoke his wicked error.” If *Ridley* had turned back to the 6th chapter of the xiv. Session, on which the 9th Canon is founded, he would have understood that the object is, to confine the ministry of penance to the bishops and priests according to Christ’s words: Matt. xvi. 19 v., John xx. 23 v.: that they sit as judges in the tribunal of penance; but that the sinner must not flatter himself that he is absolved truly and before God unless he be contrite—that his mere belief without repentance will not procure him any remission of his sin—that he would prove himself most negligent of his salvation, if he should have recourse to a priest, who could be guilty of such a mockery of religion, as to absolve him in a jest. Will not *Ridley* say also in the words of *Jeremiah*, “Cursed is he, that doeth the works of God *deceitfully*,” xlviii. 10.

Ridley insists that Catholics allow *indulgences for sin*. Of such doctrine we know nothing—nay, we abhor it as most pernicious and antichristian, and we protest against his fabricating a creed for us, and assuming to expound our religious principles. If he had read the xxvth Session of the Council of Trent on Indulgences, he would have reason to blush for his ignorance. But so it is, as the elegant *Buonamici* observes “*Nemo confidentius loquitur de rebus, quam*

ille, qui eas prorsus ignorat," *no one speaks more confidently of matters, than he who is entirely ignorant of them.*

If *Ridley* would but take the trouble to read over his own form of ordering priests, if he would look over the order of the visitation of the sick and the warning for the celebration of the Holy Communion in his Common Prayer Book, and the Sermon of Bishop Sparrow on Confession, he would be better qualified to understand the subject. In both churches, the *condition* of absolution is the same—heartfelt sorrow—a sovereign detestation of past guilt, and a firm purpose of amendment. Without this, I am obliged as a Catholic priest, to teach my flock, that my absolution would be given to the winds—that the *confession* of the sinner would be worse than useless to him: for it would be sacrilegious and abominable in the sight of heaven.

I have now done. You will give me credit, Mr. Editor, for not having provoked this controversy. Such discussions I should wish to avoid, especially in the newspapers: they are generally unsatisfactory and uninteresting to your readers. If *Ridley* is fond of exercising his pen, I should advise him, instead of calumniating the creed, and insulting the feelings and honour of men, as loyal and conscientious as himself, to advocate the sacred cause of Civil and Religious Freedom, and to inculcate peace, and good will, and concord amongst all denominations of his fellow subjects. We are all brethren; we are not called upon to quarrel about our respective modes of faith; but we are commanded to walk in love. Sincerely desirous of pursuing this course towards *Ridley* and every other man, I remain, Mr. Editor, with much personal respect,

Your faithful servant,

GEO. OLIVER.

MONTHLY INTELLIGENCE

ROME.

January 19th.—The baptism of two converted Jews took place in the church of St. Antony. The ceremony was performed by his Eminence Cardinal Zurla; and Car-

dinals Giustiniani and Weld, stood sponsors to the new converted.

February 3rd.—This morning Cardinal Arezzo, Bishop of Sabina, and Vice Chancellor of the Holy See, breathed his last. He was

born in the year 1756, at Orbetello, in the Tuscan states, of an ancient and illustrious family. His father was Captain General of the kingdom of Naples, and his mother was a noble Irish lady, of the name of Mary Fitzgerald Brown. He received his education at Rome, where at an early age the dignity of Prelate was conferred upon him, and he was named to an office in the Papal court. Pius VI. made him Vice Legate of Bologna; from which post he passed to be Governor of Fermo; thence he was removed to Perugia and then to Macerata.

Being afterwards recalled to Rome, he was consecrated Archbishop of Seleucia, and dispatched on an extraordinary mission to the court of Russia. From St. Petersburg he passed to Dresden, where he continued to reside for some years, when he was sent for by Napoleon to Berlin. He could not refuse the invitation, and accordingly went to that city, where he had a long conference with the French Emperor.

On the occupation of Rome by the French in 1808, he was named by the Pope vice-governor of the city, which arduous and dangerous post he accepted without hesitation. But he occupied it only a few months, for he was arrested with several others, and after having been carried about from place to place for some time, was lodged a prisoner in the fortress of Bastia in Corsica. With the assistance of some faithful inhabitants of this place he contrived

to elude the vigilance of his guards, and early in the spring of the year 1813, escaped in the disguise of a sailor from Bastia. He was however obliged to traverse the whole island, in the midst of innumerable difficulties and dangers, before he could make good his escape. At length he reached the straits of St. Bonifazio, where he embarked, and arrived in safety at Cagliari, in Sardinia. He was received with great affection by Victor Amadeus, who admitted him into all the secrets of his cabinet, and wished to make him Bishop of Novara, which See was at that time vacant. But this he refused, as he had before the Archbishopric of Palermo, which had been offered him by the King of the two Sicilies. Whilst at Genoa, Monsignor Arezzo learnt that Pius VII. was returning triumphantly to Rome, and he hastened to pay him his homage and accompany him to his capital; but on the alarm of another invasion he again retired with his Holiness to Genoa. Shortly after he had a second time returned to Rome, he was dispatched to Florence to forward the negotiations that were in progress there; and he succeeded in accomplishing the object of his mission.

In March 1816, he was created Cardinal-priest, with the title of St. Pietro in Vincoli, and nominated Apostolical Legate at Ferrara, in which post he continued till 1830, when he was recalled to Rome by Pius VIII. and installed Vice-Chancellor of the Holy See. It must be

observed that the office of Chancellor, as also that of Datario, is retained by the Pope; and those who perform the duties of these offices have the titles of Vice-Chancellor and Pro-Datario.—In 1820, Cardinal Arezzo, was translated to the Bishopric of Sabina, and this See he occupied till his death. He was in his 76th year when he died; and by his will, his property is left to the Propaganda, with the obligation of paying certain legacies to his servants and the poor of his diocese.

9th.—The carnival, which commenced to day, has, we understand, been very dull, owing to the prohibition of masks, either in the public streets or private houses. But the entertainments usually given at the principal colleges and charitable establishments have been, perhaps, more than usually attractive. The institution of St. Michael has been peculiarly distinguished in this respect. A new sacred opera, composed for the occasion, by Zingarelli, was sung by the boys, with all the accompaniments of music, scenery and dresses. The subject of the piece was the death of Saul; which had been selected, as it afforded an opportunity for the introduction of two very excellent voices, in the characters of David and Jonathan. It is really surprising to see the facility which Italians, even from their earliest years have for music. Not less than forty boys performed in this opera. The eldest is not more than nineteen, and many cannot have reached their tenth year; of the two

principal trebles, one is twelve, the other fourteen years old. And yet they had learnt to sing, without notes, an opera lasting more than two hours, and to go through all the action of the piece, almost without a fault, and with a taste and spirit quite extraordinary. Some of the arias in the piece were very brilliant; and would seem to be the works of a composer in the prime of his life, rather than of one in his 83rd year; for such is the age of Zingarelli.—The performance of last year, as was mentioned in this journal, was Belshazzar's Feast, by Bonfichi; though it is an excellent composition, it falls far short of the piece just spoken of.

The Blessed Sacrament was, according to custom, exposed for adoration in some of the principal churches, during the days of the carnival, but with greater pomp, on the three last, in the Gesù. The Pope went to most of these churches during the exposition, and also agreeably surprised several religious communities, by paying them a visit. In one of his walks, as he was passing round the walls at the back of the Vatican Gardens, he was met by five English gentlemen on horseback, all of whom alighted, and four took of their hats, when his Holiness approached. But the fifth, not only refused to show this mark of courtesy, but even placed himself, with his arms folded, in the only clean track the road afforded, in such a manner, that the Pope was obliged to turn out of his way, and walk

through the dirt, to avoid him. Nor was he content with this insult, but as his Holiness passed by him, he markedly turned his back upon him. We have not been able to learn the name of the person, who was guilty of this wanton piece of insult, but we understand that he has been obliged to leave Rome, in consequence of the unqualified censure which all his fellow countrymen, both Catholics and Protestants have passed upon his conduct.

A few days since, Horace Vernet, president of the French Academy, in Rome, returned from France. whither he had gone to receive a commission for several paintings from the King of the French. Of these we may mention, a view of the taking of the citadel of Antwerp, which city he visited for the purpose of making the necessary drawings; another is to be the storming of Algiers, in which, however the *drapeau blanc*, the standard of the Bourbons, is to be omitted. A steam boat is in readiness to take him over to Africa, that he may see the spot and take his sketches. A third painting is to be a view of the taking of Ancona. We had always thought that the French were ashamed of this transaction; and hence it is with some surprise we hear, that their first artist is to hand it down to posterity as one of the glorious feats of the Orleans dynasty.

Letters from the east announce, that since the conquest of Syria, by Ibrahim Pacha, the Catholic religion has been publicly recognised, and

allowed liberty of worship. This is chiefly owing to the influence of Char el Babari, his Chasnadar or treasurer, who is a Greek Catholic. A large building has been purchased by subscription, at Damascus for a church, and solemnly opened by the Catholic Archbishop, who pontificated on the occasion. It may be necessary to observe, that the Porte never recognised the Catholic religion, but considered all Catholics, as forming part of the different schismatic communions. The new Governors of Seida, Acri, and some other places, are Catholics.

26th. In the congregation of sacred rites the claims of the Ven. Fra Francesco da Sant' Antonio of the reform of St. Peter of Alcantara, were discussed. He was born on the 28th of October, 1680 in Calasca in the diocese of Novara. He put on the monastic habit at Naples, in 1715, and died on the 25th of October, in the year 1746 at the age of 66, at Naples, famous for his virtues and his miracles.

March 6th. The Marquess Latour Maubourg, the new French Ambassador arrived in Rome.

11th. We regret to say that the Duchess Forlonia, so well known to all English visitors at Rome, is dangerously ill, of inflammation of the chest.

PROMOTIONS.

Cardinal Gamberini, Bishop of Orvieto, to be Secretary of State for the interior. Cardinal Bernetti retains the superintendence of foreign affairs. Cardinal Odescalchi,

to be Vice Chancellor, in the room of Cardinal Arezzo deceased. Monsignor Della Porta Rodiani to be Auditor of the Camera Apostolica, in the room of Monsignor Nicolai, deceased. Monsignor Antonio Piatti, Archbishop of Trebisond, and secretary of the congregation of indulgences and sacred relics, to be Vicegerent of Rome, in the place of Monsignor Della Porta, promoted. Monsignor Tevoli, Archbishop of Athens, to be secretary of Indulgences, &c. in the room of Monsignor Piatti, promoted. Monsignor Brignole, Archbishop of Nazianzum, late Nuncio of Florence, to be treasurer, in the place of Monsignor Mario Mattei, who last year received the Cardinal's hat. Monsignor Ferri, delegate at Perugia, to be inspector of the roads, in the room of Monsignor Lancelotti, deceased. Monsignor Mattei, the last of the noble family of that name, and Patriarch of Antioch, has also received a notification, that in a short time the Cardinal's hat will be conferred upon him. At the same time Monsignor Serra Cassano, Archbishop of Capua, will also receive the purple; and it is reported that Padre Bianchi, Abbot of the monastery of St. Gregory, where his holiness for a long time resided, will likewise be raised to the same dignity.

NEW ECCLESIASTICAL PUBLICATIONS.—Monsignor Mai is at present occupied with the publication of the celebrated Codex Vaticanus

of the Scripture. This will be the first exact transcript of this manuscript, as the learned librarian has discovered that in the one printed under Sixtus V. there are many variations from the text. The prolegomena will contain an accurate catalogue of all the biblical MSS. in the Vatican library. Shortly will issue from the press of the Propaganda an elegant and cheap edition of Pallavicini's history of the Council of Trent, with Zaccaria's notes. Dr. England is preparing for publication a short account of the ceremonies of Holy week. The dissertation on St. Peter's chair, which appeared in a former number of this journal, has been translated into Italian, and published in the *Giornale Arcadico di Roma*. A new edition of it has also appeared in English. The translation of Dr. Lingard's history, has for some time been suspended, on account of the indisposition of the translator.

DOMESTIC.

PARLIAMENTARY.—In making up the concern of Parliamentary Intelligence, we must necessarily confine ourselves to the merest abridgment.

February 4,—From the king's speech we think it proper to make the following extract:—

“Your attention will also be directed to the state of the church more particularly, as regards its temporalities and the maintenance of the clergy. The complaints which have arisen from the collec-

tion of tithes appear to require a change of system, which, without diminishing the means of maintaining the established clergy in respectability and usefulness, may prevent the collision of interests and the consequent disagreement and dissatisfaction which have too frequently prevailed between ministers of the church and their parishioners.

"It may also be necessary for you to consider what remedies may be applied for the correction of acknowledged abuses, and whether the revenues of the church may not admit of a more equitable and judicious distribution.

"In your deliberations on these important subjects it cannot be necessary for me to press upon you the duty of carefully attending to the security of the church established by law in these realms, and to the true interests of religion. In relation to Ireland, with a view of removing the causes of complaint which had been so generally felt, and which had been attended with such unfortunate consequences, an act was passed during the late Session of Parliament for carrying into effect a general composition for tithes. To complete that salutary work, I recommend to you, in conjunction with such other amendments of the law as may be found applicable to that part of my dominions, the adoption of a measure by which upon the principle of a just commutation the possessors of land may be enabled to free them-

selves from the burden of an annual payment.

"In the further reforms that may be necessary, you will probably find that although the Established Church of Ireland is by law permanently connected with that of England, the peculiarities of their respective circumstances will require separate consideration."

The debate which ensued, turned however principally upon a passage in the speech, in which his Majesty is made to say that Ireland was in a state of disturbance, and to declare his resolution to maintain the legislative union. The address in the House of Commons was moved by Lord Osmelie, who very foolishly indulged in a long and wanton attack of Mr. O'Connell. Mr. O'Connell commenced a long and eloquent speech by designating the address "A brutal and a bloody address." He traced the evils, which afflicted Ireland to misgovernment, and, in numerous instances, shewed that the old system of partiality was still continued to the exclusion and oppression of Catholics.

Mr. Stanley indulged in a lengthened and furious invective against Mr. O'Connell, and concluded his speech with the extraordinary maxim that "a government must be feared before it is loved." If we were to agree to this maxim, we should still ask if seven hundred years of fear is not a sufficiently prelude to a government of love.

After a debate which continued for four nights, and which was conducted with great warmth on both sides, a division took place on an amendment proposed by Mr. Tennyson, pledging the house to accompany any measures of coercion with an investigation of the distresses of the Irish people.

In the course of the debate, Mr. Tennyson expressed his desire that the established church should be reformed, her liturgy revised, and the thirty-nine articles re-modelled, which among other severe epithets he stigmatised as "contradictory."

The amendment was negatived by a majority of 393 to 60. The following Catholics voted in the minority:—

Baldwin, Dr. Cork city
Barron, H. W., Waterford city
Fitzsimon, N. King's county
Fitzsimon, C. Dublin county
Fitzgerald, T., Louth county
Finn, W. F., Kilkenny county
Lalor, Patrick, Queen's county
Lynch, A. H. Galway town
Nagle, Sir R. Bart., West-meath county

O'Connell, D., Dublin city
O'Connell, Maurice, Tralee
O'Connell, John, Youghal
O'Connell, M., Meath county
O'Dwyer, A. C., Drogheda
O'Reilly, Wm., Dundalk
Roche, Wm., Limerick city
Rorks, J. H., Longford county
Sheil, R. L., Tipperary county
Talbot, J. H., New Ross

Subsequently a bill of extreme severity towards the people of

Ireland was introduced into the Parliament. In the House of Lords it met with no opposition except from the speeches of Lord Teynham and Lord Cloncurry. In the House of Commons, it was vehemently opposed by several English, and by a large proportion of Irish members. Ministers declared that if the bill were rejected or even modified, they would resign, for they said they would be unworthy of the confidence of the people, if they could propose such a measure, unless it were demanded by necessity, and that reasoning, they said, applied to every part of the bill. This was the language of Lord Grey. Lord Althorp and Mr. Stanley. Subsequently the ministers themselves proposed very considerable modifications, which in fact, leave the bill, though still one of unexampled severity, a very different measure from that first proposed to Parliament. We shall not pretend to give an outline of the discussions, which took place. Neither are we allowed to make any comments upon the measure itself. We must, therefore, content ourselves with stating that after having occupied the attention of Parliament from the commencement of the session, to the almost total exclusion of every other subject, it finally passed and received the royal sanction. The divisions in the House of Commons on the several readings of the bill, were as follows. First reading, for 466, against 89, majority 377; second

reading, for 363, against 84, majority 379. Third reading, for 343, against 86, majority 257. It was not, however, passed without considerable opposition from the English and Scotch people, exhibited in strong petitions numerously signed. The petition from Birmingham was drawn up by the Rev. Mr. M'c Donnell. The following is a copy :—

To the Honourable the Commons of the United Kingdom.

The humble petition of the inhabitants of Birmingham, in the Town's Meeting assembled,

SHEWETH,—That your petitioners approach your honourable House with feelings of astonishment, of grief, and of horror; having learned that his Majesty's ministers have applied to your honourable House for unconstitutional powers to oppress the people of Ireland.

That your petitioners know not how to express in terms that may appear consistent with the respect which they wish to evince towards your honourable House, the sentiments of indignation with which they have heard that the minister of their own choice has so far insulted them, as to believe that their representatives can sanction a measure so iniquitous, so sanguinary, and so well calculated to produce the final dismemberment of the United Kingdom.

“That your petitioners, in the name of the people of England, most solemnly protest against the principle too frequently adopted in the days of corruption, of converting

the British constitution into a sanguinary despotism.

“That your petitioners, taught by the experience of former violations of the constitution, have come to the conclusion, that they principally are calculated for the punishment of innocent men, that of the guilty being sufficiently secured by the ordinary laws, fairly administered.

“That, in fact, your petitioners have been led to understand that one ground for this extravagant application is the alleged difficulty of procuring evidence in criminal cases; and your petitioners, therefore, cannot but perceive that its object is to punish without evidence of guilt.

“That from the same experience, your petitioners have learned the utter uselessness of these despotic and sanguinary measures, inasmuch as the peace which they seem to procure, is either the tranquillity of the desert, or the gloomy silence with which men, born to be free, will wait for the moment when they may successfully exert themselves to rescue their country from a tyrannical despotism

“That your petitioners accordingly express their decided opinion, that, should these horrid and barbarous powers be entrusted to the ministers, nothing can preserve Ireland to the British crown, except, possibly, the conviction, and the well-founded conviction, of their Irish brethren, that the people of England view, with an abhorrence equal to their own, the barbarous policy of their rulers.

"That your petitioners have reflected, with feelings of humiliation, on the long series of unmitigated oppressions which their brethren in Ireland have experienced from the government of England; and they think that, if any extraordinary measures could be justified in regard to Ireland, they should be measures not of severity but of relief.

"That your petitioners are especially filled with horror, when they reflect, that the annihilation of the constitution is not even to be preceded by enquiry as to its necessity, its justice, and its adequacy to the end proposed; and your petitioners most solemnly implore your honourable House not to establish the barbarous precedent of voting away the most sacred rights, without a solemn investigation of the evidence on which it is demanded, and without enquiring into the murders, the robberies, the outrages against females, and the other manifold atrocities, for which, in consequence of granting similar powers, your predecessors are responsible in the sight of heaven.

"That your petitioners live in the heart of an upright, a generous, and fearless people; that many months have not rolled away since they calmly defied every danger, in their determination to support a ministry which, they trusted, had at heart the happiness of the whole nation; and they think it right respectfully to assure your honourable House, that the same people are equally determined not to sanction or support a civil war against their brethren in Ire-

land. That, besides the revolting iniquity of such a measure, your petitioners assure your honourable House that the universal and overwhelming distress of the country, which they are sorry to perceive the ministry of the people's choice has not deigned to communicate to a paternal Monarch, renders it utterly impossible that the people of England can contribute the necessary expenses of this civil war; for that the general and unnatural insolvency which, in the midst of abundance of property, weighs down to the earth the agricultural, the commercial, and the manufacturing interests, have made the people as unable as virtue renders them unwilling to bear the burden which the contemplated oppression must attempt to impose on them.

"That your petitioners have beheld, with great anxiety, the agitation of the question of a repeal of the legislative union between Great Britain and Ireland; but that, if Irishmen are not permitted to share with Englishmen, all the blessings of the British constitution, your petitioners, and the people of England at large, will feel obliged to second the efforts of Irishmen to rescind an union cemented only by the blood and tears of their brethren.

"That, in addition to all these considerations, your petitioners view with alarm the readiness of a liberal ministry to establish in Ireland the horrible precedent, which may soon be enforced against Englishmen and Scotchmen; that they have beheld with indignation the first

step towards a military despotism, in the introduction of the soldiery at the late elections, several of which to their own knowledge, were carried at the point of the bayonet; and the announcement of the dreadful measure against which this petition is directed, calls upon them urgently to appeal to the representatives to protect them from the possibility of holding their lives and properties at the caprice of a despotic minister.

"That your petitioners urgently implore your honourable House to take the premises into its most serious consideration; that as the representatives of a free, a just, and a most generous people, you will weigh well the responsibility of the trust which you are permitted to discharge; that you will bid the ministers feed the starving Irishmen and give equal rights to all classes, and to enforce those rights,—which will render all arbitrary measures as unnecessary as they are unjust, and as they will be inefficacious; and finally, that you will not consent that the constitution which the people have entrusted to your care, shall be converted into a despotism, which must render the life of man as valueless as its tenure will be precarious."

When the bill arrived in Dublin, it called forth from his retreat the Ex-Attorney General Saurin, celebrated for his feats in "the days of justice" and especially for a letter to a personage no less distinguished, the late Lord Norbury giving advice to the *judge* how the judicial character might be made to promote political ob-

jects. Mr. Saurin's name is attached to the first proclamation under the bill, a bill for which many voted in the conviction that it would never be put in operation. It arrived in Dublin on the Wednesday, and, on the Saturday a proclamation signed, among other names, by that of Saurin, appeared against the county of Kilkenny, and also against the city, in which, during two years, it appears that only one outrage has been committed, and that by a policeman. *The Evening Mail*, the organ of the ascendancy faction, which styled the massacre of the Catholics at Newtownbarry in the cause of the parsons a "salutary blood letting," having perceived that nothing is meditated against the favoured party, which has so long and so recently threatened and defied the government "indulge" says the *Freeman's Journal*, "in a strain of ferocious delight at the opening prospect of the 'reign of terror' in Ireland." The remarks of the *Mail* are seasoned with a sarcastic sneer at the Catholic Clergy. We perceive also from the Irish papers, that in the town and neighbourhood of Fintona great quantities of arms have been distributed to orangemen, "nothing" says an eye witness "to be seen but squads of orangemen flocking into town to receive their arms, each firelock having a bayonet fixed to it." Some of our readers may not perhaps be aware that the Catholic people are, by the practical operation of the law,

prevented from having arms. We tremble at the prospect before that people. The bill is to be in existence till August, 1834.

CHURCH REFORM FOR ENGLAND AND IRELAND.—Bills for this purpose have been introduced into the House of Commons. They confirm the principle of legislative interference with a church, which in fact has no foundation but in acts of Parliament, but as measures of relief to the people, they are not calculated to be very effective. The iniquities of the church cess will indeed be destroyed in Ireland and all the vexations, with which it was accompanied. In England the principal change seems to be not a diminution but a commutation of tithes, which seems not inaptly to procure for the bill, in the language of the *True Sun*, the title of "an act to empower the parsons to take out of the left pocket instead of the right." The people of the united kingdom require much more than the government proposes to grant. They will not be satisfied, and the country will not be at peace until the principle be recognized and enforced, that one man shall not be obliged to pay for another man's religion.

We are happy to perceive that a bill has been brought into the House of Commons for the relief of the Jews. We trust it will pass both Houses, and without those miserable restrictions and modifications which only prove the reluctance of their authors to any

measure for the good of mankind. Measures are also in contemplation for the relief of other classes of religionists without obliging them to adopt the unwise and unprincipled advice of the Lord Chancellor to become either Quakers or Moravians.

In the House of Lords, the Earl of Roden, in presenting some petitions against the system of national education in Ireland, indulged in a furious philippic against the Catholics of Ireland. Among other remarks he was delivered of the following: "that since the days of Henry VIII. the Protestants had been the garrison, that held that country for England." This is a singular admission, and with the exception of the holding for England, for which should be substituted that perpetually endangered the connection with England, indisputably true. It is, in fact, the solution of the mystery of the oppression and misery of Ireland. Ireland is composed of a garrison and a people. This is the answer, which we have always given to the question of the cause of her wrongs and this answer clearly explains the whole case.

Lord Cloncurry, during the debate, uttered a violent invective against the Catholic clergy, whom he represented as ignorant, and vulgar, and the main cause of the miseries of the people—"Et tu Brute."

The Protestant Archbishop of Dublin, in reply to the nephew of the Bishop of Clogher, developed

a most extraordinary system of persecution, carried on by the more bigoted portion of the Protestant clergy against the more liberal of our brethren, amounting to a terrorism, which deprived its objects of free agency and obliged them to become parties to measures of opposition and almost rebellion, which, in their hearts, they abhorred. We hope the Lord Lieutenant will not avail himself of his new powers to proclaim the Protestant Church in Ireland.

Several petitions have been presented from Wales complaining that the established clergy, who enjoyed the livings, were ignorant of the language. The bishop of St. Asaph was indignant at such a charge. He admitted however, that he could not speak Welch, but he begged to be understood that he had a chaplain who could;—a similar confession was made by another right reverend prelate of the principality. This reminds us of the man who being asked “do you speak German?” replied “No, but I have a brother who can play the German flute.”

BIRMINGHAM.—On Easter Tuesday the Annual Vestry Meeting was held to appoint Churchwardens. The warden chosen by the people was asked, whether he would assist to get rid of the burden of the Church rates, and whether, if any attempts should be made to enforce a rate without their consent, he would sanction such attempt. The answers being satisfactory he was appointed. He delivered his opin-

ion that no rate was legal, that was not passed by the parishioners. This appears to us to be quite correct, and in fact whenever the parishioners, as at Sheffield and Birmingham have resisted this exaction, they have succeeded. It rests therefore solely with the people, whether this tax shall exist any longer.

On Sunday, April 21, Confirmation was given at St. Chad's chapel, in this town, by the Rt. Rev. Dr. Walsh to ninety persons, about one third of whom were converts.

WORCESTER.—On Sunday, the 21st of April, after two Sermons by the Rev. Mr. M'Donnell, of Birmingham, collections were made in support of the Charity Schools. The collection amounted to £26.

Rev. Dr. Crotty of Maynooth is the new Bishop of Cloyne.

A silly hoax was lately practised on the editors of some newspapers, who announced, that the Hon. and Rev. Mr. Spencer would preach in Dublin on Easter Sunday. Mr. Spencer was busily engaged in his mission at West Bromwich.

Rev. J. Ross is stationed, for the present, at Hathersage; Rev. G. Jinks's health continuing to decline, and affording no hope to his friends.

FUNERAL OF THE LATE RIGHT REV. DR. GRADWELL.—On Wednesday, the 27th ult. the funeral obsequies of the late Right Rev. Dr. Gradwell, Bishop of Lydda, and coadjutor of the Right Rev. Dr. Bramston, Bishop of Usula, and

Vicar Apostolic in the London District, took place at St. Mary's Chapel, Moorfields. The preparations for this afflicting, but consoling service, were suitable to the eminent station and acknowledged merit of the deceased. The altarpiece and tabernacle were concealed under hangings of black velvet. The centre of the altar steps, the whole of the sanctuary, the episcopal throne, the seats appropriated to the clergy, and the pulpit, were covered with black cloth.—At a short distance from the rails of the sanctuary was raised a black catafalque, on which lay the coffin, splendidly decorated; the lid of it bore at the head an embossed mitre, a crucifix at the foot, and in the middle an argent shield, with the arms of the diocese of Lydda. Beneath was this inscription:—

Illustrissimus et Reverendissimus
Dominus Dominus
ROBERTUS GRADWELL,
Episcopus Lyddensis
Et Illustrissimi et Reverendissimi Domini
Jacobi Usulæ et Vicarii Apostolici
Londinensis Coadjutor.
Obiit die 15 Martii 1833—Otatibus 57.
Requiescat in pace.

The mitre and crozier of the deceased, emblematic of his episcopal dignity, were laid upon the coffin, and on each side of it there were three large lighted candles.

The ceremonial, which was regulated and conducted by the Rev. Henry Philips, who, on this mournful occasion, acted as master of the ceremonies, commenced by the procession, which entered soon

after ten o'clock, and was as follows:—

First, six acolyths, walking two and two, then a sub-deacon and two deacons from the Roman College. After them, about sixty priests, in cassock, surplice, and black stole, also walking two and two; then the Rev. Dr. Fryer, in his mourning dress, as a Roman prelate. After Dr. Fryer came the Rev. Thomas Long, bearing the mitre of the Bishop Bramston; then the Rev. Jeremiah Harrington as sub-deacon, the Rev. William Woods as deacon, and the Rev. Francis Tuïte, Vicar General, as Presbyter Assistens, and lastly, Bishop Bramston, wearing a black cassock and plain rocket, black mozetta, and black cap, and followed by his lordship's train-bearers. After a few seconds of silent prayer, at the foot of the altar, the bishop and the Right Rev. Dr. Fryer withdrew to their seats, at opposite sides of the sanctuary, and the Rev. Joseph Kimbell, Vicar General, intoned the invitatorium, or introduction to the church office for the dead. The matins and lauds were chaunted by the clergy; the lessons of the first nocturn were sung by the Rev. Bernard Jarrett, and the Rev. James Holdstock, and the Rev. Timothy Reardon. Those of the second, by the Rev. William O'Connor, the Rev. Thomas Doyle, and the Rev. Laurence Byron. Those of the third, by the Rev. Anthony Wareing, the Rev. Joseph Kim-

bell, and the Rev. Edward Norris. At the beginning of lauds, Dr. Fryer put on a black cap, and officiated during that part of the office. In the mean time, the bishop was vested in his pontificals. After lauds, his lordship, attended by his presbyter assistens, deacon, and sub-deacon, began the solemn high mass. *In requiem*, which was sung by the clergy, and accompanied by the organ. As soon as the mass ended, the Rev. Dr. Griffiths, President of St. Edmund's College, and Vicar General, ascended the pulpit, and delivered a most impressive and most appropriate funeral oration from the text, "It is appointed unto men once to die."—Heb. ch. ix. v. 27.

After a few words on the happiness of a good Christian, who considers his death only, as the journey of his soul to his God, and the sowing of a frail body in dishonour to receive it immortal in a glorious resurrection, the preacher proceeded to give a short sketch of the virtuous and edifying life of Bishop Gradwell. He described his innocence, and mildness of character in the house of his parents at Preston in Lancashire, and his diligence and piety at the colleges of Douay and Crook-hall, where he was educated. He then alluded to the effects of his missionary labours during nine years at Cloughton in Lancashire; dwelled on the distinguished success which attended his Rectorship of the English college in Rome, and his

agency of the English Clergy for twelve years, mentioned the regard and attachment which his engaging manners won from all persons during the five years he was coadjutor to Bishop Brampston, and finished his brief outline by an account of his exemplary patience, and entire resignation to the will of God, during the protracted sickness which preceded his death. The abilities of Bishop Gradwell, his deep research and extensive reading, the esteem in which he was held by the Vicars Apostolic, by the venerable bishop of the London district in particular, by many of the cardinals and by the Popes Pius VII. and Leo XII., were noticed not so much as honourable testimonies to his merit, as on account of the virtues, with which his natural endowments and advantages were sanctified. His episcopal character the preacher illustrated by describing his uniform meekness, combined with firmness in every part of his life—He concluded his discourse, by requesting the prayers of the persons assembled, for the deceased prelate, and by exhorting them to be always prepared for their own departure from this world.

After the sermon, lighted wax tapers were distributed among the clergy, and the funeral service commenced—the Bishop, in black cope and plain white mitre, proceeded to the foot of the corpse, and stood facing the altar; the assisting priest and deacon of the Mass at the side.

In front of the bishop, at the head of the coffin, the sub-deacon stood between the acolyths, and held the cross. To the right of the cross stood Dr. Fryer; at the opposite angle the Rev. Edward Norris; at the left hand of the bishop, Dr. Griffiths; at the opposite angle the Rev. John Lee, each in a black cope. The rest of the clergy stood round, each holding a lighted taper. At the end of the first responsory, *Libera me Domine*, &c. Dr. Fryer, attended by the deacon, walked round the coffin twice, first sprinkling it on both sides with holy water, and then incensing it in the same order. After which, he chaunted the prayer for the deceased. The same ceremonies were gone through successively by the other three assistants, and lastly by the bishop. A procession was then formed towards the vault—it commenced by the sub-deacon with the cross, attended on each side by a torch-bearer—next followed the clergy, two and two, with lighted tapers—after them the Rev. Bernard Jarrett, deacon, bearing the mitre, and the Rev. Joseph Savage the crozier, of the deceased prelate—then followed the assistants, Rev. Edward Norris, Rev. John Lee, the Rev. Dr. Griffiths, and the Rev. Dr. Fryer, in copes, then the deacon of the Mass, and lastly the bishop, in cope and mitre, attended by his presbyter assistens in a black cope, after his Lordship, was borne the body to the vault under the sanctuary of the high altar, where it

was deposited. The bishop then scattered some blessed mould on the coffin, and recited alternately with the clergy, the Canticle *Benedictus*, &c. Having sprinkled the body with holy water, he concluded, with the prayer, *Fac Quæsumus Domine*, &c.

Very many persons of distinction were present at this mournful ceremony; and the whole of the Chapel was filled by the most respectable Catholics in London.

OBITUARY.

At Exeter, on the 14th inst., the Rev. Jean Marc Romain Moutier. He was born in the parish of Notre Dame, Havre de Grace, 25th February, 1767, was educated in the University of Caen, where he took the degree of A. M. on the 8th of June, 1788—ordained Priest at Paris, by Cardinal Rochefaucauld, Archbishop of Rouen, on the 18th of June, 1791—emigrated to England on the 6th of September, 1793—and after residing for some time in Berkshire, settled himself at Bristol, as a teacher of the French Language, in 1797; where during 26 years, he justly acquired and preserved universal respect, for his integrity and irreproachable conduct. On the 5th of August, 1823, he quitted Bristol for Calverleigh, to be Chaplain to the Chichester family; and to its members he endeared himself by exemplary attention to his professional duties, and by the most obliging disposition—to the poor he was always a kind benefactor. After a long and severe illness, this worthy and charitable Ecclesiastic calmly quitted life—and his mortal remains were deposited in the Catholic chapel of this city.

In Montague Square, on the 12th of April, Henry, third son of William Kerril Amherst, Esq. aged two years and five months.

In March, Mrs. Margaret Hallwood of Netherton.

In ~~Liverpool~~ lately Rt. Hon. Julia Lady Petre, Mother of the Hon. E. Petre, M. P. for York.

R. I. P.

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THE CHURCH IS IN DANGER.

OFTEN in former times has this cry been set up, and now is repeated again with more appearance of truth. There seems to be a double danger—from abroad as well as from within itself. The watchmen from the holy towers are wasting their lungs in sounding the alarm, the workmen of the holy city are all busy drawing plans, buckling on their aprons, looking for tools, and materials, wherewith to repair the tottering walls. All is consternation and fear on one side, or busy assault, unremitting exertion, or incipient triumph on the other. The Catholic alone looks on the contest unmoved with a vexatious sang froid, with a smile, that arises from the conviction he has, “that these are the works of *men*; let *men* contend about them, and with *human* passions too. What man can do, man can undo.” Still are we not altogether unconcerned. They do not indeed want our help in the work of destruction—we have only to leave them to themselves, and they will accomplish that quickly enough. Yet, as an amusement, or rather as a useful object of contemplation, let us look on and record some of the passing events of the day.

But first let us enquire what is the Church, and what is the danger? A Catholic would suppose the former meant, as applied to them, a body of men professing certain articles of Faith, and united in certain forms of worship and discipline. But these are ideas of dark ages, altogether *behind the light of the age we live in*. The majority of Protestant Parsons seem to think the word means, *Tithes, Glebe and*

Fees, and as a fair conclusion from the premises, the danger is of a diminution of these. These ideas are very consistent and we think very *just*: and it is very properly added, that the proper remedy for these evils is, an increase, or a fairer distribution of their incomes. This is the first plan for a new reformation of the Church, for we think Lord Henly was one of the first workmen, who proposed his plans for supporting the tottering fabric—and this is the idea, which pervades his whole work from end to end, and if we reckon by the number of editions, (seven already) his Lordship is a great favourite with the church, whose repairs he wishes to undertake.

“A *liberal income*,” says his Lordship, (page 20) “in the hands of a clergyman residing *nine* months in a year upon his benefice, would be one of the *greatest blessings*, that could be bestowed upon the country.” His Lordship is tolerably liberal in allowing a Parson to be three months absent from his flock every year—but we suspect will be judged intolerably severe by most of them for insisting on the residence for the other nine. “The minimum for every parson should be £400. per ann. but where there are 1500 or 2000 inhabitants, the income of the minister should not be less than £800. or £1200. Any diminution of this would injure the *spiritual* interests of the flock, by diminishing the influence a minister should have over them.” Lord Henly must have most lucid ideas of *spiritual interests*, when he calculates them only by pounds, shillings, and pence per annum; and seems equally enlightened about the nature of *influence*, which he seems to think will always increase in the same ratio, as the quantity of money the Parson can extract from the pockets of his poor flock!! Has his Lordship, we wonder, never heard of the *influence* of Catholic priests over their flocks, or has his investigation of the *cause* of it traced it to the exactions they make upon them? This is a problem we will venture to propose for his solution. But this money, his Lordship thinks, would enable them to acquire “the decent habits and respectability of gentlemen.” To this argument, Mr. Beverly would reply, (page 8) “Certainly it must be conceded, that there is a sad deficiency of the decent habits and respectability of gentlemen among too many of the clergy at present,

but it is a great error in ethics to imagine, that £400. per annum would turn a depraved man into a good one," &c. But we will again propose to Lord Henly's consideration, the fact of the Catholic priests, among whom he will not find any deficiency of decent habits, nor want of influence, though their *maximum*, and not *minimum*, never reached £400. per annum. Whence we presume his Lordship will allow, that some other principle than money may produce decent habits and influence. Again let us ask one question, as matters now stand, are those, who have the greatest incomes, now distinguished for their more decent habits or greater influence? For instance, the Goodenoughs, Dr. Hodson, or the Rector of ———, with £5000. a-year? But all this while, his Lordship, according to a vulgar proverb, is reckoning without his host. He and the rest of the spoilers are coolly calculating how they shall agree best among themselves to divide the spoil; and the people, tired of being despoiled, are plotting how the former shall have no spoil to divide. They are willing to pay the labourer his hire, but they have it no longer in their power to be generous and pay him, who does not labour. And so far from thinking the clergy, as a body, have been under-paid, they are now determined to take the affair into their own hands, and look well into it. It is a marvelous coincidence, that the Edinburgh Review praises, and for the most part seems to coincide with Lord Henly. Yet the latter is an Evangelical, and this circumstance may explain to all, who know any thing of this sect, how it comes that his Lordship has such clear and tenacious ideas of the value of money. Which of them has not? Woe to a parish, into which an Evangelical comes. Look to your mint, and your cummi, and your herrings, or he will make a *little Ireland* of his parish. Before we part with his Lordship's plan, we must do him the justice to own he does propose some little amendment of the state of the Bishops. He would cut off translations, and exclude them from the House of Lords, thinking, no doubt, with Tom Moore, they would be better in the House of the Lord, than the House of Lords. So far, so good. But the people have a different and higher game in view, and though they will not refuse that boon, they will not be content with it. Is then the Church in danger, or

not? Will the parsons, or the people, succeed? One, who is no prophet, may foretel. So much for this view of the Church. Let us now turn over a leaf and take another view.

Lord Henly is of course a layman; churchmen of every denomination have also brought forward their plans. Some to preserve what they have got; others, who have been more scurvily dealt with, to get a better share; some to repel the attacks of dissenters; others to appease them and allure them into the fold. These are intestine broils and are equally amusing. For even among the disputes of what are called the working and the non-working Clergy, the *work* itself is never viewed in any other light than as a little to *pay*. The idea of any thing spiritual, gratuitous, or heavenly, seems never to have entered the minds of any one of them. Not one ever seems to think it a work, that will be rewarded in heaven. They prefer their reward now—make sure of that first, and then as a matter of course, they will have the other too. But I am detaining you too long on this subject. Lord Henly's pamphlet has been followed by one from Dr. Burton, Regius Professor of Divinity, Oxford. En passant are your readers aware that a professor of divinity in the university is one, who never teaches or gives a lecture on the subject of which he is professor? After him who leads the van, follow a legion of Doctors and Semi-Doctors, and no Doctors, and would-be Doctors, et id genus omne. We have not seen all the pamphlets with which the press has lately teemed on this subject and are too poor to purchase them, or we would furnish you with some amusing extracts, as I am confident there is nothing that could be more amusing to a Catholic. There is one, however, from whose amusing work I must favour you with an extract. There is a Doctor Arnold; orthodox himself no doubt, as who is not? yet a kind man, liberal and indulgent to the *opinions* of others. I like the word *opinions* which is now become fashionable, it is more correct, for *faith* is quite out of the question. This Doctor has cast a comprehensive eye over the state of religious sects and opinions in this country—he has seen the *lamentable defection* which every day increases, from the established church—and the utter hopelessness of ever bringing them back to the old fold; what then is to be done?

“The problem,” says he, “consists in *uniting* in *one* church *different opinions* and different rites and ceremonies.” The problem, no doubt, is hard enough, and how is it to be solved? “By enlarging,” says the Doctor, “the ecclesiastical fold, so as to include the whole christian flock, and allow them to feed in one common pasture.” What pretty words have we here! “To enlarge the fold, and one common pasture!” When men have no distinct ideas, or fear to announce them, how convenient it is to lose themselves, or bewilder their hearers by figurative language! But if Doctrines be the food of the flock, how are different doctrines to be one common pasture? It is certainly a hard problem. The Doctor continues. “The Quakers, Roman Catholics, and Unitarians appear to offer great difficulties, and undoubtedly as long as these *sects* preserve exactly their present *character*, it would seem impracticable to include them in any national Christian Church.” Well said, Dr. Arnold! The Quakers, the Catholics, the Unitarians! In what noble company have you put us? and in the middle too between the other two, as I presume the place of honor. The Catholics too a *sect*! What a master of language, what a profound Theologian! You have not received your title of Doctor for nothing. Why Quakers or Unitarians, even in their present *characters*, should offer difficulties, we do not well see, and the Doctor forgot to explain: but that Catholics should, either in their present, past, or future characters, is very evident, and we must own the Doctor is right, in spite of our being excluded from any national *Christian* church. In this sentence, too, we have another specimen of the precision with which Doctors write on Theological subjects. “In their present characters” what do the words mean? to what do they allude? Does he mean the inculcating certain doctrines? It is certainly a novel and lucid way of expressing such an idea. For one compliment, however, whether intentional or not, we thank the Doctor. The plain English of the passage without mystification, is this—The Catholics and the two sects have *fixed opinions*, which they will not give up; the rest having none; or none which they care about, may be collected together; *united* we will not call it; it would be a prophanation of language.

Well, then, leaving these three untractable *sects* to shift for themselves, without the *common pasture*, whereon to feed, the Doctor, nothing daunted, proceeds to unfold his plan still more. "The harshest and most offensive part of the peculiarities of every sect has always risen from the opposition of their antagonist." Pause here, gentle reader, and meditate on this dogma of this most lucid and profound philosopher! Are the peculiarities of every sect necessarily harsh and offensive? And if so, do they proceed from or cause the opposition of antagonist? Exempli gratia, does the Quakers denying the necessity of baptism *arise* from the opposition of their antagonists? But we must not be too nice; we proceed with the Doctor's plan. "If instead of devising forms so *positive* and *controversial*, as to excite mistrust of their accuracy, we were to make our language *general* and *comprehensive*, it is possible that those who differ from us, would soon begin to consider the subject in a different *temper*." In the perusal of this sentence the most inattentive reader cannot fail to remark, first, on our author's lucid philosophy again, "a *positive* form excites mistrust;" we presume its converse will be equally true, a doubtful one ensures certainty: and secondly on the agreeable concession he makes to us, "that the amazing varieties of sects are the offspring of "temper," not of conviction, nor religion, &c. &c. We go on. The upshot of his pamphlet is, that he wants a creed of very few articles, wherein all may agree, and instead of inventing tests for detecting latent errors, he would have a formula so comprehensive as to cover all existing heresies." Now, Mr. Editor, after explaining Dr. Arnold's plan for reforming the church, I declare it has my full approbation. It is the best I have seen yet. It has the merit too of being founded on the good old Roman plan. They stuck up the gods of every nation in their *national church*; nay it has this manifest improvement on the old plan, that the Doctor would hide behind a curtain, any misshapen idol, that would be brought into his temple, or, at all events, would not allow it to be labelled, and then men might look upon it with a better *temper*. He would have an ecclesiastical Noah's ark, into which all beasts, clean or unclean, should have an equal right to enter, without changing

any thing of their *character*, and feed on one common pasture! We are not, however, quite satisfied with the good Doctor's *liberality*. He goes a great way certainly and is evidently a long way in advance on the march of intellect. But a mind so enlightened as his should have been able to divest itself of the remaining clouds, that still hang over it. It is clearly unworthy of him to talk of *formulas*, and *few articles*. He knows well there can be but one *formula*, and that is, the Bible, the Bible alone; and that all attempts at forcing down articles, creeds, confessions, or whatever else you please to call them, are notorious violations of the liberty of conscience. It is a remnant of Popish tyranny, which must be got rid of, or any man, who submits to them, is a slave. No, No; we must have one fold, the boundaries of which shall be the *nation*; we must have one article only and that must be the Bible alone—we must have one standard, on which must be inscribed, *The united national church*. Every thing else must be *free*, as becomes the *dignity* of man—doctrines, opinions, practices, worships, and even moralities or immoralities to a certain extent. This will be the panacea for all the evils of the present afflicted church. Will any one think she will be in danger after that. The church in danger will then be a ridiculous cry.

The third remedy for the Church in danger, is to hold a convocation; in other words, a national council of the clergy. It is true, this is rather an antiquated sort of a remedy, but such as it is, it is talked of and proposed. Suppose them then already assembled, what are they to do? Devise new means of increasing tithes? They had better first try to keep what the *law* already gives them. Assist the Minister in drawing up his new bill? We presume the Minister will be able to manage their temporalities without their advice. But, perhaps, seeing the odium these forced exactions have brought down upon them, they mean to enter into favour with the people, by renouncing all claim to tithe or cess for ever, and saying to their flocks: "Henceforward we will depend upon your generosity for what we receive, like every other denomination of Pastors. As they are content with the free offerings of their flocks, we cannot doubt that we, who are the most pure and apostolic of all, shall be more liberally

provided for than they." What an astonishment would such a resolution bring upon the nation! Is there one member durst propose such a "damnable heresy" to the convocation? Or if there were, would he not be immediately turned out as an incorrigible traitor? What then have they to do? To discuss which of all the plans of reform proposed would be the best; Dr. Arnold's among the rest? To form new articles, reform the Bible, change the liturgy, abolish the Athanasian creed, for all these and many more things are called for? Alas! what a spectacle would the poor church of England exhibit to the world, if once her parsons could be brought together to discuss any one of these subjects? Shall they agree to give up any of these? Then they publicly acknowledge, that for three hundred years they have been wrong. Shall they, by a new decree, confirm that they shall all be retained? Then there is an open and irremediable breach at once made between the two parties. For it is well known that many of these are already tacitly abolished, and practically. Nor would this party silently submit to see themselves condemned by such a decision. Slender is the thread which holds the evangelicals and high church party together. A convocation would break it at once. No primate, nor minister, who wishes to keep things quiet, would ever venture on the perilous experiment of a convocation. If they deliberated with closed doors, their weak parts would still come to the knowledge of the public, and then breaks out the war of strife and contention. In this respect we must own the church is in straits, but better endure the ills she has, than rush on others she knows not of. For nothing but exposure, and ruin and misery can come to her from a convocation. Would to heaven the experiment might be tried; we should have such a scene of edification and amusement as we have not yet witnessed. Is the church in danger then or is it not? Is her wound incurable or can a consultation of her Doctors yet prescribe a remedy? Yes, there is yet hope; as long as they have the Bible, they are secure. That is the cure-all, the save-all. This then brings me to my fourth subject, on which I have something, Mr. Editor, to say, which I hope will not be unworthy of your readers attention.

Alas! scandals will abound in all *human* institutions, and we cannot help it. It is a fact, woe to us that it should be so, but it is a fact, that there is now raging a terrible controversy about the correctness of the English Protestant Bible; a controversy, not among Catholics, but among themselves. We, who have taken many a peep into the enemy's camp, and have often found them napping, used to amuse ourselves with exposing the infidelities of the versions of the Bible Society—but since they have been numbered among the dead and forgotten, (Is not the Society dead, for we declare we have heard nothing of its existence lately,) we have lost some part of our occupation. It is, however, revived by the present controversy of which the following is the statement.

A Rev. Mr. Curtis, a Dissenting Minister, has addressed to the Bishop of London four letters, in which he asserts, that in only seven books of the scripture, that is, about one quarter of it, he has detected 2931 *intentional* departures from the *authorized* version. The authorized version is what is commonly called King James's Bible, and the bibles which Mr. Curtis accuses of inaccuracy are chiefly the *Oxford* editions. He asserts secondly that "Dr. Blaney and the Oxford *Reformers* of the text in 1769, were disgracefully ignorant of the materials they might have accumulated for their task. The resolution of the delegates bears this ignorance of a *vital point* on the face of it, and leaves it doubtful, whether throughout the whole business they had a *document of the slightest genuine authority* before them." Mr. Curtis further contends, that "so far as the *English text of the English Bible* is in question, we clearly have *all our modern Bibles* printed after copies of *no* authority, or after bad and erroneous authority, with the important exception of what remains of the authorized version itself." He also maintains, "that the altered punctuation sometimes effects the sense and the departures from the authorized version are of the most serious moment." A sub-committee of Dissenting Clergymen were appointed to report upon Mr. Curtis's collation of the editions of the Bible, and have resolved "that they were perfectly satisfied that an *extensive* alteration has been introduced into the text of our authorized version, by changing into italics innumerable words and phrases,

which are not there expressed in the original edition of King James's Bible, printed in 1611; and that those, who have made these alterations have discovered a great want of critical taste; unnecessarily exposed the sacred text to the scoffs of Infidels, and thrown such stumbling blocks in the way of the unlearned, as are greatly calculated to perplex their minds and unsettle their confidence in the text of scripture. These are the charges made by Mr. Curtis and his party, and if there be any foundation for them, what becomes of the Protestant *Rule of Faith,—the Bible alone*, when no confidence can be put in the very text itself of the Bible? Against these antagonists, therefore, rises up *Professor Cardwell* of Oxford, who, as he terms it, has exposed Mr. Curtis's misrepresentations in the *British Magazine*. "For," says he, "we must preserve undisturbed, the honest confidence, with which an unlettered peasant looks upon his English Bible, as expressing to him the genuine word of God." This a Catholic will acknowledge is viewing the controversy in a proper light, and he would like to know how the unlettered peasant is to decide between the two learned contending parties. The professor, however, tells us "I have examined . . . the text of the book of Genesis and the gospel of St. Matthew, and I affirm, that if we exclude the changes as to Italics, and the printing the word *Lord* or *God*, and such differences as between, *to* and *into ye*, or *you*, &c. . . . there are not in the Oxford edition of 1824 more than *nine* departures, intentional or otherwise, correct or incorrect, from the text of James's Bible, in the book of Genesis, nor more than *eleven* in the gospel of St. Matthew. I affirm also, that in *most* of these cases, the departure is justified by the words of the *original* languages, and by the *length of time*, during which each corrected reading has had possession in our English Bibles," Which of the contending parties have been most accurate in their collation is most assuredly a point, on which we have no interest to decide—but we thank the professor for the admission of twenty alterations of some consequence in only two books of the scripture; we thank him also for defending the modern against the ancient version, and that too on the authority of the *original languages*. Then the *authorized* version must have been incorrect or

erroneous ; then error must have been all this while *authorized* as the pure word of God. This will be greatly calculated to ensure "the honest confidence of the *unlettered* peasant that he has the *genuine* word of God," especially as the *original* languages assure him of it ! This cannot fail to be highly satisfactory to an unlettered peasant who in all this matter must judge for himself, or he can have no ground of Faith. To increase this *honest confidence* we shall give him a few illustrations. "A relaxation of vigilance in those who superintended the text, admitted a *multitude* of *serious* errors into the editions of the Bible, which appeared in the reign of Charles I. and during the commonwealth some of the variations are strongly suspected of treachery. The *defective* condition of the sacred text was a topic of complaint with many writers of the seventeenth century. Fuller assigns "the late many *false* and *erroneous* impressions of the Bible, as one cause of the growth of infidelity in the land." Field's Bible, which is said to be "very carefully and accurately printed in order to counteract the mischievous effects of the many errors of the preceding editions," has been changed *charge* with *intentional* alterations. For instance, in Acts vi. 3, Field has "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom *ye* may appoint over this business" instead of *we* may appoint. This is supposed to be an intentional change, in order to establish the people's power not only in electing, but in ordaining their ministers." "Some of Reeves's editions are very faulty. Mr. Child of Burgay has pointed out in a Testament printed by Eyre and Strahan thirty-seven errors, some of importance, in the four gospels only ; a degree of inaccuracy, which Mr. Lawford, the book-seller says, would disgrace an auctioneer's catalogue printed in the hurry of business. Mr. Parker states that he caused the Psalms only of Child's Bible to be examined by the Oxford corrector, and the result was, that in that small portion of the book, there were variations some of the *greatest importance* from the standard edition in the amount of about a *thousand*. Supposing the remainder to be equally inaccurate there would be about sixteen thousand errors in Child's Bible." Mr. Child, of course, controverts and denies this charge. Amidst all these state-

ments and counterstatements, is it not evident, that the unlettered peasant must have a delightful security for his honest confidence in the genuineness of the text of his Bible ? It will be perhaps urged, that all these alterations do not effect him, as they concern no fundamental points. What then becomes of the charges, *serious errors, variations of the greatest importance, causing the growth of infidelity, &c. &c.* But these charges are not well founded. Be it so, but they are publicly made, and Doctors of equal celebrity are arranged on the side of the *pro* as well as the *Con*, and will not the unlettered peasant after viewing the combatants on each side, and listening to their quotations from the *original* languages, rest perfectly satisfied, at least have *honest confidence* that any of the above named editions are genuine ? In this state of the controversy Dr. Turton, an eminent Regius Professor of Cambridge, has stepped in. Perhaps he will discuss what constitutes an *authorized* edition or version, or state why King James's should have more *authority* than Mr. Child's, or any other. This would be an interesting discussion, unless by authority is meant the king's or an act of Parliament. That would settle the question at once. But this subject we must not pursue now, as it would lead us too far at present ; we shall, therefore, again ask, does not this discussion bring the church again into danger ? are not the very foundations of it tottering. If the Bible goes, what will they take to next ?

I do not know whether it is worth while entertaining you now with the attacks, which are also made on the liturgy or common Prayer Book, for poor church is in danger on that side also. I must, however, not omit what Mr. Beverly says on this subject, (page 21.) " If a reformation of the church prayer-book does not take place, the Church of England must ere long fall to pieces in spirituals as well as temporals, it being impossible that any person of *common honesty* should be chained down to a book replete with scandals both in politics and in doctrine. The monstrous grievances of the prayer book have been ably dissected by *many* writers, but by none so forcibly as by Mr. Riland. . . . Sooner would fire unite with water, or wolves with lambs, than the bishops be persuaded to adopt those excellent *articles of religion* pro-

posed by Mr. Riland in his *reformed* liturgy Some *reform* in the liturgy is absolutely necessary for those who have not strength to walk without the go-cart of State prayers; and to bring about that reform so as to please all parties, is quite impossible."

With these extracts I shall for the present conclude my lucubrations on the danger of the church; and for awhile, at least, leave its defenders to that kind of peace, which they can afford one another. When a house or a church is divided within itself, it must come to ruin. The sapping and mining are going on well—we may be soon looking out for a breach in the walls. These are the signs of the times, which I have noted down from various sources. If you agree with me, present them to your readers, who may perhaps not have noticed, what has been collected in shreds and patches by your correspondent. ❖

ON THE TEMPORAL DOMINION OF THE CLERGY.

(CONTINUED.)

The practice of erecting fortresses as a protection from the sudden and irregular incursions of barbaric hordes, was not peculiar to a few bishoprics, but appears to have been in frequent use in the sixth and even fifth centuries.

As I have given some idea of the manner in which the bishops gradually arrived at the possession of temporal dominion, it may, perhaps, be interesting and *useful* to say something on the temporal aggrandizement of the Roman Pontiffs. On this subject the enemies of the Holy See have spared neither invective nor calumny; but however some pontiffs of a more disgraceful age, may have forgotten the sanctity and dignity of their high office, to enter the ranks of ambition and courtly intrigue, it may be asserted, without fear of contradiction, that no dominion was more justly acquired, no throne more fairly established, than the chair of St. Peter on the ruins of imperial tyranny and weakness.—For proofs of this proposition, we may appeal to the page of history, and from abundant facts point out the gradual decay of imperial power, till, at length, the people of central Italy were necessitated to look to their Holy Father for internal and external security.

It is incontestible, in the first place, that the Roman Church was daily becoming wealthy, even in the unsettled times of persecution, as appears from the acts of St. Lawrence's martyrdom, many early writers, and the sarcastic saying of a pagan prefect of Rome, "that he would embrace Christianity for the papacy." Without recurring to fictitious grants and charters, it is also evident that the revenues of the Holy See continued to augment from the time of Constantine, by frequent bequests of great personages; and when St. Gregory the Great filled the chair, its *patrimony*, as it was called, consisted of extensive landed property in many of the most fertile parts of southern Europe. This is undoubted from the directions which he gave to the sub-deacon delegated to administer it. The possession of great property, coupled with the will and talents to turn it to the public good, invariably exalts and confers influence, which will be advanced in proportion as the misfortunes of the times open a more extensive field. This, therefore, is one of the many causes that tended to the establishment of the temporal sway of the successors of St. Peter. That they were possessed of immense resources to do good, I think can need no lengthened exposition after the reference just made; [and, also, when we consider that in their spiritual capacity, like their great patron the prince of the Apostles, they would have great and abundant charities placed at their disposal, we can account, in some degree for their universal and continued acts of benevolence. To this must be added, that the removal of the seat of empire, and even the establishment of the provincial government at Ravenna, while it drained off and diverted the wealth of the eternal city into another course, at the same time, gave an additional lustre, and opened a wider range to the exertions of the Pontiffs. These circumstances were united with the will and talents to do good, and afford relief in a very striking and superior style, and Senatorial descent of which some Popes could boast, added, not a little, to the other recommendations in the eyes of a people that were not unmindful of what Rome once had been. To enumerate many facts in confirmation of all that has been said, is superfluous, the gratitude of posterity and the calendar of the church has preserved many illustrious

names in everlasting remembrance. The extraordinary intervention of St. Leo has been noticed above; and the great exertions he made to repair the mischiefs caused by Genseric's army, his restoring the splendour of the churches, and sending worthy ecclesiastics with large sums of money to ransom captives in Africa, forms a strong contrast with the timorous and base conduct of the imperial court. The Holy Father wards off the first blow that is threatened, while Valentinian trembles in Ravenna; he mitigates the horrors of plunder, and repairs the ravages which are caused by a Roman empress calling in the barbarian of Africa. Were it necessary, the contrast much to the advantage of the successors of this great saint could be pursued, but few readers are ignorant of the complete state of misery and oppression into which Italy was plunged by the miserable remnants of imperial government, and that while the Popes made it a sacred duty to remain faithful in their allegiance to emperors, who were known to them only as heartless tax-gatherers, they ceased not, by continued applications to the court at a distance, and most liberal charities at home, to alleviate the wretchedness of the decayed empire. The continued vicissitudes to which the empire itself was exposed, from the frequent and violent changes in the succession to the purple had a twofold effect; it lessened the dignity of the sovereign and weakened the allegiance of the subject, and while the energies of power were paralysed by the unnatural struggles at court, the people of Italy only followed the dictates of self-preservation by fixing their hopes and confidence in those who really shewed themselves to be their protectors. No portion of the history of these turbulent times shews clearer the truth of this statement, and the *gradual* practical development of it, than the lives of the two first Gregories. It is well understood that St. Gregory the Great, had, among his many exalted qualities, the recommendation of birth and wealth; and his having filled the office of prætor, or Roman governor, under the emperor, before he embraced the ecclesiastical state, both endeared him to Rome, and qualified him for the intricate affairs of state. Accordingly, when the folly of the Exarch at Ravenna, had aroused the terrible prowess of the Lombards to a degree which he was unable to

overpower, our Holy Pontiff expended his treasures in raising troops for the defence of the besieged city of Rome and other places. Not content with this, he entered into negotiations with the powerful enemy, and succeeded in preserving the eternal city from the sword. At the same time, as a good pastor, his voice had been raised to prepare its inhabitants for the worst, and, to aid his temporal endeavours, he had not neglected to move the sinful population to penance. Using the freedom, which his successful exertions gave him, and the authority, which, as chief pastor, was reposed in him, he boldly censured the bad faith and other crimes of the Exarch; and though he was careful to pay the heavy taxes of government, and to cause others to submit to them, he failed not to urge the empress to represent to her consort the cruelty and wickedness of many of them. Such conduct justly merits the approbation of posterity, and, undesignedly, lays the foundation of the papal throne. I say undesignedly, for it is impossible to suppose the virtuous pontiff's actions to be directed to the acquisition of supreme temporal dominion, otherwise he had never used such care to enforce obedience to a power which he might have so easily supplanted, and which was, in reality, principally maintained by his fidelity. A further investigation into the administration of the affairs of Italy reveals the fact that, owing to the many invasions of the barbarians, and the excesses committed by the Exarchs of Ravenna, the machinery of government was held together by nothing more than the aversion to the yoke of the barbarians, so deeply rooted in the former masters of the world, and by the vigorous and talented efforts of the Holy See. The deduction of this state of things is obvious; the moment there appeared a just ground for casting off all submission to an emperor who was unable to protect or punish, without the danger of falling under the rule of the barbarians, the Roman people and dependencies would doubtless look among themselves for an authority which could command their obedience, by its watching over their internal and external well-being.

Gregory II, who was seated in the chair of St. Peter, in 715, displayed conduct and virtuous energies; not much inferior to the first Pope of that name. Like him, he was

descended from rich and affluent parents, and like him, he made works of beneficence his delight. During the eventful years of his pontificate the imperial throne was stained with blood, and the civil commotions excited in consequence called forth all his zeal and talents. Again the afflicted people of Italy beheld their chief bishop suppressing the rage of contending parties, and the eternal city witnessed in its pontiff the repairer of its shattered walls, and the extinguisher of disloyal civic feuds. The reader may easily imagine what feelings must have arisen in the breasts of the citizens, when they surveyed these actions, when they found the imperial purple stained with blood, and usurped by unprincipled officers, and no certainty of the stability of ephemeral emperors. But there is an additional circumstance that perhaps materially hastened the change, which was gradually approaching in papal power being permanently substituted for the cruel and weak domination of the Greek Exarchs. Leo, the Isaurian, who had been proclaimed emperor by the eastern army in 717, and for the first years of his reign had befriended the Catholic religion, about 726 commenced his cruel persecution against the use of holy images. This step necessarily arrayed the bulk of the Catholic feeling against him; and though the pastors, with St. Gregory II. at their head, were anxious and persevering in their endeavours to keep his subjects obedient to his sway; the call of duty demanded the most eloquent harangues against any innovation in faith and discipline. They remembered the advice of their divine master: "render to Cæsar the things that are Cæsar's, and to God the things that are God's." This state of things, of course, gave a severe shock to the tottering throne of the Cæsars in Italy; for the lapse of ages has indubitably taught us, that it is impossible to legislate against the confirmed predilections of a whole people in matters of religion, whether true or false. Let not the reader however suppose, that the emperor's opposition to the tenets and usages of the old faith, in an abstract point of view, were the cause of his unpopularity, for many of his predecessors had been involved in theological contests with the clergy, which had little or no effect on political matters. But the misfortune of Leo, the Isaurian, was to have meddled with an usage more immedi-

ately affecting the bulk of Christians, to have raised a severe persecution against conscientious prelates, his most faithful subjects, and idolized by their flocks, and to have repeatedly ordered his officers to murder the good pontiff Gregory. This order was deemed unjust and sacrilegious by the multitude; unjust, as Gregory was certainly loyal and active in repressing all attempts against the power of the prince; sacrilegious, as he sought the blood of a faithful pastor, who was performing the sacred duties of his supreme charge. No sooner was the imperial command made public, than the Roman people aided by the Lombards carefully guarded the Holy Father from his enemies, and thus was witnessed what may be called the first open defiance of the court by the pontiff and his flock. Let us not be too hasty in assuming that this step was agreeable to the disposition of Gregory, for an impartial examination will clear him from all blame, and demonstrate that the clergy and Roman pontiff were the last to acquiesce in opposition to the higher powers. They were, indeed, the only link of connection that bound together a feeble government and an oppressed people for a long period, and neither personally nor by their emissaries did they attempt to disobey, till a long series of oppression, tyranny, and folly had left them a prey to every adventurer in arms and rapine.

(TO BE CONTINUED.)

R. B. P.

THE "NO-POPERY" RIOTS.

(CONTINUED.)

No. 8.

An abstract account of the sundry Effects destroyed by the mob, late the property of James Malo, which, for the most part, are minutely valued, and the rest accounted for as near as possible by an inventory made for the same valuation, and kept to shew if necessary.

	£.	s.	d.	£.	s.	d.
<i>House Furniture, china, glass, &c</i>	1085	17	0			
<i>Provisions of wines, oils, preserves, &c.</i>	247	0	0			
<i>Wearing apparel, linen, &c.</i>	958	14	6			
<i>Utensils and fixtures in trade, &c.</i>	1010	13	0			
	<hr/>			3302	4	6

	£.	s.	d.	£.	s.	d.
				3302	4	6
Extraordinary rent for a house not so convenient as the late dwelling, with ninety pounds, good-will and taxes for the same for 6½ years	495	12	0			
Absolute necessary alterations by enlarging and otherwise fitting the warehouse (annexed to the house) for carrying on the business	100	0	0			
A temporary warehouse till the above is fitted, agreed for three months	10	0	0			
				605	12	0
Supposed by a surveyor to rebuild the old dwelling and warehouses on the former plan	2500	0	0			
				£6407	16	6

Besides this valuation, there are beyond a doubt, many articles, which cannot be recollected, by so sudden a removal, and which will also occasion a great loss in trade for want of the utensils, which cannot be replaced in less than six months.

No. 9.

General account of damages sustained at the house late in the possession of George Doughty, Esq. in Devonshire Street, Queen Square, on the 7th of June, 1780.

	£.	s.	d.
To repairs necessary to be done to the house ..	100	0	0
Wearing apparel, linen, &c.	500	0	0
Household furniture	1000	0	0
Plate, watches, china, and books ..	750	0	0
Wines,	15	0	0
Expences for lodgings, &c.	50	0	0
	£2415	0	0

No. 10.

General account of damages sustained by Mr. James Keating, Glass and China-Man, at his late dwelling house in the Minories, on the 7th of June, 1780 :

	£.	s.	d.
Amount of repairs necessary to be done to the house,	45	7	5
Stock in trade, household furniture; and wearing apparel,	400	0	0
	<hr/>	<hr/>	<hr/>
	£445	7	5

No. 11.

On Wednesday morning, June 21, 1780, the rioters came to my house, in Bunhill Row, No. 79, at half-past one, when I and my family were asleep; and we made our escape over the walls, and got away backwards. I lost all my furniture, and all our wearing apparel. My loss is to the amount of four hundred and fifty pounds, at least. I had not been in the house full twelve months. This is a true case given by me.

PETER LYON.

July 10, 1780.

No. 12.

DAMAGES DONE TO INDIVIDUALS.

1. Mr. Walsh and Mrs. Steel, schoolmaster and schoolmistress, Christopher's Alley, declare they are rendered incapable, by the loss they sustained, of establishing themselves again.
2. Mr. Collan lost £30, all the money he had saved.
3. Mr. M'Carthy, baker in Featherstone-street, Bunhill-row, says, that one of the mob, apparently a Jew, held a drawn cutlas over his head for some minutes, demanding what religion he was of. Thomas Stone, journeyman to Mr. M'Carthy, heard his master's life threatened at Moorfield's-chapel; one of the rioters saying, that is the Papist baker; dun him; let us bury him in the ruins.
4. Mr. Durry, spitalfields, silk-clouder, says, that in the year 1776, he left Lyons, together with his family, in order to bring the art of clouding silk into England; that since that time he has exercised the above business with great success; he being the first person that ever brought that art into perfection in this country; that his life would be endangered was he to return to France; their laws prohibiting such artificers quitting the kingdom under penalty of death; that by the late depredations he has not only lost his furniture, and tools, but also the draughts or plans of his different implements, which he brought from Lyons with him, and which were of infinite service to him.

5. Mr. Connor, victualler, Black Lion Yard, White Chapel. His servant says, that the small bone of Mr. Connor's arm was broke by a violent blow from one of the rioters; Mrs. Connor was knocked down by one John Barret, now in prison, who, with others, rifled her pockets, took her gold watch, &c., and in short left the whole family without a shilling: Mrs. Connor made her escape by jumping out of the first floor window.
6. Mr. Copps, Virginia-street, was pelted with brickbats.
7. Mr. Dowdle, at present an infirm man in years, served his late and present majesty, six or seven years, as a marine, rendered by his loss incapable of setting up any other business, than that of a school-master.
8. Mrs. Abercromby was dragged out of her house by the rioters, threatening at the same time the life of her husband, if they found him.
9. Mr. Walsh, victualler, had his pockets rifled forcibly, by two of the rioters of sixteen guineas and a half, and some silver, threatening to knock him down, if he resisted. His brewer has shewn him the kindness to lay a stock of beer in a house adjoining on credit, or else could not have gone on with the business.
10. Mr. Libarti, St. Catharine's-lane, could get no place to lodge his goods in; even some, that he had deposited with a neighbour were sent back, and consumed with the rest, &c. This poor man, an Italian by nation, seems somewhat impaired in his head.
11. Mr. and Mrs. Keating, china shop in the Minories, heard the rioters threaten their persons.
12. John Ventus, a weaver, Sugar-loaf Alley, Bethnall-green, disabled on'to begin business again by the loss he sustained. This man had still some knowledge of surgery, which he exercised on his poorest neighbours, to their great relief, and was much esteemed by them: this notwithstanding, after the loss of his looms, house, implements, library, &c., he could not get lodgings for himself, and his family: but was forced to wander up and down the streets the whole night, several people refusing them admittance into their houses.
13. Mr. Fogg, weaver, who by his industry maintained his mother and sister, is by the loss of his looms, &c. obliged to trouble his friends to buy him new necessaries.
14. Mr. Hunt, glazier, Giltspur-street, Smithfield, his son aged thirteen years, the clerk of the chapel, Moorfields, three lathes and about ten other persons were in the houses adjoining the chapel, when the rioters came to demolish it. They made their escape through a back door, whilst the mob were beating the front of the house in. Some

of the gentlemen were obliged to make theirs over the roof of two houses and the chapel; others over a high paling, stuck full of tenter hooks, into a yard with houses unfurnished, and so on through the houses. Mr. Hunt's and his son's escape was more difficult. Having ascended a house, they were getting over a parapet wall in order to slide down a wooden trunk to the ground, two or three bricks giving way at the top his son was getting over, he must infallibly have fallen to the ground, had not his father prevented it, by catching hold of him that instant. At length they were obliged to make their way through a house, and over a wall into Rope-maker's Alley.

15. On the Wednesday night following, Mr. Hunt's house was attacked by the rioters two different times; but by the kind interposition of his neighbours, the rioters were with difficulty got rid of, after they had broke open the door, and searched the house for the family, which had made their escape the preceding night. In short the calamities of this family are beyond description, being unwelcome guests at Stanford Hill, where they took a country lodging, they were obliged to leave it the next day; their hostess thanking God she should have no more Papists in her house. The scattered family, with difficulty, found each other out the next day. The meeting was productive of tears from every eye. N. B. Seven children in the family.
16. To sum up many others' difficulties would be a repetition of those that precede. Such was the situation of Mr. Waterhouse of Little Russel-street, Bloomsbury; his family, consisting of ten persons, were glad to lodge at six different places for some days together; others seeking lodgings with a cart-load of goods following them.
17. Four persons died of fright, viz. James Floyd, a gingerbread baker, near St. Thomas's hospital, Southwark, raving mad; Mr. Eakin, watch maker, Holborn; Mr. Manwaring, adjoining the Fleet-prison, and a servant of Mr. Mawhood. It is said, that nine have been taken into Bethlehem hospital, whose senses have been disordered on account of their misfortunes, and distresses in the late riots.

No. 13.

MEMORANDUM.

—Macfarlane, who keeps a public-house in Church-street, in the Strand;—Mackenzie, a tailor;—Mackenzie, a cheesemonger;—Farquharson, a cabinet maker, &c., on Thursday the 1st, or Friday the 2nd of June last, in the said public house, in company with Mrs. Bond, Mrs. Ewen, &c. in a Gaulic language, did vow to demolish the chapels

and houses of the Roman Catholics, &c., in London and Westminster : did publicly revile his majesty—say he was a Papist—had broken his coronation oath——forfeited his right to the crown, &c. Were all Highlanders, had bag-pipes playing, &c. Q. If this would not amount to treason ; and who instigated them, but Lord G. Gordon ? Mrs. Bond lives in Frith-street, Soho ; Mrs. Ewen, in Charles Court.—A hatter, in Charles Court, Strand, had nine journeymen—hatters, who lodged in his house. They were all concerned in the riot, pulling down the Roman Catholic chapels and houses. They have all absconded, since the proclamations were published.

Mr. Morse, of Wardour-street, Soho, says he never had any conversation with any Papist priest, concerning his children, or with any other person : but Mr. Orvillier, Alias D'Orvillier, organist, to Bird-street chapel told him he would get his children educated for nothing, but they must hear mass ; for which reason he refused the offer. He never was offered any money ; and believes Mr. Orvillier's offer was out of pure friendship ; they being acquainted from their youth.

FOREIGN MISSIONS.

BY NARRATOR.

3. *Mission of Su-tchuen. (Continued.)*

In the persecution of 1814, the seminary belonging to this mission was burnt to the ground. The students had only just time to make their escape, and the bishop of Zela, coadjutor to the prelate whose martyrdom has already been recorded, and also president of the seminary, had scarcely quitted the house when a troop of soldiers, headed by several mandarins, made their entrance. A beautiful mausoleum, erected to the memory of a deceased president, M. Hamel, was destroyed : the premises were ransacked and pillaged from one end to the other, and the soldiers, after having given themselves up to every excess in eating and drinking, concluded by setting fire to the house, which, in an instant, was reduced to ashes.

Whether or not the bishop of Zela succeeded Dr. Dufresse in the Apostolic Vicariat, does not appear ; the annals of the association contain no record of his death ; but a respectable French Missionary, M. Escodeca, is spoken of as being entrusted with the government of the mission, during the interval between the martyrdom of the bishop and the appointment of his successor by the Holy See.

In September of the year 1820, the emperor, Kia-King, who had so long and cruelly persecuted the christians, died suddenly in Tartary, and was succeeded by his eldest son, who assumed the name of Tao-Konang. The new emperor manifested towards the christians dispositions but little less unfavourable than his father had done. In the meantime, the Almighty did not forget his afflicted children. The constancy of the faithful, under the most trying hardships and vexations, was a source of mutual encouragement to each other; the devoted missionaries fearlessly faced every danger in order to administer to them the consolations of religion; their faith was wonderfully confirmed by the discovery of the body of M. Hamel, entire and incorrupt, seven years after his decease; and it was not the least esteemed blessing of Providence that the succession of bishops was maintained without interruption. In due course, M. James Fontana was nominated by the Holy See, Bishop of Sinite, and V. A. of Su-tcheun, and a coadjutor to him was appointed in the person of M. Perocheau.

It must be fresh in the recollection of many British Catholics that the Rev. Leonard Perocheau, (of whom a memoir and portrait was inserted in the *Laity's Directory* for the year 1819,) was consecrated in Paris towards the commencement of the foregoing year, Bishop of *Maxula in partibus*, and set out for China as a missionary and coadjutor to Dr. Fontana. Having embarked at Havre in April, he reached Cochin-China in the same month of the succeeding year.—From thence he proceeded to Ton-King, where he was under the necessity of remaining the rest of that year, waiting the arrival of conductors, whom Dr. Fontana was to send to meet him. On their arrival, he immediately resumed his journey, and, after encountering many dangers on the way, reached Su-tchen in safety on Easter Eve. It is rather a remarkable occurrence, that it fell to the lot of this prelate to consecrate his own superior, Dr. Fontana, who, although nominated bishop, had not hitherto had an opportunity of receiving episcopal consecration. The ceremony was performed on Whit-Sunday

In this place, yet fresh with the blood of their predecessor, these two zealous prelates, without delay, set about the work

of rallying the few Christians, who had escaped the persecution. Unfortunately, the persecution had abridged the number of their fellow labourers by, at least, one third; although the deficiency had been partly supplied by the ordination of several native priests, with an early prospect of further reinforcement from the seminary of Pula-Pinang. The number of missionaries, however, after all, was insufficient to ensure the visitation of all the stations once a year, whilst the necessities of the faithful, required even a much more frequent attendance.

In 1821 Dr. Perpocheau had the happiness of performing the visitation of several stations, without meeting with any interruption; after which, in obedience to the orders of his bishop, who thought it not prudent that both of them should be, at the same time, exposed to danger, he went into a place of concealment, and spent his time in the education of some youths for the ministry.

A slight relaxation in the execution of the laws in 1822, gave the missionaries an opportunity of visiting distant parts of the province, into which it had, for some time previously, been impossible for them to penetrate. Their labours were rewarded with much consolation from the faith of the christians, and the eagerness manifested by them to approach to the sacraments, of which they had so long been deprived. Numbers, who had had the weakness to apostatize, returned to the bosom of the church, and many fresh converts were made from Paganism. In two months the number of adults baptized amounted to 254, and 259 were admitted to instructions. Much charity had always been exercised by the missionaries in enquiring for and baptizing the children of pagans in danger of death, the permission, to do which they were, in most cases, compelled to purchase with money. During this year they baptized 8,076 infants, of whom 5,808 passed from this life into the kingdom of heaven. This success was principally owing, under Providence, to a considerable legacy bequeathed for that purpose by a priest at Macao.

The vice-roy and many of the mandarins, now began to shew less hostility to the christians than in former years;

but the same cannot be said of the idolatrous and hardened people. Emboldened by the edicts formerly published and still unrevoked against the christian religion, they continually had recourse to the most vexatious steps to compel the faithful to take part in their superstitions, and in many instances accused them before the judges. On these occasions the christians were treated with rigor or mildness, according to the disposition of the judges under whose cognizance they happened to fall. In Holy Week a catechist was apprehended in the act of carrying a parcel which contained a missal, a chalice and vestments. Being brought before a judge, he was subjected to several interrogatories and tormented in many ways, but could not be induced either to renounce the faith or to discover the priest to whom the effects belonged. As an instance of judicial clemency, a respectable family, which, during the persecution had been deprived of their house by the mandarins, had their property restored to them, and the pagan occupant was compelled to pay rent for the house for the time it had been in his possession. In like manner the vice-roy refused to receive the charge of christianity preferred by a pagan against a christian, with whom he was engaged in a law suit.

Trivial and few as were such acts of relenting rigor, they were hailed by the missionaries as tokens of returning peace. But it was not long ere their joy was forced to give place to fresh alarm. In the course of the summer of 1823, the vice-roy was recalled, and his office was entrusted to a man of very different disposition. Scarcely had he arrived in the province, when he published an edict prohibiting the exercise of the christian religion, threatening the christians with the old pains and penalties, and ordering the mandarins to make diligent search for them, and especially for the priests, and upon discovering, to visit them with the utmost severity of the existing laws. Happily, however, for the faithful, the mandarins, wearied perhaps with their former unsuccessful attempts to extirpate the christian religion, and sickened with the effusion of so much innocent blood, were but little inclined to rouse themselves from repose in order to carry into effect the deadly projects of the new vice-roy.

The actual extent of the persecution was confined to an occasional extortion of money from the christians by the underlings of office ; and at length the viceroy, despairing of success in the attempt to prevail upon the governors of the cities to renew the persecution, ceased to urge them further on that head.

Whilst the christians were going on in the public exercise of their religion and the missionaries in the discharge of their ministerial functions, an unexpected trouble befel them from a conspiracy against the life of the Emperor by a sect of pagans known by the appellation of Tao-yen, which fortunately was discovered in time and stifled by the arrest of the conspirators. But, as the governors of cities had taken occasion from the conspiracy to publish ordinances requiring rigorous search to be made for the guilty, and proscribing afresh every form of religious worship prohibited by law, in some parts of the province extortions of money were made from the christians to a much greater extent than before. In other parts, the greatest cruelties were resorted to in order to induce them to renounce the faith. In the towns of Lo-tche-hien and Tchoung-kiang-hien the christians particularly distinguished themselves by their heroic constancy. Men, women and children, almost without exception, boldly came forward and declared their willingness to die rather than forsake their religion ; for which they were subjected to insults, injuries, stripes and the confiscation of their property. At Lo-tche-hien the emissaries of government, unable to shake their perseverance, left the women and children, and took before the governor the men who had been most active in encouraging the faithful by their exhortations. Here, neither caresses nor torments were omitted to induce them to abjure their religion. But seeing that all efforts were vain, and especially that their constancy under torture only tended to add a greater lustre to religion, he determined to send them to the metropolis in the hope of procuring their condemnation, either to death or banishment. That nothing might be omitted to ensure the attainment of his object, he even made a point of appearing against them in person. As, however, no express orders had been issued

against the christians, he had the mortification of meeting with a reception from that viceroy different from what the first acts of his administration had given cause to anticipate. That functionary manifested an unwillingness to enter upon the prosecution ; and it cost the governor considerable trouble as well as expense to procure the enforcement of former edicts against the prisoners. Being at length brought before the judges, every art was tried to induce them to apostatize, and the viceroy joined his entreaties that they would abandon a religion proscribed by the Emperor and the ancient laws of the Empire. They assured him in reply of their conviction that the christian religion came from God, that it was necessary for salvation, and that they were determined to obey God rather than man. The viceroy then told them with great mildness, that, unless they made up their minds to comply with the laws, he should be compelled to sentence them to death ; upon which they fell prostrate on the ground at his feet, and said " We are all willing to die for our religion." Overcome by their intrepidity the viceroy arose from his seat, and, addressing the mandarins around him, said " These men are christians indeed, and really profess the religion of the God of heaven : " and then, turning to the mandarin who had been the cause of their prosecution, he continued " Why did you bring these people before me, whose sole crime is their willingness to die for their faith ? " Finally, addressing himself to the holy confessors, he said " I shall not condemn you to death ; but you must be sent into perpetual banishment in Tartary." The rescript of the Emperor confirming this sentence arrived in due course, and in May 1824 they set out for Tartary accompanied by their families as voluntary sharers of their exile.

The christians of the other town were inhumanly treated by the mandarin to whom they were subject ; but, in consequence of the cool reception given by the viceroy to the mandarin in the case just recorded, instead of sending them to take their trial in the metropolis, he condemned them to wear the canga until they should consent to renounce their religion. They were unanimous in their refusal to comply ; but soon after were secretly set at liberty one after another

by their keepers under an engagement instantly to appear should they be again summoned by the governor.

In the spring of 1824, Mr. Escodéca (already mentioned as having the superintendence of the mission after the martyrdom of Dr. Dufresse) was arrested on his return from visiting a sick person by an apostate christian attached to the pretorian guard. He acknowledged himself to be a priest and a minister of the Christian Religion; but the guards, who preferred money to his person, made a proposal to the christians to release him for a certain ransom. The sum of 100 taels (about 30£) was demanded; and, on its being paid, he was suffered to depart. A similar trial about the same time befel the good Bishop and three lay companions, with whom he was secreted. Being apprehended he made an open avowal of his character, but refused to purchase his freedom, and demanded to be conducted before the governor of the city. In the mean time the christians, without his knowledge, bargained for his freedom, and that of his companions, for eighty taels. He had no sooner been liberated than perceiving that the guards had retained his books, and fearing lest these should be made a pretext for a second arrest, he followed them to a tavern whither they had repaired for the night, and insisted that his books should be restored, or himself taken before the governor. On the following morning the books were delivered up.

From a statement made by Dr. Fontana to the superior of the establishment of foreign missions in Paris, it appears that in the year ending September 1824, there were twenty-six Chinese priests in the Province of Su-tchuen. There had been received within the same period 29,342 annual confessions, 335 adults baptized, and 1547 under instruction. Baptism had also been administered to 1837 children of christian parents, and to 6,280 pagan infants in danger of death, of which number 4,405 had passed to a better life. About the time of the martyrdom of Dr. Dufresse the total number of christians in Su-tchuen amounted to upwards of 60,000 : in this year the exact amount was 46,287. In 1767, they were under 7,000.

CORRESPONDENCE

ON SOME MSS. FOUND TO CONTAIN THE VERSE OF
THE THREE HEAVENLY WITNESSES.

1 Jo. v. 7.

(Continuation of Letter the Second.)

BUT the most satisfactory method of determining the country of the vulgate, must be by an examination of its words and phrases. The result of such an examination will be two-fold. First, we shall discover that it abounds in archaisms, or antiquated forms of expression, only met in writers anterior to the Augustan age. This will plead strongly for the provincial origin of the version; since such peculiarities would be longer preserved at a distance than in the vicinity of the capital. And all who have made any study of the African writers of the first centuries will have remarked how many of these are preserved by them.* In the examples I shall produce, this will sometimes appear. Indeed it is probable that the old vulgate may have originally contained more of these archaisms, than now remain in consequence of its various corrections. For instance, the old copy of St. Matthew, published by Monsignor Mai, in his *Scriptorum veterum nova collectio*, tom. iii. Rome, 1828, has Matt. iv. 18, (p. 257,) the word *retiam* for *retem*. Now this confirms the same reading in Plautus, quoted by Priscian:† “Nam tunc et operam ludos fecisset et *retiam*.‡ Secondly we shall discover many decided Africanisms, or

* Arnobius, for instance, often uses words and grammatical forms, manifestly antiquated. It would be easy to give many examples, were they necessary. Thus, Lib. i. *adv. Gent.* p. 35, (Lugd. Batav. 1651) he uses the word *Stribiligines*. Of this word Ant Gellius, *Noct. Att.* Lib. v. cap. xx. p. 341, (ed Gronov. Lugd. Bat. 1706) says; “*Soloeccismus. . . vetustioribus Latinis stribiligo dicebatur, quasi sterobiligo quædam.*” In the passage referred to of Arnobius, he is excusing the rude style of scripture; probably of the original. Comp. Clem. Alex. *Protrept.* Again Arnobius often uses the old form of the passive infinitive, as p. 160, *velariet* and *coronariet*, p. 186, *convestiriet*. See note, p. 443.

† P. 759, ed. Putsch. This is the edition, which I shall always quote of the grammarians.

‡ Rud. Act. 4, Sc. 1. 9.

expressions found in none but African writers, nearest in age to the old version.* The principal of these is, of course, Tertullian. In the examples which I am going to give, and which may at least suffice to turn the attention of more skilful philologists to the subject, I shall almost confine myself to the New Testament, the Psalms, and Ecclesiasticus, which have been preserved from the old vulgate in the version used by the church. I will also place the references to authors in the text, not to confuse and fatigue the reader by referring him every moment to the foot of the page.

A common archaism, or as it is often erroneously called, solecism, in the old version, is the use of deponents with a passive signification. Priscian expressly tells us that this is an archaism. "Ex his multa *antiqui* tam passiva quam activa significatione protulisse inveniuntur." (p. 790.) Again, "Multa similiter ancipiti terminatione, in una eademque significatione prætulerunt *antiqui*." (p. 799.) Whence it appears that these deponent verbs were antiently active. In another place (p. 797,) he says of deponent verbs; "Præterea plurima inveniuntur *apud vetustissimos* quæ contra consuetudinem activam pro passiva habent terminationem."

* Whoever has read the early Christian writers belonging to the African church, must be struck with the family air, which prevails through them, chiefly in the use of particular words and forms, not commonly found, except perhaps occasionally in old writers. Thus the word *striculus*, or as I believe some editions write it, *hystriculus*, for a boy, occurs only in Arnobius, (lib. v. p. 174) and Tertullian, (*De Pallio* c. iv.) The older editions have *ustriculas*, which makes no sense. Arnobius often uses *qu* instead of *c*, as "*arquata* selle, (Lib. ii. p. 59) *arquitenens*, *hirquinus*, (p. 165) &c. This arises from a confusion common in old writers. We find the contrary practice in Tertullian, who, for example, has *licet* for *liquet*, (*De Penit.* c. vi.) I quote here accidentally from the old Paris ed. of 1545; in other places from Rigaltius's edition.) Plautus and Terence make the same confusion. Heraldus, (*Animadv. ad Arnob.* p. 77) seems to consider this an Africanism; but from Gellius's remarks on *Inse* and *inseque*, it seems to have been common to old writers. (Lib. xiii. c. 9, p. 282) I could bring together many other instances; several will occur in the text. I could also point out other resemblances of phraseology in Tertullian and Lactantius or St. Cyprian; but it is not necessary.

Among these he enumerates *consolo* and *horto*. Aulus Gellius (L. xv. c. 13, p. 681) says precisely the same of these two verbs. Both words occur passively, 2 Cor. i. 6. The first is also used, Psalm cxviii. 52; Luke xvii. 25.

A similar instance is Heb. xiii. 16. "Talibus enim hostiis *promeretur* Deus." That *mereo*, in the past tenses, was often used, will be obvious to every one acquainted with the classics. *Promereo*, however, does not appear to have been used by writers of the golden age, with the same facility. Nonius (*De cont. gen. verb.*, opp. p. 475 ed. Par. 1614) has an article on *promeres*, for *promereris*: and quotes Plautus, (*Trinum.* A. 3. Sc. 2. 15.) for it. It occurs often in him (as *Amphit.* A. 5, Sc. 2, 12,) and Terence. (*And.* A. 2. Sc. 1, 30. *Adelph.* A. 2. Sc. 1. 47.) It is also used by Ovid and perhaps some others. But besides the evident archaism of the word, it seems to merit notice from its signification of *propitiating by sacrifice*, which it does not bear in any classical writer; and as far as I know occurs no where but in Arnobius an African, who says: "Ita nihil prodest *promereri* velle per hostias Deos lævos" (*Adv. Gent.* lib. vii. p. 229.).

The passive *ministrari* often occurs in the New Testament, as, Mat. xx. 28; Mark x. 45; 2 Cor. viii. 19, 20; 2 Peter, i. 11. This is hardly to be found in true Italian writers. Plautus is quoted by Nonius as having "*Boni ministrantur*, illum nunc irrident mali." The older editions, however, as the one quoted above (p. 138) have "*Boni immiserantur*, illhunc irrident mali." Columella also, a native of Cadiz, though an elegant writer, uses the word. (Lib. xii. 1.)

The termination of the future of verbs of the fourth conjugation in *ibo* is preserved occasionally by the translator of the vulgate, as Psalm lix. 8, *partibor* and *metibor*, and is set down by the old grammarians as an antiquated form. Nonius gives many examples, always from the oldest writers, as Ennius, Accius, Pacuvius, Novius. These are, *reddibo expedibo* (p. 476) *esuribo*, *invenibo*, (p. 479) *audibo*, (p. 505) *aperibo*, (p. 506) *operibo*, and *oboedibo*, (p. 506) &c. It is singular that Charisius (*Instit. Gram.* p. 222, ed. Putsch) should give *feribo* as the regular future of *ferio*. Yet, Horace has (*Od.* ii. 17. v. 32) "*Nos humilem feriemus agnam.*" He has however (*Od.* iii. 23. v. 19) "*Mollibit adversos Penates.*"

The form, nevertheless, always remains a decided archaism.

In the old vulgate, the verb *odio* was used even more markedly than now appears; though as yet some tenses not used in the classics remain, as *odientes*. So in the fragment of St. Matthew's Gospel before referred to, in c. v. v. 44 (p. 259) we have *odiunt*, and again, vi. 24. (p. 260) *odiet*. Tertullian quotes: "Non *odies* fratrem tuum," from Levit. xix. 6. (*Adv. Marcion*. lib. iv. c. 35) where St. Augustine reads *odio habebis*. (Quæst. lxx. in Levit. tom. 3. p. 520) Festus (*sub voce*) says the ancients used the verb *odio*, but examples are hardly to be met, except in Tertullian, who has *odientes* (*Ib.* c. xvi.) and *oditur*. (*Apolog.* c. iii.) It is once attributed to Petronius Arbiter, but *audientes* is the better reading. Were it not for the authority of Festus, I should consider this an Africanism.

Mat. xxii. 30, we have the word *nubentur*. Nonius tells us, that, "nubere, *veteres*, non solum mulieres sed viros dicebant." (p. 143.) The expression may thus be considered an archaism; however it is used this way almost exclusively by African writers. Tertullian says, (*Ad. Uxor.* lib. i. c. 1.) "Apud Patriarchas, non modo *nubere*, sed etiam multifariam matrimoniis uti fas fuit." (Cf. c. 7) Again; (*adv. Marc.* lib. iv. c. 38) "Præstruxit hic quidem *nubi*, ubi sit et mori." So Plautus (*Persæ.* Act. iii. Sc. i. 58) "Cujusmodi hic cum fama facile *nubitur*." St. Jerome also, who often seems to imitate the African writers, whom he so much admired, uses it; but perhaps he alludes to the text of St. Mat. (Ep. xxii. no. 19.)

Ps. lxi. 7. "*Emigrabit* te de tabernaculo tuo." A manifest archaism. It is quoted by Nonius from Titinnius (p. 2) "Quot pestes, senia, jurgia *sesemet* diebus *emigrarunt*;" corrected by later critics into "*sese* meis ædibus *emigrarunt*." Gellius uses it; * "Atque ita cassita nidum *migravit*."

* Of course, the occurrence of a phrase in A. Gellius can be no argument of its not being an archaism. On the contrary, his constant study of the older writers familiarized him with their expressions, and led him to use them. Hence Salmasius says of him; "Antonianorum ævo Agellius (A. Gellius) politissime et elegantissime scripsit, et prorsus ἀρχαίων dicendi modum imitatus est." (*De Hellen.* p. 37.) Hence we shall often see him in the text confirming alone expressions found in Tertullian, or other writers of his class.

(Lib. ii. c. xxix. p. 201.) Thysius, in his commentary, remarked, that it is an absolute phrase. Gronovius denies it, and appeals to Cicero, (*De offic.* lib. i. c. 10.) But though he uses it there and elsewhere, (as *De fin.* lib. iii. c. 20. *De Leg.* lib. iii. c. 4) it is never used by him except of transgressing a law or duty; in which sense Tertullian also has; (*De cor. mil.* c. 18) "Nec dubita quosdam scripturas emigrare." But the meaning of these words is very obscure.

I hardly know whether I should instance the phrase *contumeliam facere*, which occurs often, as 2 Mac. i. 27, Luke xi. 47, Heb. xi. 29, and once in St. Jerome's version, Mic. vii. 6. Many readers will probably remember Cicero's severe criticism of the expression, when used by Antonius. (*Phil.* iii. § 9) "Quid est porro *facere contumeliam*? quis sic loquitur?" This, however, does not apply to our phrase; as Quintillian (*Inst.* lib. ix. c. 3.) tells us it had been there used passively, in the same manner as we may say, *facere jacturam*. The passage of Cicero has, nevertheless, been a fruitful field for ingenious critics, as my readers may satisfy themselves by consulting Muretus (*Var. Lec.* lib. vi. c. 18) or the elder Gronovius. (*Observat.* lib. iii. c. 8. ed. 2. p. 488) However, I believe the phrase, even actively, will hardly be found in any but the oldest writers. It occurs in a fragment of a speech by Q. Metellus Numidius, preserved by A. Gellius, (Lib. xii. c. ix. p. 564) "Tanto vobis quam mihi majorem *contumeliam facit*." It is remarkable how Gellius, having to repeat the sentiment in his own name, carefully avoids this turn, and explains it by "majori vos contumelia affecit quam me." It is also found in Plautus (*Ain.* Act. ii. Sc. iv. 82) and Terence. (*Hecyn.* Act. iii. Sc. v. *Phorm.* Act. v. Sc. vii.)

Thus far I have given a few specimens of the archaisms of the old vulgate, many of which are to be found principally in African writers. I will now proceed to give what I consider examples of its Africanisms.

We cannot fail to be struck with the extraordinary number of words compounded with *super*, which occur in the parts of the vulgate belonging to the old version. I will give a list of those which are not to be found in any profane writer; and it is singular to observe in contrast, that St. Jerome in his part, has not one which is not sanctioned by classical

authorities, except *superexaltatus*, which he preserved from the old version. Ps. xxxiv. 19, 24; xxxvii. 17, *supergaudeo*; xxxvi. 35, Jac. ii. 13, *superexalto*; Ps. lvii. 9, *supercado*; lxxi. 16, *superextollo*; cxviii. 43, &c. *superspero*; Eccles. xliii. 32, *supervaleo*; 4 Esd. (*apocrypha*) vii. 23, *superdico*; xv. 6, *superpolluo*; 29, *superinvalesco*; vi. 20, *supersignor*; Matt. vi. 11, *supersubstantialis*; xiii. 25, *supersemino*; xxv. 20, *superlucror*; Lu. vi. 38, *supereffluens*; x. 35, *supererogō*; 1 Cor. vii. 36, *superadultus*; 2 Cor. v. 4, *supervestior*; xvi. 15, *superimpendor*; Jud. 3, *supercerto*. I have given this long list because it seems decidedly to point out a class of words indicative of a dialectic tendency. To it I may add the word *superaedifico*, which occurs seven times in the New Testament, though nowhere among classic writers. Perhaps these words abounded even more in older copies; for Tertullian, (*adv. Gnostic. c. 13*), quoting Rom. viii. 37, has the verb *superuenio*; whereas our copies have *supero*. Now it is singular to observe precisely the same tendency in the writings of this African, nearest in age to the Latin version, and I will, therefore, give a list of words of the same form found in no other ancient writer but himself: *superinduco*; (*Adv. Hermog. c. 26*), *superargumentor*; (*ib. c. 37*) *superaervo*; (*adv. Nat. lib. i. c. 15*) *superfrutico*; (*adv. Valent. c. 39*), *superinductitius*; (*adv. Marcion. lib. 5, c. 3*), *superordino*; (*ib. c. 5*), *superindumentum*; (*ib. c. 12*), *De resur. car. c. 42*), *superextollo*; (*De resur. c. 24*), *superterrenus*; (*ib. c. 49*), *supercœlestis*; (*ib. et De anima. c. 23*), *superinundo*; (*ib. c. ult.*) *supermundialis*; (*De anima, c. 18*), *supersapio*; (*ib.*) *superseminator*; (*ib. c. 16*), *supermetior*; (*ib. c. 38*), *supernomino*; (*Apol. c. 18*), *superescendo*; (*De poenit. c. 10*), *superuecto*; (*De Baptis. c. 4*). And to come to one specific comparison, Tertullian has also the word *superaedificatio*, (*Adv. Marcion. lib. v. c. 6*), which is likewise used by Victorinus, no less an African. (*Mai. Scriptor. vet. ut. sup. p. 112*.) Certainly it would be difficult, or rather impossible to cull from any other two such small collections of writings as those I have cited, such a number of compound words of the same form, not to be found elsewhere. For both in the Vulgate and Tertullian, or rather the small portions of each which I have quoted, I have passed over the many

compounds of this form which they respectively have in common with other writers.

Another no less striking class of words, peculiar to the Vulgate and African writers, consists of verbs terminating in *ifico* ; many of which were afterwards received as established ecclesiastical words. The following instances may suffice to illustrate this point.—*Mortifico* is often used for to *kill*. Ps. xxxvi. 42; xliii. 22; lxxviii. 11; Rom. viii. 36, &c. St. Jerome has once or twice adopted it into his version. Even in those passages, where, from the ecclesiastical use of the word, we translate it by *mortify*, as Rom. vii. 4; viii. 13; it, in reality, signifies to *kill*; as *mortificatio*, 2 Cor. iv. 10, indubitably signifies *death*, or, as the Douay version renders it, *dying*. But, upon these renderings, I may have occasion to speak more at length on another occasion. Suffice it to say that this verb *mortifico*, and its derivatives, is nowhere found in classical authors, but is most common in Tertullian, who uses it without the least reference to these texts. Thus, (*De resur.* c. 57,) “Caro non prodest quidquam, *mortificatur* enim.” Again; (*Adv. Marc.* lib. v. c. 9.) “Quod si sic in Christo vivificamur omnes, sicut *mortificamur*, in Adam, quando in Adam corpore *mortificamur*, sic necesse est et in Christo corpore *vivificemur*. Cæterum similitudo non constat, si non in eadem substantia *mortificationis* in Adam, *vivificatio* occurret in Christo.” It may be proper to notice a passage in Festus, (*De verb. signif.* Amst. 1700, lib. ix. p. 253,) who explains the word *munitio* by *mortificatio ciborum*. Scaliger proposes to read *morsificatio*. Meursius, however, prefers retaining the usual reading, but deriving the word from *mortare conterere*, which is not, I believe, to be found in any ancient writer.—*Vivifico* is another scriptural word not used by profane writers.

It is almost superfluous to cite examples, as it occurs in almost every book. St. Jerome was driven to the necessity of often adopting it, as the idea of giving or restoring life is so essentially Christian, that no heathen word could have been found to express it. I have given examples from Tertullian both of the verb and substantive. He also has the word *vivificator*, (*De resur.* c. 37. *adv. Marc.* ii. 9.)—*Glorifico* occurs as frequently as the last word, and has been likewise

received into the second vulgate. The oldest authority for it is once more Tertullian. (*Idol.* c. 22. *adv. Prax.* c. 25. *scopius*)—*Clarifico* is found only in the old version as, 3 Esd. viii. 28, 82, ix. 53, Jo. xii. 18, 23, 28, &c. Gal. i. 24, and elsewhere. The older editions of Pliny had the word, (*Hist. Nat. lib. xx. c. 13*), in the sense of *clearing*, "*visum clarificat*" but F. Hardouin, from MSS. restored *compurgat*. The oldest authority for its biblical sense is Lactantius. (*Lib. iii. c. 18*) the noun *clarificatio* is first met with in St. Augustine, *De div. Quaest.* c. lxii. to vi. p. 37, both Africans.—*Sanctifico* is another verb, unknown to profane writers, yet found in almost every page of the vulgate. It is used by Tertullian, in commenting on the Lord's prayer (*De orat.* c. 3,) and in other places; *Exhort. ad castit.* c. 7.) as also *sanctificator*, (*Adv. Prax.* c. 2. *S. Aug. Conf. lib. x. c. 34*), and *sanctificatio*. *Exhort.* (c. 1.)—*Salvifico* belongs to the same class, and occurs Jo. xii. 27, 47. Sedulius uses it, but evidently in allusion to this passage (*Lib. vi. 7*). Tertullian according to some editions uses the word *salvificator*.—(*De pudicit.* c. 2. "*salvificator omnium hominum maxime fidelium*." The older editions, however, have *salutificator*.—*Iustifico* is another common scriptural term unknown to the classics, and is to be found in almost every book of Tertullian, in every possible form. (*Adv. Marcion. lib. ii. c. 19*, iv. 17. *De orat.* c. 13, &c.)—*Magnifico* too is often used in a sense unknown to classical writers, for to *make great*, as Ps. xvii. 54, lvi. 11. I do not know that it is used in this sense by Tertullian. We have thus eight examples of words of a peculiar form, perfectly unknown to the classics, but almost all in common use among African writers, nearest to the age of the vulgate. But were it to be urged that even these may have derived them from this version, and that if inventions, they may equally be the productions of Italy, I would reply that decidedly this cannot be the case. Because I have noted that besides these words, others of the very same form are constantly to be met in these African writers, known to no other authors; and thereby it is made manifest that they were in the habit of using or coining such words, and that this is to them a favourite form. To give

a few instances; Tertullian uses the extraordinary word *angelifico* (*De resur. car.* c. 25) "quæ illam (carnem) manent in regno Dei reformatam et *angelificatam*;" he has also the derivatives *salutificator* (*Ib.* c. 47. *De car. Christi*, c. 14,) and *vestifina*, (*De Pallio*, c. 3,) and *deificus* (*Apol.* c. 11.) In like manner Arnobius often uses the word *auctifico* for, to honour, especially the Gods by sacrifice; (*Adv. Gent.* pp. 224, 293,) a word peculiar to himself, as the others are to Tertullian.

Ephes. v. 4, we have the word *stultiloquium*; Mat. vi. 7, *multiloquium*, preserved also in Prov. x. 19. These words are, I believe, found in no ancient writer but Plautus, who has *stultiloquium*, (*Mil. glor.* Act. ii. Sc. iii. 25) *stultiloquus*, (*Pers.* Act. iv. Sc. iii. 45,) and *stultiloquentia*: (*Trinun.* Act. i. Sc. ii. 185,) In like manner, *multiloquium*; (*Mercat.* prolog. 31,) *multiloquus*, (*Pseud.* Act. iii. Sc. ii. 5, *Cistel.* Act. i. Sc. iii. 1.) What strongly confirms the Africanism of these compounds is the recurrence of similar forms in Tertullian, as, *turpiloquium*, (*De Pudicit.* c. 17,) *spitriciloquium* (*De resurrec. car.* c. 4,) and even *risiloquium*. (*De poenit.* c. 10.) The words *vaniloquus* Tit. i. 10, and *vaniloquium* 1 Tim. i. 6, belong to the same class; the first is used in the sense it has in the text only by Plautus; (*Amph.* Act. i. Sc. i. 223) though in a different sense it is used, seldom, however, by others. The second is found in no ancient author. The text just quoted has brought another under my eye, Tit. i. 7; where we have the Greek compound *καὶ ὑπερβολὴν* rendered by *turpis lucri cupidum*. Plautus uses this very phrase, but in a compound form: (*Turpilucricupidum* vocant te cives tui.) (*Trinun.* Act. ii. Sc. ii. 63.)

Condignus is a favourite word with the translator of the old vulgate. We have it, for instance, 2 Mac. ix. 38; Rom. viii. 18. It is often used by Plautus, as, (*Amph.* Act. i. Sc. iii. 39, see also *Cass.* Act. i. v. 42, *Bacch.* Act. iii. Sc. ii. 8) and once or twice by A. Gellius, pp. 51, 222. It is a common word with Arnobius; (*Lib. i.* p. 1; 15, ii. 55.)

BAPTIST MISSIONS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I think your readers will be not a little amused at a few extracts from the *Missionary Herald*, published in the last number of the *Baptist Magazine*, for March. They are taken from a Report of one of the Baptist preachers at Spanish Town, Jamaica, dated last November. It is well known how much the government of that island is incensed against the dissenting preachers: and perhaps the faith and zeal of these missionaries may be soon put to more painful tests. But with the question of the propriety of the proceedings of either parties, I have not now to deal. I have only to exhibit a specimen of the qualifications of the slaves whom these preachers consider most hopeful converts to Baptist principles. Brother Dendy and Brother Taylor assisted Brother Clarke, the writer, in the godly task of examining a large number of candidates for Baptism. Brother Clarke considered it interesting to report some of the answers of a few of the catechumens; “and so I shall give them,” says he, “as taken down during the examinations by Brother Dendy. You will please to bear in mind that many more questions were put to each than what are here given, and that satisfactory testimony was borne by those that knew them to their general conduct.” The reader will please further to bear in mind that I do not collect all the precious fragments given by Brother Dendy: I only select a few of the choicest morsels.

Joanna Thomas, a blind slave.

- Q. What made you first think of praying to God?
 A. Sister Davis spoke to me, and say, massa Jesus was good.
 Q. How do you expect to be saved?
 A. By massa Jesus' blood.
 Q. Do you love sin?
 A. Me feel hate to it, me no love sin: me used to love quarrelling, fighting, and me no live married.
 Q. What book do you love best?
 A. The Bible.
 Q. Why do you love the Bible?
 A. There's no book like the Bible, it tell me true.

Q. Do you think you believe in Jesus Christ?

A. Yes.

Q. Where is he now?

A. Massa Jesus all about; he is in heaven, and all in the church.

Q. Suppose you were not to be baptized, nor to take bread and wine before you die, could you get to heaven?

A. Baptism no take me to heaven, blood of massa Jesus so, so, (alone) can save me.

The reader will perhaps wonder why so accomplished a christian should ever be baptized at all. But let us attend to another.

Robert Bailey, a free man, about 70.

Q. How long have you been concerned about your soul?

A. Been praying two years.

Q. Are there more Gods than one?

A. One God, three persons.

Q. Who is God the Son?

A. God and man, massa Jesus.

Q. Why do you desire to be baptized?

A. Massa Jesus commands.

Q. Will the water wash away sin?

A. No.

Q. What does the bread mean at the Lord's supper?

A. It puts me in mind of massa Jesus' flesh torn on Mount Calvary.

Q. What caused you to think about your soul?

A. A broder force me long since, and set me off pray.

New methods, the reader will think, somewhat different from those of the apostles, and their apostolic successors. They knew nothing of the convenient auxiliaries of *forcing broders, to set men off pray*. These discoveries belong truly to the days of steam and percussion machinery.

An old slave woman liberated by her owner.

Q. Would the Holy Spirit have made you holy, if Jesus had not died?

A. It is for Jesus' sake.

Q. Why do you wish to be baptized?

A. Massa Jesus *was dipped in water*—wish to follow pattern, &c.

Q. What do the bread and wine used at the ordinance of the Lord's supper put you in mind of?

A. Put me in mind of the flesh and the blood of massa Jesus.

These are the works of men who in these days deem themselves missionaries of the gospel! and these are the prominent ideas of their poor deluded hearers! What can serve to bring religion into contempt more effectually, and to draw down odium and obloquy upon its self-styled ministers than such a system? I blush to exhibit names the most awful, and tenets the most holy, thus profanely and ridiculously associated; but the time is surely now, when it becomes us more than ever to avoid and abhor *profane novelties of words, and oppositions of knowledge falsely so called, which some promising, have erred concerned the faith.* 1 Tim. vi. 20.

SCRUTATOR.

March 30, 1833.

ON THE FOLLOWING OF CHRIST.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Your correspondent INVESTIGATOR wishes to know in what year my edition of Valart's Latin Following of Christ was printed. It is the edition of 1773, printed at Paris by Barbou. I believe the first edition by Valart appeared in 1758. As I have already intimated, I shall endeavour to keep free from all prejudice or party spirit in the investigation of the authorship of the golden work. I consider the question as highly interesting in a literary point of view, perhaps also considered as a matter of philosophy and antiquarianism. For the present I forbear any remarks on the communications of INVESTIGATOR or UPSILON; when the latter has concluded his observations I can find something more to send you on the subject. The synopsis already given of Valart's arguments was not the best method of exhibiting them to advantage; and many of them would, unlike some mechanical powers, be rendered less effective by compression. Thus though I disclaim any partisanship, I may think it well later to do more justice to the Abbé's argumentation. Very sensible of the friendly expressions of INVESTIGATOR, however unconscious of having any claim to them, it will be a great gratification to possess his acquaintance and friendship, whenever he may think proper to make himself known to

F. C. H.

April 3, 1833.

C. M. —VOL. III. NO 29.

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PROJECT FOR A CATHEDRAL.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

IT is now only a few years since the penal code was in full force against the Catholics of this country; when our priests were liable to be hanged, drawn, and quartered, for saying mass, and when our children were obliged to be educated abroad, because it was forbidden by the law that we should have schools at home; at that period too the popular feeling against the Catholics was such that not only were our chapels pulled down, but even our dwelling houses were attacked. So great, however, has been the change since that time that according to the last Laity's Directory we have at present in England, Scotland, and Wales 466 chapels, in many of which there are two distinct congregations, and in some even three;—in Lancashire alone we have 87 chapels. We have also 49 schools, and 8 colleges, besides a corresponding number of religious and charitable institutions.

Having advanced thus far, Mr. Editor, does it not appear to you that the time has at length arrived when we ought to build a Catholic cathedral; one that shall vie with Lincoln, or York? To many of your readers, no doubt, such a project will appear impracticable, for it is probable that such a building would cost at least a million; and they know with what difficulty that sum was lately raised even by government, although it was to be appropriated to the creation of a great number of churches, and although persons of every religious denomination were compelled by law to contribute towards the fund. How then, it will be said, can Catholics raise such a sum, and that too for only one church? they will have to rely chiefly upon themselves—they cannot tax people of other religions for such a purpose, and they would not if they could. Moreover, it will be added, the age for building cathedrals has passed away,—indeed the age for building Protestant cathedrals has never arrived. Let no argument, however, against Catholic zeal be drawn from Protestant indifference. In Protestant times it is necessary to make laws to compel the people to provide sufficient money for the erection of churches, and the maintenance of the poor. In Catholic times it was also neces-

sary to legislate upon this subject, but what was the object of that legislation? To restrain the people from devoting too much money to those very purposes, see the statute of Mortmain.

Lancashire being the most Catholic county in England is entitled to the privilege of erecting the first Catholic cathedral; and Manchester both from its locality, and Catholic population would seem to be the most eligible place for the site of such a building. Every thing connected with such an undertaking should be on a corresponding scale of grandeur. Several acres of ground in the best part of the immediate vicinity of the town should be purchased, so that there may be ample space for schools, and recreation grounds for the poor. So comprehensive a project could not fail to excite the interest of our Catholic aristocracy, and for whatever time, and trouble they might bestow on its management, they would be amply repaid by the experience they would gain in the details of public business, and by the facility they would acquire in transacting it—qualifications which would enable them to fill with credit to themselves and advantage to their country those offices in the state to which their high rank, and higher character entitle them to aspire. No person should be excluded from being employed on account of his religion, but whenever there were several candidates for one appointment, the Catholic should, *cæteris paribus*, have the preference; but no Catholic whatever should be employed in any department unless he had a good moral, and religious character;—he should be required to attend divine service every morning, and be punctual in the discharge of all his religious duties. Thus whilst they all together raised one common temple to the Lord, each one should raise a private temple to Him within his own breast. Such a combined system of industry, religion, and happiness would form a striking contrast to the merciless exactions of modern task masters. Young men in every class of life who evinced a taste for the fine arts should have an opportunity afforded them of visiting the continent, particularly Italy and Spain, for the purpose of improving themselves in sculpture, painting, and architecture. It is chiefly Catholics who excel in the fine arts, and only Catholics who erect buildings suitable for exhibiting them.

How is the money to be raised? Manchester and Liverpool alone are said to contain above eighty thousand Catholics, surely then the whole county of Lancashire would contain a hundred thousand capable of contributing on an average six-pence a week towards the accomplishment of such an object: this would raise above a hundred thousand pounds per annum, and continued for ten years would raise above a million, and where is the Catholic congregation, or even Catholic individual throughout the united kingdom, who would not feel proud to co-operate with the men of Lancashire on such an occasion? But is it in the nature of things that the great mass of the people should ever be roused to such an achievement? Yes! by the same spirit which animated their fathers to cover the land with those splendid temples which through three centuries of unappreciating apathy still remain to attest the zeal, the learning, the piety, the religion, the virtue, and also the wisdom of their founders. Such a project would give a new impulse to Catholic energy, a new tone to Catholic society, a new character to Catholic institutions, and by interesting every member of the Catholic body, from the highest to the lowest, in the attainment of one common object, would serve to effuse amongst them that community of feeling which so eminently distinguished the early christians, and which is so much opposed to those selfish principles which are at present disorganising society by arraying against each other the different orders of which it is constituted.

I trust the above remarks will be sufficient to induce some of your able correspondents to favour us with their sentiments upon this subject, especially as we have amongst us W. Edward Wilson, of Lincoln, who is said to be better acquainted with cathedral architecture than any other person in the kingdom.

As this is my first contribution, Mr. Editor, I cannot conclude it without expressing a hope that you will persevere in your laudable endeavours to aid the cause of religion and truth by rendering your Magazine as it were a focus into which may be collected the scattered rays of Catholic talent, and by making it the medium through which the isolated efforts of individuals may be combined so as to lead to great

practical results ; however honourable those efforts may be to the parties who make them, yet for want of such combination they but too often fail to produce corresponding advantages to the Catholic public.

LAICUS.

Yorkshire, April 8, 1833.

ON THE DOUAY CATECHISM.

MR. EDITOR,—Whatever be the plan, and arrangement of book-making in general, it is a principle, in which all concur, that in elementary books, of whatever description they may be, regularity of method, sciential arrangement, and simplicity of definition should be scrupulously adhered to. But if such strict order, and regularity be indispensibly necessary in elementary books relating to mere human science, how infinitely more desirable, and necessary are the above mentioned qualities in an elementary book pertaining to Catholic Faith. These remarks have been elicited by a more attentive perusal, than ordinarily, of the “ Abstract of the Douay Catechism,” which has long appeared to me as confused and methodless a book, as can well be put into the hands of a child ; particularly when it is considered, as an elementary treatise on the principles and mysteries of the Christian Faith. The Abstractors, whoever they were, appear to have abstracted by ballot, for as to order and method, that’s all put at defiance. I never saw the Douay Catechism itself ; nor could I ever learn who the Abstractors were. I wish, Mr. Editor, that some friendly correspondent would treat us with an historical etching of the rise, progress, and adventures of the Douay Catechism, and its little camelion-like daughter, the “ Abstract,” which is continually going through so many squeezings of the press, but which appears as far as ever from being compressed into anything like order or method. However, with all its risible tautology, the Six Cross edition, of 27, is by far the best, that has hitherto appeared.

In confirmation of the foregoing observations, I shall venture a few critical remarks on the Abstract ; not, indeed, by way of a general critique upon the book, but only picking up a few questions and answers here and there, just as they occur.

The title of the first chapter begins with these words: "What a Christian is." Now it is evident that these words do not convey the intended meaning of the Abstractors. "What a Christian is." A Christian may be either good or bad. What the Abstractors meant, was: What is, or constitutes a good Christian? And every one must perceive the difference between, What a Christian is; and, What is, or constitutes a Christian. Again: I must express my dislike to that exquisite improvement of embodying the question in the answer; and that perpetual tautology, whereby the holy name is used almost to risibility.

Moreover, I have always thought the question: "When was He born," &c. p. 10, six-cross edition, and the two next following to be sadly misplaced. The first evidently belongs to the third article; and the other two to the fourth. Again: The child, after having been conducted to the death of Christ; without a single word about the origin of evil, or the fallen angels; without a single word as to who Adam and Eve were; suddenly stumbles, by an unaccountable transition peculiar to the Abstract, upon the involution of man in sin, which took place about 4000 years before the death of Christ; and thus he is confounded about the history and chronology, of the facts, which he is taught, which renders it almost impossible for him to obtain any regular and orderly ideas about his religion.

In page 13, six-cross edition, we come to the principal virtues. Faith is expounded; but poor Hope has slipped her cable and run, and the child has to wade through the Creed before he can overtake her, naturally expecting to find her, and her theological sister, Charity, in comfortable converse together. But, to his disappointment, the Queen of Virtues does not yet condescend to make her appearance. He is thrown out again, and finds that, previously to his getting a sight of her, he must traverse the Lord's Prayer, and the Hail Mary, and having saluted the Saints in his way, at length discovers the Queen of Virtues snugly seated in p. 42. Having made acquaintance with her; he very rationally looks out for Prudence and her sisters; but alas! They are not at home. He has yet to travel through the Commandments and the Sacraments, when having by this time, per-

haps, lost all sight and memory of the theological, he lights upon the Cardinal Sisters comfortably seated in p. 87. And this, Mr. Editor, is called method and order special, for an elementary book, on the knowledge of Catholic mysteries and Catholic faith. Again: What child can understand the two questions: "Are all these points of faith," &c. p. 14, six-cross edition. The first, speaking of Articles of Faith, says that many are clearly expressed in the S. Scripture, while some are only delivered by the living voice of the Church, (the Rockliff edition has the faithful) and are called Apostolical Traditions. Now, Mr. Editor, I have my doubts whether so many points of faith are clearly expressed in the Scriptures, without reference to those pastors from whom we are to learn our faith. Heb. 13. We all know that there are no less than four contradictory interpretations given by the heretic to the four words: This is my body. Where, then, is the clearness? Moreover: I do not altogether like the term, Apostolical Traditions, as applied to unwritten articles of faith in this place. It confounds the ignorant. And when it is asked: What those Traditions of faith are? The answer is: Many things appertaining to both faith and discipline. So what is called faith, in one answer, is metamorphosed into discipline, in the next. Thus we have Apostolical Traditions of faith, Traditions of discipline, and things appertaining to both, taken one for the other, and all tumbled together, like muscles and pebbles on the sea shore.

Another faulty characteristic of the abstract, and one that renders it so excessively deficient as an elementary book on Catholic faith and mysteries, is its almost total absence of scriptural reference. It certainly might, without augmenting much its size, be made a very useful index to those parts of the sacred scripture, which tend to prove and confirm the faith and mysteries of the Catholic Church.

Your correspondent has prepared an edition of the Abstract, which differs considerably, both as to plan and arrangement, from its Camelion-like predecessors, still keeping as close as possible to the old text. But had he been apprized beforehand of the difficulty of methodizing such a mass of scattered elements, he never would have attempted it. In his progress, he found it necessary to increase the

number of chapters, to transpose, divide and condense. Add to which : a considerable quantity of matter has been infused, and a copious reference to the sacred scriptures has been subjoined. But all these things previously to their publication, if published, must receive the stamp of proper authority.

In the accomplishment of the task he proceeded with the utmost circumspection, and with all the attention and labour of which his mind was capable. Nevertheless, I am not so vain as to attempt, or even to think of gratifying, or pleasing all. Indeed, the wranglings and contentions about the froth and bubblings of Naples, and the puerile disputes and snarlings of the Gersonites and Kempsonianians, which have consumed so much time, pen, ink and paper, and proved nothing at last, evidently demonstrate that to be impossible. But the scene of action, Mr. Editor, appears to be removed, and a hubbub more raging than ever, seems rising among the Lorettonians, about towers of ivory, and houses of gold. Thus instead of enjoying the perfumes and beauties which the season is now unfolding to our senses, we seem destined, for the next three, or four months, to be rocked in a little cradle of Loretto, to be tossed here and there by squabbles about the little Casa, and squander away our time and philosophy over Chinese cricket-battles. For my own part : I always find great devotional pleasure in saying the Litany of Loretto ; and so long as I continue to experience that pleasure, I shall never throw it overboard to gratify the squeamishness either of the heathen or the heretic.

PROSELYTUS.

ON THE DEATH OF JUDAS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I agree with your correspondent H. D. in considering that little importance need be attached to the "late happy conjecture" about the word *laqueo* having a corresponding meaning to *laqueo*, because there does not appear any need of it to reconcile the words of the two sacred writers. The conjecture first appeared, I believe, in the Literary Gazette, about six years ago ; and soon after I had occasion to notice the question from having been con-

sulted upon it by an individual who sent me a note upon the subject by a clergyman of the church of England. It is surprising that so many different ways of explaining the death of Judas should have been imagined. Some have thought that he went to the brow of a hill, hanged himself, broke the rope by the force with which he threw himself off, and thus produced the final catastrophe described by St. Peter. Others have gravely supposed that the devil took him up into the air, strangled him there, and then hurled him down headlong. Others more naturally consider that he fell from the place where he was suspended. It is worthy of remark that our Catholic translation solves the apparent difficulty by saying that Judas, "being hanged, burst asunder in the midst, &c." I find too that Luther translates it in his German Bible, that he "hanged himself and burst asunder, &c."

The Greek seems quite susceptible of this meaning, that Judas *threw himself forward in the act of hanging himself*: *πρὸς γένόμενος*, and it may be rationally supposed that, as tradition always affirms that he was very corpulent,—he fell violently forward in the act of throwing himself off from a tree, and that the shock caused him to burst asunder; (*ἐλάττωσε μέσος*.) St. Augustine seems to have so understood it by his words: "and bound a rope about his neck, and fell forward towards the ground." As the passage is usually adduced to establish a contradiction in the sacred writings, there appears abundant means of proving at any rate that no real contradiction exists, whatever mode may be preferred for the rigid literal interpretation of the text, in the Acts of the Apostles.

F. C. H.

April 5, 1833.

EXTRACT FROM MR. DIGBY.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I should feel greatly obliged to you to insert in the forthcoming number of your Magazine, the following short extract taken from one of Mr. Kenelm Digby's most beautiful and romantic volumes, "Tancredus," in which he gives a description of his visit to the Capuchin Convent at Saltz-

bourg. I am sure the religious feeling, and pleasing style, with which it is written, cannot fail of exciting general admiration. A. B.

"It was about four o'clock, upon a summer's morning, when I mounted the steep and difficult track which leads to the convent of the Capuchins, standing upon the side of the mountain which overlooks the city of Saltzbourg. I passed through the house, a picturesque and simple dwelling, and went into the garden, which commands one of those awful and magnificent views, which no person can conceive, who has not witnessed the finest Alpine scenery : a splendid city, with a river at your feet ; a castle upon the opposite bank, crowning the brow of a dark and rugged rock of proud elevation ; a narrow valley enclosed by steep mountains, the summits of which seem nearer than their bases ; Alps on Alps, vast tracts of snow reaching into the higher clouds, while the little spot itself on which you stand, divided into plots, planted with a few flowers and common culinary vegetables, bespeaks, like the minds of the holy men who cultivate it, nothing but sweetness, humility, and peace. One of the old friars was busily employed in weeding his bed of onions, with a look of cheerfulness and content, mixed with a little of self-importance, which was far from forbidding. At this moment, the trumpets sounded from the court of the palace in the city below ; the beat of drums, and the cracks of whips, announced that the emperor, who happened to be at this time in Saltzbourg, had mounted his carriage to make an excursion to the neighbouring baths. The echo resounded along the sides and through the chasms of the mountains, till it was lost in the upper regions of ice and snow. The old friar continued to weed his onions, presenting a contrast with the bustle and confusion of the world which he had forsaken, that must have struck the most giddy and thoughtless of mankind. It may be possible for those who read the description of this scene, to declaim upon the indifference of the modern cynic, upon the lazy seclusion of an ignorant friar ; but he who beheld the reality, can think only upon the virtues and the happiness of a religious life, the dignified wisdom, the lofty independence, the everlasting peace of the christian and the

sage. "Their eyes," says Fenelon, "disdain to cast a look upon the most admired objects; they are in the world as if not being in it; the presence of God conceals them from others and from themselves." They are entered into that serene temple of wisdom, whence they may view and pity the wanderings and the fate of wretched mortals.

"Miseras hominum mentes! O pectora caeca!"

High upon a rock, against which the storms of this cold world may beat in vain, where

"In strains as sweet as angels use,
The gospel whispers peace!"

ON A PASSAGE IN Dr. WHATELY'S "THOUGHTS ON THE SABBATH."

MR. EDITOR,—In the London Evening Mail of April 3, a passage is cited from a work entitled, *Thoughts on the Sabbath*, by the law-established Archbishop of Dublin in consequence of the much agitated subject just now of the due observance of that sacred day. The laxity of the principles of that distinguished personage has already been remarked upon in your magazine on the occasion of his publishing some time ago an address to his clergy on the question of attending the sick of the Cholera, in which he happily finds out that, though the Catholic priesthood is bound under pain of eternal damnation to attend, his own clergy do better to remain quiet in bed, and that the laity should be taught that in such cases it is more meritorious to die without their assistance; not seemingly aware of the very natural inference the laity may draw, that they may do as well without them altogether. On the present occasion he maintains, and I think very justly, that the Christian Sunday is not the Jewish Sabbath, and that consequently the laws in the old scripture concerning the observance of the Sabbath are not applicable to the observance of Sunday. He gets, however, a little entangled in his own meshes considering the very express command of God relative to the observance of the real Sabbath, as well he may, admitting no other rule of faith but scripture, and thus proceeds: "Surely if we allow the tradition of the church to be competent to change express com-

mands of God, we are falling into one of the most dangerous errors of the Romanists, and this while we are loudly censuring them for refusing the cup at the Lord's Supper to the laity on the authority of their church, though Christ said to his disciples, '*Drink ye all of this,*' and for pleading tradition in behalf of saints' worship," &c.

Does this writer then really suppose it is a principle of the Romanists, as he is pleased to nick-name Catholics, that the authority of their church is above the authority of God, or that it has a right to set aside the express commands of the Almighty? That a set of law fanatics, vagabonding about the country in the very lucrative trade of railing against Catholicity, should intimate or assert such falsehoods may not much surprize, but that a man of the Archbishop's rank, and, we should suppose, information can say such things, is indeed unaccountable. He should know then that Catholics do not blasphemously pretend that the authority of the church can supersede the authority of God; but they do believe that the authority of the church is as good an interpreter of the scripture as private judgment. Nay, they believe that there are truths taught by Christ which have not been written in the scriptures, and the instance of the christian Sunday taking place of the Sabbath, is a striking example; much stranger, in fact, than that of receiying the Lord's Supper under one kind; that of bread alone. This latter can easily be explained by other texts of scripture. For when Christ said, *drink ye all of this*, he was speaking to his apostles only who were with him at table, whereas he promises eternal life to all that receive under the form of bread alone, John vi. 52. *If any man eat of this bread he shall live for ever.* That this was the intent of Christ is established by the practice of christianity from the most primitive times, the best interpreter of scripture. *They were persevering in the doctrine of the apostles, and in the communion of the breaking of bread, and in prayer.*—Acts iii. 42. May not then the tables be turned against the Archbishop by asking him how he can set aside the authority of Christ by his own private authority, and say that the man who eateth of this bread, shall not have everlasting life, unless he drink also of the cup? One would be tempted

to conclude that there must be here either very great ignorance, or a deliberate design to crush the truth. But Romanists as they are now called, ci-devant Papists, are considered as lawful game for every pretender to shoot at.

The Archbishop afterwards characterises his own church very properly, where, after citing some words from Cranmer, he proceeds thus: "By the authority of the magistrate Cranmer evidently meant that of the church, the government of which would of course be in the hands of the civil magistrate in such a church as our reformers contemplated, viz. a strictly national church, in which each subject of the state is necessarily, as such, a member of the church also." Consequently a mere human, not a divine institution! a branch lopped off from the tree that was to extend itself over the whole earth.

X. Y.

April 18, 1833.

ON THE CATHOLIC OATH.

SIR,—*"Ne sutor ultra crepidam"* was a maxim much respected in the olden time: it is a pity that more deference is not paid to it at the present day. In your number for April I find a long theological lecture on the subject of oaths from the pen of Mr. Andrews. Of the zeal of that gentleman as a Catholic, and of his abilities as a journalist, I have long entertained a very favourable notion; but I must be allowed to doubt whether he possess that fund of reading, that habit of patient thought, and that cool and passionless judgment, which form the character of the christian theologian. His is the bold and dashing, and vehement and vituperative style of writing. There he is at home: there he wields his weapons with dexterity, and often with success. Let him then choose subjects in keeping with his talents and manner, and cease to aspire to the chair of theology, for which neither nature nor education has fitted him.

Divines have always distinguished between conditions required for the truth of oaths of testimony, and those required for the truth of oaths of promise. An oath of testimony regards some fact either past or present; and for its truth is required, not only that the testimony should be con-

formable to the fact, but that such conformity should be known to the witness at the time when he takes the oath. The truth of his oath depends on his *knowledge*. An oath of promise looks forward to some future performance, and, for its truth is required, that the person who takes it, should have at the time an actual intention of performing his promise. The truth of his oath depends on his mind or *intention*.

Now this distinction, obvious as it is, Mr. Andrews, cannot or will not comprehend. If I understand him correctly, he requires for the truth of a promissory oath, the very same conditions as for the truth of an assertory oath: and in support of this novel and extraordinary opinion appeals to the doctrine of the "catechismus ad Parochos," which is also called the "catechism of the Council of Trent," because it was compiled in accordance with the recommendation of that council. But does Mr. Andrews understand the doctrine of that catechism? Manifestly he does not. Whose the fault may be, is not for me to say. Perhaps he has been deceived by the translation which he uses: that translation is framed in language far from perspicuous, and occasionally presents readings, for which there is no warrant in the original.*

The catechism having answered the question, "what is required for the assertion of truth," as I have already stated that it is answered by all theologians, proceeds to ask in the next paragraph, "and what in a promissory oath?" Mr. Andrews finds for answer, in his translation "truth in the same manner;" and accordingly prints the passage in capital letters to point out its singular importance. But whence does its importance arise? From a blunder of his own: for he takes the words "truth after the same manner" to be synonymous with "the same kind of truth:" and thence infers

* One instance may suffice. The catechism teaches that when a person promises upon oath any thing dishonest or unjust, he sins by taking the oath, and to that sin adds another, if he perform his promise. This is plain and intelligible. But the translation says, "he causes sin by swearing and in making promises, he adds sin to sin." This is sheer nonsense: yet Mr. Andrews has discovered sense in it; for he prints the words "causes sin" in *Italics*, as particularly deserving the notice of the reader.

that the same conditions are required for the truth of one kind of oath as for the truth of the other: conditions which are impossible, because, as every divine is aware, the truth of the one depends on a knowledge of fact, of the other on the actual intention of the mind. What the catechism really teaches is, that in the same manner as truth is required in an assertory oath, so is it also required in a promissory oath: but what kind of truth? The same? No: but "that the swearer be minded to perform his promise:" the very thing which I have repeatedly asserted.

Having now explained what is required for the truth of different kinds of oaths, the catechism proceeds to consider the conditions which oaths ought to have, that they may be advisable and lawful; and subsequently, in so many distinct paragraphs, enumerates the sins which men commit through the absence of truth from assertory oaths, and through the absence of truth from promissory oaths, and through the absence of judgment in both kinds of oaths, and through the absence of justice, chiefly in oaths of promise. In this there is nothing which may not be found in all other treatises on the subject. Mr. Andrews, however, quotes copiously from it, printing some lines in capital letters, and giving to the whole a decent sprinkling of Italics. To the unpractised reader it will of course appear, that in the passages thus distinguished there must be some latent meaning, which, though he may not discover it, is strongly corroborative of the opinion of my opponent: but the eye of the theologian will at once detect the whole mystery: he will see that Mr. Andrews is still labouring under the delusion, with which he set out; that he continues to confound things which ought to be kept distinct; and that he again attributes to oaths of promise, what the catechism confines to oaths of testimony.

But let us hear the conclusion which he draws from all these extracts. "It is," he says, "manifest that something more is required for the truth of a promissory oath than that the person taking it should have the intention of performing that to which he understands that he is bound by the conditions of the oath. The catechism says, that truth, judgment and justice are as requisite in a promissory as in an assertory oath." What can be the meaning of this paradox? Can

any man imagine, that for the truth of an oath anything more is required than the truth itself? The catechism may speak of judgment, as requisite to prevent the oath from being rash, of justice, to prevent it from being unlawful: but neither judgment nor justice have any thing to do with its truth. An oath may be true, and yet unnecessary or unlawful. This is the doctrine of the catechism itself, (and it is wonderful that the passage escaped the eye of Mr. Andrews,) where, supposing the case of a man, who, with the intention of committing murder, binds himself by oath to accomplish his purpose, it teaches that his oath, though true, is sinful, and that, though he be not strictly speaking perjured, because he does not swear falsely, yet he breaks the commandment, because he takes the name of God in vain, by taking it for an unlawful object.

Mr. Andrews proceeds to say, that "with all my casuistry and sophistry I shall find it difficult to shew how a man, who has abjured all mental reservation, can take upon himself the reserved right of interpreting the plain and ordinary sense of the words according to his private views and interests." Personal abuse I despise, and the pitiful quibble about reserved right and mental reservation is beneath notice. But I will ask what right has my opponent to misrepresent? Where have I given to the swearer the right of interpreting the oath "according to his private views and interest?" I have uniformly asserted the contrary: that he must take it in that sense, which, in his judgment, he believes the words ought to bear: meaning, (and I am sure your readers would understand me so to mean) a judgment formed on a conscientious examination of the whole matter, and without any reference whatever to "private views or interests." Mr. Andrews may, if he pleases, wrap himself with conscious dignity in the mantle of his own orthodoxy, and make a parade of the scruples which forbid him to take the Catholic oath. Of that no one will complain. But he should know, or be made to know, that the use of misrepresentation is no convincing proof of tenderness of conscience, nor any very becoming weapon for the defence of orthodox doctrine.

LONDINENSIS.

REVIEW

TRAVELS OF AN IRISH GENTLEMAN IN SEARCH
OF A RELIGION.

With Notes and Illustrations, by the Editor of "Captain Rock's Memoirs." 2 Vols. 12mo. London: Longman & Co.

Of all the writers of the present age, no one has displayed a greater versatility of talent and excellence than Mr. Moore, the author of the work before us. All the walks of poetry he has trodden with the steps of one, who is "monarch of all he surveys." He has not, however, confined himself to poetry; but has expatiated in the fields of the Critic, the Historian, and the Statesman, a range usually considered impracticable to the poet, with a freedom and familiarity, which would induce the reader to suppose, that the work of the moment appertained to the only department, in which the author contended for the palm. So that the encomium, bestowed upon Goldsmith by Dr. Johnson, in his celebrated epitaph, may, with far greater propriety, be awarded to Moore.

Qui nullum fere scribendi genus

Non tetigit;

Nullum, quod tetigit, non ornavit.*

* The whole of the eulogium, omitting the word *Physici*, is so appropriate to Mr. Moore, that it would seem to have been prophetically designed for him. We, therefore, think the reader will not be displeased if we insert it here. We would however add to *Sodalium amor*, &c. *Patriæ desiderium*.

"Qui nullum ferè scribendi genus

Non tetigit,

Nullum, quod tetigit, non ornavit:

Sive risus essent movendi,

Sive lacrymæ.

Affectuum potens at lenis dominator:

Ingenio sublimis, vividus, versatilis,

Oratione grandis, nitidus, venustus:

Hoc monumento memoriam coluit

Sodalium amor,

Amicorum fides,

Lectorum veneratio.

But, notwithstanding this great variety of excellence, few of his admirers expected, that he would venture to enter the territories of polemical controversy; and we are sure that those few will be astonished at the controversial acumen, profundity, and boldness, which these volumes exhibit.

The merit of a *writer* is not modified by a consideration of his motives; but the praise due to the *man* derives its source mainly from that consideration. The Catholic reader will peruse the pages of this valuable addition to his library with the greater interest, when he is informed, that it is intended as a species of amends for some of the earlier productions of the distinguished author. With the first efforts of his muse, at which the malevolent and hypocritical Zoilus still loves to snarl, we do not happen to be acquainted; and we must therefore suppose, that they deserve the imputations usually cast upon them, when the author would, perhaps, describe himself in the words of Boileau:

Ami de la Vertu, plutôt que vertueux.

But to the subsequent emanations of his prolific genius, whether in prose or verse, we have devoted our attention. It were superfluous to state, that we have derived from them a high intellectual gratification. It were needless to add the singular encomium, that repetition does not cloy, but that their beauties are ever fresh, like the charms and fragrance of a perpetual spring. All the world has long conspired to award this praise to Moore. But we proceed farther, and venture to declare our opinion, that they have been made auxiliary to the cause of virtue. That sense of honour, which, purified and refined by Christian principles, is but the sincerity enjoined by the apostle, ardour and fidelity in friendship, cheerful uncalculating love of his fellow-creatures, courage in danger, uncompromising hatred of oppression, enthusiastic patriotism and that towards a country, which it is, *every where*, "treason to love," if not "death to defend;" these, these are the idols of Moore's worship. The passion of Love, the universal, but dangerous, instrument of poetry, is not, indeed, handled by him as it would be in the sanctuary or the cloister, but to the man of the world it is made subservient to the interests of virtue. It is not with Moore the base indulgence of sensuality, it is fidelity in vir-

tuous engagements, it is constancy and purity in conjugal affection. If it be said, that the poet occasionally, as in the matchless *Lalla Roorke*, offers an apology for fallen innocence, we answer at once and boldly, that nothing can be more striking than his contrast between weakness and vice, of which the former is presented for our pity and our warning, and the other is held up to our execration.

We are not ignorant that the Catholic advances another charge against the literary career of the poet, founded on the levity with which he occasionally treats the mysterious doctrines of revelation, and especially the characters of those great and holy persons, whose exalted virtues claim the homage of the man, not less than of the Christian. We regret exceedingly that men, indebted to their creator for extraordinary mental endowments should so frequently be unmindful of the great author of these splendid gifts; and those, whom merit or accident has invested with power over the public mind, should so frequently exercise this power to strengthen the prejudice which the Protestant reader so generally entertains against the church of God. No man of modern times is more seriously obnoxious to this imputation than the late Sir Walter Scott. The merits, the mere literary merits of this much be-praised writer appear to us to have been exceedingly overrated. A more slovenly writer, as to style, never rose to eminence, and no one seems ever to have possessed less of profound thought or originality of sentiment. In a very superficial age, it is not indeed wonderful that the perverter of history into romance should have found this branch of the craft profitable, but it is wonderful that men, who ought to understand the principles of literary excellence, should so highly extol this "great unknown," whom we have heard more aptly designated as neither "unknown" nor "great," as the River Serpentine, in Hyde Park, is said to have been so called because it is neither serpentine nor a river.

But Sir W. Scott undoubtedly possessed great power over the public mind; and this power might have been wielded with great effect on the cause of virtue and truth. In regard to the former, however, we cannot say that we admire the moral of certain of his works. In regard to the latter,

he might have been excused on the ground of ignorance, had he been neutral, or had he fallen only into those errors into which Protestants so generally fall ; but the excuse of ignorance can but little avail a man, who makes invective against a particular class the frequent topic of all and almost the sole subject of some of his works. The habitual traducer ought to learn, whether, in his attacks upon character, he is not thriving upon calumny.

We were not surprised at reading the following, which we have extracted from a report of one of the numerous meetings held to raise money to perpetuate the possession of Abbotsford in the family of Sir Walter :

“ The Bishop of LLANDAFF, in proposing a resolution, said that a man whose works had been written so fast, and were so diversified and voluminous as those of Sir Walter Scott, had never penned, or at least published, one sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion ; it was a remark in which, he believed, all who had read and derived instruction, as well as delight from those works, would entirely concur.”

We were not surprised at this, considering the quarter whence it emanated : but may we express our surprise at seeing the names of Catholics in the lists of subscribers ? We trust, however, that they have contributed, not on the grounds alleged by the Bishop of Llandaff and others, but solely influenced by principles of benevolence.

If Mr. Moore has not altogether avoided the course which we have condemned, he certainly has indulged in it less than any one of the greater number of his cotemporaries, and has occasionally suffered to escape him expressions vindicating the faith, as if to compensate for the sarcasms of a more thoughtless moment.

His present work is however a more laboured atonement. In it, he expresses himself in a bold, unreserved and unqualified style, not always indeed used by the professional controvertist, and, we apprehend, not exceedingly palatable in circles, where worldly prudence would have suggested a more subdued tone. The reader, who is accustomed to the style of Mr. Moore's writings, will also expect a greater preponderance of wit, anecdote, and narrative than the volumes contain. and we confess our opinion, that had the same con-

troversial matter been scattered through a work of thrice or four times the bulk of the present, the rest being supplied by the bewitching machinery of which Moore is so creative, his work would have been more generally attractive. At present, indeed, it is in the form of a narrative, but the great body of the work is strictly polemical.

The writer is supposed to be one of those Catholics, indifferently instructed, and therefore knowing little of the real merits of the faith, but ashamed to desert it, while it is the badge of a persecuted party, which are said to have been numerous during the days of our oppression. He was at Trinity College, Dublin, when the news of Emancipation arrived;—but he shall introduce the subject in his own words.

“It was on the evening of the 16th day of April, 1829,—the very day on which the memorable news reached Dublin of the Royal Assent having been given to the Catholic Relief Bill,—that, as I was sitting alone in my chambers, up two pair of stairs, Trinity College, being myself one of the everlasting “Seven Millions” thus liberated, I started suddenly, after a few moments’ reverie, from my chair, and taking a stride across the room, as if to make trial of a pair of emancipated legs, exclaimed, ‘Thank God! I may now, if I like, turn Protestant.’”

The first impulse of his mind suggested to him to renounce Popery, and embrace Protestantism; but, this being done, he knew not what form of Protestantism to embrace. He is in the predicament, which has been so often, and so triumphantly alleged to the Reformation Society, as the utmost extent of conversion to which they could aspire, in which he was “like a certain ill-translated work, of which some wit has remarked, that it has been taken out of one language without being put into any other.”

Desirous of making choice of the best form of Protestantism he happened to attend the lecture of a certain preacher, from whom he heard the following clear and sound position. “In like manner as streams are always clearest near their source, so the first ages of Christianity will be found to have been the purest.”

Unless a person claim for himself an infallibility, which the Protestant refuses to concede to the whole church of Christ, it is plain that the mere letter of the sacred scripture will not determine controversies of faith; since, in pos-

session of the same letter, the Christian world is nevertheless divided into a number of discordant parties. It is equally clear, that the doctrines of Christianity must have been understood by those, who lived contemporary with its first teachers, the apostles, who received them immediately from its divine author. Starting, therefore, from these obvious premises, the "gentleman," determining to embrace "Protestantism of the best and most approved description," has recourse to those early writers of Christianity, whose works have escaped the accidents of time.

Great, indeed, was his perplexity, when, upon consulting these venerable witnesses of "the faith delivered to the saints," he was so far from deciding upon "the most approved description" of Protestantism, that he found none at all, but he *did* find clear and evident Popery. He sums up the result of his first enquiry into the first age of the church in these words:

"Marvellous to me, most marvellous, were these discoveries;—a Pope, Relics of Saints, Apostolical Traditions, and a corporal Eucharist, all in the First Age of the Church!—who *could* have thought it?"

Not discouraged, but "determined to find Protestantism somewhere," he pursues his search among the orthodox of succeeding centuries, but in vain. The enquiry however affords opportunity for an elaborate examination of the historical evidences of the mysteries of the faith, and, among others, the celebrated discipline of the *Secrét*, which, in regard to some at least of those mysteries, is inexplicable unless on Catholic principles, as well as the calumnies, whether of pagans or of heretics, and those striking monuments of ecclesiastical history, the ancient liturgies.

Despairing of finding Protestantism among the orthodox, the "gentleman" betakes himself to the heretics and the incredulous. Here, in the company of the Capharnaïtes, of Simon Magus, the Gnostics, Valentinians, &c. &c. he traces the object of his search at every step. Indeed the only result, as it proved, of this enquiry, was to deprive the modern reformers of all claim to originality, since the wildness of the most extravagant, even the "horrible decrees" of Calvin, had all been anticipated by heretics of earlier date.

A second examination was attended with precisely the

same results, the discovery of Popery among the orthodox, and of Protestantism among the heretics of the early ages of Christianity.

While his mind was harrassed by the two-fold disappointment which he experienced, he paid a visit to his family, neighbours to the "rich rector of Ballymudragget, whom he thus describes :

"His vast importance in our neighbourhood,—his eternal tithes, of which I had no other notion, as a child, than that they were a peculiar sort of delicacy on which Rectors lived,—his awful hat which used to be seen moving, like a meteor, along our roads, affrighting the poor and exacting homage from the rich,—the select fewness of the auditory to whom he all but soliloquized his Sunday discourses,—every thing, in short, connected with him concurred to give me a strange and confused notion of the religion of which he was minister, and to make me look up to him as a sort of Grand Lama enshrined at Ballymudragget. As I grew older, I came, of course, to understand the matter more clearly, and to know that, under the mock title of Minister of the Gospel, the old gentleman was but the fortunate holder of a good sinecure of some 2,000*l.* per ann., to which the father of the present Lord * * had, some twenty years back, appointed him.

We have given the preceding extract at length, because it is a faithful representation of a body of men, for whom Ireland has been so long oppressed, and for the sake of whose emoluments, in great measure, she is now placed beyond the pale of the British constitution.*

A secret now transpires. Lord * * had placed the next presentation of the living of Ballymudragget at the disposal of his agent, who happened to have a sister receding from the marriageable time of life, as the "gentleman" approached it. This venerable spinster was, therefore, in a hurry; and, with the dexterity of her sex, somewhat indeed at the expense of its delicacy, contrived to inform the young theologian, that herself and the living of Ballymudragget were his, if he were a Protestant. Having, however, informed the antiquated dove of his fruitless search after Protestantism among the Fathers, he received from her a letter of sentiment

* This is the private opinion of the writer, for which of course no one else is responsible.—EDRS.

and scripture mixed, which we insert, though with hesitation, as a characteristic specimen of the class to which the author-ess is supposed to belong.

"After declaring pathetically that she had, as I could well conceive, "*wearied* the Lord with her words," (Malachi, ii 17,) in my behalf, and assuring me of her unceasing anxiety, night and day, to pluck that "dear firebrand" (as she tenderly and scripturally called my soul) out of the fire, she proceeded to say that, from the very first, she had felt serious apprehensions that in seeking "the word of the Holy One" (Isa. v. 24) among the Fathers, I was but trying to "gather grapes of thorns, and figs of thistles" (Matt. vii. 16.) The only acquaintance she herself had ever formed among the Fathers was at the table, as she reminded me, of my own family, where it had been her fortune, on more than one occasion, to meet the Reverends Father O'Toole and Father M'Loughlin; and the less, in her opinion, that was said of *such* Fathers of the Church, the better.

"After a little more of this display of learning, respecting the Fathers, Miss * * continued to say that, were she to speak her own desire, on the subject, it would be, that I should, for a time, "separate from that filthiness of the heathen" (Ezra, vi. 21) with which my family connexions would, as long as I tarried in the land, be sure to compass me; and sorely as it would afflict her, even for a brief space, to lose me, yet so anxious was she that "the soul of her turtle (meaning *me*.) should not be delivered unto the wicked" (Psalm lxxiv. 19)—so strong was her desire to "cause mine iniquity to pass from me and clothe me with a change of raiment" (Zech. iii. 4,) that, until the arrival of that happy moment when we were to "cleave one to another" (Daniel ii. 43,) she counselled earnestly that I should betake myself unto some "land of uprightness" (Psalm cxliiii. 10)—even the land of Luther, or of the immortal Calvin,—and there, out of the reach of the "Mother of Harlots" (Rev. xvii. 5) continue to "nourish myself up in the words of faith and of good doctrine" (1 Tim. iv. 6,) so as to become worthy, at last, of that "fat portion" (Hab. i. 16) which was in store for me, and which should be "rendered double unto me, as unto the prisoners of hope" (Zech. x. 12,)—namely, herself and Ballymudragget."

The "Gentleman" follows the advice given by his fair correspondent, and goes over to Germany; but, unfortunately, at every step, he finds himself farther and farther from the object of his pursuit. He finds, indeed, all the leading doctrines of the Catholic Church, or rather all the articles which, at times, are controverted by separatists recognised by the

principal reformers, and especially this great position, that they are of apostolical antiquity. It was necessary, therefore, to discard all authority in order to establish the new opinions, and, in Luther's principle, afterwards so shamelessly urged by Chillingworth, of the Bible alone, has been founded every deviation from primitive christianity, which the present state of Protestantism exhibits. This is indeed satisfactorily established in the lectures of Professor Scratchenbach, to whom the traveller is introduced at the university of Göttingen. The lecturer, himself a rationalist, very ably traces the rationalism of the present day in Germany through the several stages of incredulity, which commence with the Reformation; his lectures elucidating the position of an intelligent Protestant, "*The first step of separation from the Church of Rome was the first step to infidelity.*"

The scandalous scenes, both in faith and practice, which illustrated the principles of the Reformation, and the ill-disguised infidelity, into which Protestantism is sunk in the country of its birth, completed the work already begun, and re-established upon the basis of reflection the conviction of his earlier, and happier, because more innocent, days. He returns to England in disgust, and heroically resolves to renounce Miss * * and the living of Ballymudraget.

His habits of enquiry, however, induced a desire to look into the state of religion in England, where the Union between Church and State affords more substantial reasons for adherence to error, but he perceived no other difference from the state of German Protestantism than that, which this peculiarity would explain. The same scenes of profligacy disgraced the commencement of the separation from the Church; almost the same infidelity marks the progress of the schism. He returns to Ireland, and, in the Chapel, where his childhood imbibed the sweets of Religious devotion, he pours forth the homage of his love and gratitude to that good being, who had spared him in his wanderings; who had protected him against the temptations, to which his apostate heart inclined; and had now confirmed him in that steadiness of faith, which the rebellion of his will so little deserved.

To the mere amateur of light reading; to one, who expects a scene at every page, we do not venture to recommend

the work, of which we have attempted an account, though we must acknowledge that a charm is thrown over the laborious researches of the polemic, of which such researches are not usually supposed to be susceptible. But to one, who really wishes to "travel in search of a religion," and who would yet wish to travel along a road the least repulsive, the most sweetened by flowers and fragrance, we confidently recommend the guide before us. The style possesses the enchantment peculiar to the author; a vast fund of polemical knowledge, which we should have supposed utterly inconsistent with the pursuit of Mr. Moore, is unfolded to the reader in a most agreeable form, and the reasoning is clear, methodical, and, to our mind, altogether irresistible.

We must, however, in conclusion, observe that occasionally, and but occasionally, the Catholic will be startled at expressions and opinions, the incorrectness of which, we are convinced will, after a little more reflection, become obvious to the powerful mind, and be admitted by the excellent heart of the writer, of whose labours we reluctantly take leave.

POETRY

SELECTED FROM MR. MOORE'S NEW WORK.

ST. BASIL TO A FALLEN VIRGIN.

Remember now that virgin choir
 Who loved thee, lost one, as thou art,
 Before the world's profane desire,
 Had warm'd thine eye and chill'd thy heart.

Recal their looks, so brightly calm,
 Around the lighted shrine at even,
 When, mingling in the vesper psalm,
 Thy spirit seem'd to sigh for heaven.

Remember, too, the tranquil sleep,
 That o'er thy lonely pillow stole,
 While thou hast pray'd that God would keep
 From every harm thy virgin soul.

Where is it now—that innocent
 And happy time, where is it gone?
 Those light repasts, where young Content
 And Temperance stood smiling on;

The maiden step, the seemly dress,
 In which thou went'st along, so meek;
 The blush that, at a look, or less,
 Came o'er the paleness of thy cheek;

Alas, alas, that paleness too,
 That bloodless purity of brow,
 More touching than the rosiest hue
 On Beauty's cheek—where is it now?

ST. CHRYSOSTOME TO THE CONSTANTINOPOLITAN LADIES.

Why come ye to the place of prayer,
 With jewels in your braided hair?
 And wherefore is the House of God
 By glittering feet profanely trod,
 As if, vain things, ye came to keep
 Some festival, and not to weep,—
 Oh! prostrate weep before that Lord
 Of earth and heaven, of life and death,
 Who blights the fairest with a word,
 And blasts the mightiest with a breath!

Go—'tis not thus in proud array
 Such sinful souls should dare to pray.
 Vainly to anger'd Heaven ye raise
 Luxurious hands where diamonds blaze;
 And she, who comes in broider'd veil
 To weep her frailty, *still* is frail.

ST. GREGORY'S ADVICE TO YOUNG LADIES.

Let not those eyes, whose light forbids
 All love unholy, ever learn to stray,
 But safe within thy snowy lids
 Like timid virgins in their chambers, stay,
 Keeping their brightness to themselves all day.

Let not those lips, by man be won
 To breathe a thought that warms thy guileless breast,
 But, like May-buds, that fear the sun,
 Shut up in rosy silence, ever rest,—
 Silence, that speaks the maiden's sweet thoughts best.

ST. JEROME'S ELEGY ON BLESILLA.

She sleeps among the pure and blest,
 But here, upon her tomb, I swear,
 That, while a spirit thrills this breast,
 Her worth shall be remembered there.

My tongue shall never hope to charm,
 Unless it breathes Blesilla's name;
 My fancy ne'er shall shine so warm,
 As when it lights Blesilla's fame.

On her, where'er my pages fly,
 My pages still shall life confer,
 And every wise and brilliant eye
 That studies me shall weep for her;

For her the widow's tears shall fall,
 In sympathy of wedded love;
 And her shall holy maidens call
 The brightest of their saints above.

Throughout all time, the priest, the sage,
 The cloister'd nun, the hermit hoary,
 Shall read, and reading bless the page
 That wafts Blesilla's name to glory.

MONTHLY INTELLIGENCE

ROMÉ.

March 17th.—The festival of St. Patrick was this day kept in the church of St. Isidore, belonging to the Irish Franciscans, where a grand high mass was sung, and a sermon preached by the Rt. Rev. Dr. England, to a numerous and respectable audience.

26th.—The Papal government has at length adopted more vigorous measures towards its rebellious subjects, and laid aside that mistaken policy of liberating the prime movers of each revolt as soon as it had been effectually suppressed. Twenty-five of the chiefs of the disturbances in Ancona have been

sentenced to various punishments, and this day the two most guilty were shot, Mariano Bevilacqua, a young man of Ancona aged 27, and Lorenzo Tonelli, of Fano, aged 38. Shortly after the occupation of Ancona by the French these two had united themselves with a number of other malcontents for the purpose of opposing the Papal government. They frequently insulted the police in their quarters, and obstructed them in the performance of their duty. They levied contributions on the inhabitants, and forced them to give up to them their arms. At length they demanded from the Gonfaloniere Count Girolamo Bosdari the surrender of a depot of arms belonging to the troops. He resolutely refused compliance, and his death was in consequence resolved on. Bevilacqua and Tonelli undertook to assassinate him, and in the night of the 23rd of May, 1832, they assailed him as he was returning to his house, and with their stilettos murdered him on the spot. The assassins and most of their accomplices were shortly after apprehended, and the murder being clearly proved the two assassins were shot, as just noticed. Their conviction was hastened by one of them confessing that a wound in his arm, which was still fresh at the time of his apprehension, had been inflicted by his companion; as it was found upon comparing some of the wounds in the body of the governor, with this

one, that they had been evidently made with the same weapon. Besides these, Camillo Meloni of Macerata, and Sansone Levi, a Jew of Senigallia, have been condemned to hard labour in the galleys for life, and the rest of their accomplices to different terms of imprisonment, according to their guilt. Niccola Ricciotti the head of this band of murderers, and the one who actually gave the orders for the assassination has escaped the hands of justice.

In Rome too a number of young men implicated in one of the late conspiracies for overthrowing the government have been sentenced to the galleys, some for five, six, or seven, and some even for ten years.

30th.—Dr. England began a course of lectures on Holy Week in one of the large rooms of Cardinal Weld's palace. He has delivered three and it is said that they will be continued. As many as two hundred persons, mostly English Protestants, have attended his discourses. His book on the ceremonies of Holy Week has been published. It is divided into two parts; the first, *On the construction furniture and ornaments of a church, of the vestments of the clergy, and of the nature and ceremonies of the mass*; the second contains a minute account of the ceremonies of Holy Week, particularly as they are performed in the Vatican.

We are sorry to say that these

opportunities afforded the Protestants of understanding our ceremonies and learning to respect them as they deserve, have not had that influence on their behaviour which might have been expected. In most of those who were present, there was observable the same unpardonable disrespect and the same disregard even of common decency, which usually characterises our countrymen in Catholic churches. On Wednesday evening the rush at the Sixtine chapel was tremendous; the guards were for a time overpowered, and a scandalous scene of confusion took place. One English gentleman even struck a Swiss soldier several times in the face; but he was immediately arrested, and on Easter Monday had not been liberated: we have not heard how long he was detained after that day. On Good Friday, some one fastened a petard outside the window of a room in the Jesuit's college of the Gesu, where confessions are usually heard. The window was dashed to pieces by the explosion; and if it had not happened that every body had left the room a few minutes before, more serious injuries might have been caused. On Easter Sunday, the cupola of St. Peter's was illuminated, but there were no fireworks, as the funds from which the expenses are defrayed, have been appropriated for a time to the relief of the sufferers in the late earthquakes at Foligno.

The re-building of the church

of St. Paul on the Via Ostiensis is now going on rapidly; on Monday the 1st of April, the twelfth column of the grand nave was raised, and several others will be put up in the course of the month. The two largest columns supporting the great arch over the sanctuary were raised last year. They are of grey granite from the quarries of the Simplon, and the shaft of each is formed of a single block. The order is the richest ionic, and the marble bases and capitals are of the finest workmanship. The grand nave will be formed by thirty-eight granite columns each of a single piece; twelve are already raised, seventeen are lying on the floor, all polished, and ready to be put up except one, and we believe two more are expected daily. The bases and capitals of white marble are all finished. The order is the corinthian; and the capitals are formed of two pieces; but the jointing is so disposed behind the Acanthus leaves, as not to be seen. It is impossible to say how long it may be before the building is finished, as there is much yet to be done; but enough is completed to show, that it will be one of the most splendid edifices in Rome.

The church of San Rocco has hitherto had no architectural front, but money having been left for this purpose, the workmen have begun to dig the foundations, in doing which an ancient Mosaic pavement has been discovered, but it is not

yet sufficiently cleared for us to judge of its value.

PROMOTIONS.

THE Cardinal's hat will be given to the two Monsignors mentioned in our last on the third Monday after Easter; Monsig. Castracani, Secretary of the Propaganda is at the same time to be promoted to the same dignity with them. The following changes are also announced:

Monsig. Mai, librarian of the Vatican, to be Secretary of the Propaganda in the room of Monsig. Castracani promoted.

Monsig. Mezzofanti, the celebrated linguist, to be librarian of the Vatican in the place of Monsig. Mai promoted.

Monsig. Prospero Piatti, many years professor of Theology in the Roman Seminary to be secretary to the Sagra Visita in the place of Patriarch Mattei, raised to the purple.

Monsig. Fornari professor of Theology in the Roman Seminary, to be a canon of the church of Santa Maria Maggiore.

The Right Rev. Dr. England Bishop of Charleston, has been named an assistant bishop at the Pope's throne.

His Holiness has been pleased to confer the degree of Doctor of Divinity upon the Rev. G. Corless of Crathorn, Yorkshire.

His Eminence Cardinal Weld has appointed the Abbate De-Luca his private secretary. This young ecclesiastic has already acquired

an extensive acquaintance with the English and German literatures, and is at present, engaged on an ecclesiastical history of Ireland since the reformation, which promises to be very interesting, from the number of important and unpublished documents to which he has obtained access.

The celebrated Jesuit preacher Father Finetti, has been preaching the Lent in the church of Gesu, and we understand that it is the last time he will appear in the pulpit. He has reached the age of 72, and yet he has preached with as much energy as ever. The church has been every day crowded at his sermons, and many English Protestants have regularly attended them. It is said that for some years he has not looked at one of his sermons, but he never fails to repeat one over every day of his life. A small volume of his panegyrics has just been published, and it is to be hoped that he will now give to the world his Lent, and some others of his best pieces.

We have received but little news of interest from our correspondent this month. The promotion of Cardinals, which we before announced, has taken place with the usual accustomed formalities; and in the consistory held upon the occasion, bishops were appointed to the following sees. To the Bishopric of Sabina, one of the suburban sees, vacant by the death of Cardinal Arezzo, and now given

to Cardinal Odescalchi; to the metropolitan sees of Naples, Palermo, and Sassari in Sardinia; to the Bishoprics of Rimini, Calahorra and Calzada in Castile, Orvieto, Urbana and St. Angelo, Savona and Noli, Tortona, Alessandria in Piedmont, Ampurias, and Civita in Sardinia, Caltagirone in Sicily, Ratisbon, Namur, Barcelona, Fogaras in Transylvania, Huesca, and Lerida, besides a few *in partibus infidelium*.

May 1st.—The festival of SS. Philip and James was kept to day with great splendour in the French church of St. Louis; the Marquis Latour Maubourg, the French Ambassador, attended the high mass with his suite. In the church of the Santi Apostoli three bishops were consecrated by Cardinal Zurla; one of them was a French ecclesiastic, who will immediately be sent as Apostolical Vicar to Mount Libanus or Smyrna.

It is reported that Monsig. Feretti, Bishop of Rieti, who distinguished himself during the attempt on that city in the late commotions is to be sent as nuncio to Lucerne.

DOMESTIC.

The annual meeting of the clergy of the midland district was held at Sedgley Park on Wednesday, May 8, about fifty priests assembled. In the morning the bishop addressed them in the chapel. His Lordship congratulated them on the progress, which, un-

der the blessing of God, religion continued to make in the midland counties; in which three chapels had been opened during the course of the past year, at Hethe, West Bromwich, and Grantham, and at comparatively little expense to the mission. He was happy to bear testimony to the success of the labours, zeal, and piety, of the clergy in the numerous conversions to the faith which continued to be made of our separated brethren. He exhorted the clergy to be diligent in the discharge of the duties of missionaries, to give good example to all, who would necessarily look to them for edification, and to avoid, as much as possible, every avocation which might withdraw their attention at all from the peculiar obligations of the Catholic ministry. Alluding to the horrid sacrileges, which had recently occurred, he exhorted the clergy to guard against such abomination in future, by taking the most vigilant care of the sacred vessels.

He then adverted to the great inconvenience and annoyance attendant upon the practice of begging in support of chapels, &c., and recommended to the consideration of the clergy the propriety of inviting their respective congregations to contribute towards a general fund for ecclesiastical purposes, at the rate of one penny each per month, which, being by no means burdensome to an individual, might, in the aggregate, create a

considerable sum. The proposal received at once the unanimous consent of the clergy, who also agreed as to the propriety of adding an annual collection from the people for the same purpose.

It was afterwards proposed that a petition should be drawn up, to be presented to parliament praying that marriages of Catholics, celebrated by Catholic priests, might be legalised. The Rev. and Ven. Dr. Weedall was requested to prepare the draft of a petition for this purpose.

The Hon. and Rev. Mr. Spencer proposed a petition for the emancipation of the slaves, which was approved, and which subsequently received the signatures of the bishop and clergy assembled in monthly conference at Oscott.

To a question respecting the confiscation of ecclesiastical property, made by the Commissioners appointed to regulate the indemnification made by France to British subjects, which confiscation was afterwards confirmed by the British government, his Lordship replied, that the matter was still under consideration.

In the afternoon, the attention of the clergy was called to the state of the Magazine. The editors represented that they had been deceived into an opinion that it was in a more flourishing state than eventually proved to be the fact; and they therefore thought it their duty to take the first opportunity of communicating with the proprietors

and the clergy at large. All incumbrances were discharged; and it appeared that the receipts were about sufficient to meet the expenditure. They submitted then to the clergy two questions, what in their opinion might be the cause that the work had not met with greater success; and 2ndly, what means should be recommended to ensure its prosperity. They would not willingly suppose that any opposition to it could exist among their brethren, its great object being the interests of that holy Religion, of which they were ministers. They stated also that a copy of the first two vols. had been presented to each of the Vicars Apostolic of Great Britain, and to each of the Prelates of Ireland, as a mark of respect to their venerable superiors; and in the hope that the object of the work might receive the approbation of that illustrious order.

A letter was read from a distinguished member of the clergy, to whom these questions had been submitted, highly complimentary to our humble labours, assigning as a possible cause of the present state of things, the general pressure of distress, and generously offering to assist in any pecuniary contribution, if such a measure should receive the sanction of the meeting.

We trust that respect to our brethren and gratitude for their cordial support will not be construed into personal vanity; but, be that as it may, the almost unanimous voice of the assembly pro-

nounced a sentence of approbation of the conduct of the Magazine, and, as allusion was made to its politics, they rejected altogether the imputation that rested upon that ground, it being their opinion that the proportion of elaborate articles was too great to give it an interest with the general reader, and that politics formed a part of those "light articles" the absence of which was regretted. It has always been our passion to devote ourselves to our reverend and respected brethren, to uphold their character, to promote their honour, to advance their interests, and to cultivate their favourable opinion. It was, therefore, with feelings of no ordinary satisfaction, that we received the testimony of their approbation; but we own these feelings were enhanced by our astonishment at the almost unanimity, with which it was expressed. Men of superior intellect and independent minds, bringing their faculties to bear upon a subject admitting of so great latitude of opinion, of so many ramifications of sentiment, could hardly have been expected to approach so near to unanimity. Difference of opinion, however, must be expected among men, who are accustomed to think for themselves. To any difference from our own we shall be ever ready to pay all due deference; for the temperate expression of such difference we shall always be grateful; but we shall always refer to the approbation of that day as our ans-

wer to the whispers of faction, and to the murmurs of sinister influence. We have always been convinced that deference to clamour and to faction has been injurious to the magazine, which such deference has reduced almost to the condition of a repository of theological lore, too high to interest one, and too low to please another; and we feel proud that this our opinion has been confirmed by the acquiescence, of so many, whose acquiescence is a good test of correctness.

We had previously received the thanks of that distinguished ornament of the English mission Bishop Baines for the first two vols. of what his Lordship is kind enough to style "that interesting and useful repository." Since the meeting, we have received the assurance of one of the most exalted prelates of the Irish church, that in his Grace's archdiocese he will endeavour to promote its circulation by his archiepiscopal influence. Another prelate with whose friendship we are honoured, informs us that an obstacle to our success in his Lordship's diocese is that the mind in that quarter is so much devoted to **POLITICS**. An intelligent clerical friend, whose pen has occasionally ornamented and enriched our pages, writes to us that the great fault of the magazine is that "*it has no politics at all.*"

NEW MISSIONS.—It is most delightful to the christian to observe how rapidly in the once "island of

saints" religion is resuming her sacred and blessed empire. At Kidderminster a separate mission has been for two years under the superintendence of an active, zealous, and able missionary Rev. C. J. O'Connor, a near relative of Mr. O'Connell. We regret that through oversight we omitted this mission in our catalogue at the beginning of the year. A new chapel is just commenced.

At Loughborough, for the first time since the Reformation, a chapel is raising its head. It and a house for the residence of the pastor are now nearly roofed in. In this meritorious work the pastor, Rev. B. Hulme, late of Leicester, has exhausted his own private fortune, and is now, we regret to say, compelled to solicit the charity of the Catholic public. We hope he may not solicit in vain.

SCHOLASTIC DISCIPLINE AT USHAW COLLEGE.

We extract the following from the Durham Chronicle and Sunderland Times.

SIR, — Having attended, on Wednesday last, the annual examination of the Students of the Classes of Rhetoric and Poetry, at Ushaw College, I take the liberty of sending you the following synopsis of the subjects of the examination which then took place, as a specimen of the course of Classical Studies pursued in that establishment, thinking it may furnish an article of some interest to many of the readers of your popular weekly paper. I must be permitted to

add, that the Students who were examined acquitted themselves in a manner highly creditable both to themselves and to their teachers.

I am, Sir, your's, &c. J. W.
May 6th, 1833.

CLASS OF RHETORIC, Principles of Eloquence.

IN LATIN.

Select Orations of Cicero.
Odes, Satires, and Select Epistles of Horace.
1st, 10th, and 13th Satires of Juvenal.

IN GREEK.

Oration of Æschines against Ctesiphon, of Demosthenes on the Crown, with the 1st Philippic, and three of the Olynthiacs, and the Ædipus Tyrannus of Sophocles.

IN FRENCH.

Histoire Universelle, and two Oraisons Funebres of Bossuet.

CLASS OF POETRY.

Principles of Poetry.

IN LATIN.

The Æneid, Georgics, and Eclogues of Virgil, with some few omissions.
Tristia of Ovid.

Latin Prosody.

IN GREEK.

The 24 Books of the Iliad of Homer.
Odes of Anacreon.
Idylls of Bion and Meschus.
Five Idylls of Theocritus.

Greek Prosody.

IN FRENCH.

Les Satires, L'art Poétique and Lutrin of Boileau.
1st four Books of La Fontaine.

NEW CATHOLIC CHURCH.—

On the occasion of the opening of the new and splendid Roman Catholic chapel of St. Mary, at Grantham, on Wednesday, May 1, the Right Rev. Dr. Walsh, Vicar Apostolic and Catholic Bishop of the Diocese, attended by his clergy, was present. High Mass was celebrated, and an impressive and appropriate discourse subsequently delivered by the Rev. Dr. Weedal, President of Oscott College, to a respectable and numerous congregation. This beautiful edifice, it appears, has been built at the sole expense of the Rev. Peter Tempest, the future incumbent, on whom the bishop, in the course of the ceremony, pronounced a well merited eulogium. The choir from Nottingham were in attendance; and added considerable effect by their vocal powers to this imposing ceremony.—*Lincoln Mercury*.

ASSOCIATED CHARITIES.—The patrons and friends of this charitable association had their annual dinner on Monday May 13, at the Freemason's Tavern, Rt. Hon. Lord Clifford in the chair, supported by the Duke of Norfolk, and Lord Stourton, and Rev. Dr. Griffiths as representative of Bishop Bramston.

We regretted much to observe how thinly the room was occupied. About seventy-five persons sat down to dinner, including about twelve of the clergy, the noblemen just named, a very few of the aristocracy, and not one of the Irish

Catholic members. Although this paucity of attendants may be attributed probably in some degree to the want of due public notice, yet we could not but fancy that we perceived the effect of that melancholy disunion and mutual alienation which every friend to religion so much laments. We were told that it is a point never to invite any distinguished political character, yet we heard reproaches cast upon such characters for their absence. A considerable number of ladies were in the gallery.

After dinner, the noble chairman, after a few prefatory remarks, proposed the healths of the King, Queen, and the Duke of Norfolk, who briefly returned thanks, and proposed the health of the chairman. His Lordship, in returning thanks, stated, that he had inherited from his father a lively anxiety for the success of the charity, and he wished to transmit the same feeling to his son, whom, for that purpose, he had, for a time, withdrawn from his studies at college (great applause.)

In proposing the health of the Right Rev. Dr. Bramston, the noble chairman lamented the absence of the Rt. Rev. prelate, who, though unavoidably absent, had signalled his zeal for the charity by a donation of £50. (Loud and continued cheers.)

Rev. Dr. Griffiths briefly returned thanks.

The children, the objects of these charities, were introduced

into the room, presented to the chairman, and to the whole company. Their appearance was most interesting, and must have been the source of exquisite gratification to their benefactors. They were dressed in a plain dark-coloured uniform, new for the occasion. A few had approached to the holy communion, but the rest were too young. There were thus assembled more than nine hundred children, of the tenderest years, rescued by the charity of their benefactors from the snares, which, in the great metropolis, every where await the unconscious child. It was, indeed, a sight truly interesting to the reflecting christian.

An appeal was made in their behalf by, we believe, the Rev. Mr. Reardon, one of the chaplains to the Spanish ambassador. The best compliment, which could be paid to the Rev. orator, consisted in the collection, which followed his discourse, and which was announced from the chair to amount to £418 7s. 6d. The announcement was received with loud applause.

The chairman afterwards proposed the memory of their late president his noble father, which having been drunk by the company standing in silence, he returned thanks, and gave some curious details illustrating the interest which his noble parent had uniformly taken in the charity. His Lordship (the late Lord Clifford) had in correspondence with

his Royal Highness the Duke of Sussex maintained that the honour of patron to a Catholic charity could be vested in no one so appropriately as in a Catholic bishop. This point was eventually conceded in the most liberal manner by his Royal Highness. The chairman proceeded to read an extract from Mr. Burke, but situated as we were, at the end of the company, it was difficult to catch either the object or the nature of the extract.

His Lordship then proposed the health of Cardinal Weld, and after the toast had been drunk, returned thanks, but from the cause just assigned we caught very few of his observations, a remark which applies also to the other two or three speakers; we understood him, however, to say that the charity which they were met to promote furnished his Eminence the model of a similar institution in the capital of the christian world.

Several songs, some humorous, others serious were sung with considerable effect.

MR. HOWARD.

It was our wish to give a regular and faithful account of the public conduct of the public men of the Catholic body. We have been checked in the attempt. But we present a report of the observations of Mr. Howard on certain occasions, which have not been correctly reported in the newspapers.

On Mr. Hume's motion for building a new House of Commons:

“ Mr. P. Howard said, that with great deference to the Hon. Member for Middlesex, he did not conceive any benefit would arise from his motion ‘ for appointing a Committee for considering further of the expediency of building a new House.’ He had had the honour of a seat in three Parliaments, and had found that on very few occasions had there been any deficiency of accommodation. He confessed the reasons he had heard were insufficient to justify him in supporting the plan for constructing a new House, which would entail a heavy charge on the public. The building in which their deliberations were then held was endeared to the sons of freedom, not less by the triumphs it had witnessed than by the struggles it had seen—(Hear.) It had been argued by the Hon. Member for Bridport, that every Member ought to be allowed in the proportion of two feet three inches each, for sitting room, whilst it was well known that in the army each man occupied only eighteen inches. In reference to the feelings of former times, he observed, that the Romans never altered their Forum Vetus or Forum Romanum, and in that they evinced not less patriotism than sound philosophy. He was not disposed to do away with this unassuming House—(A laugh.) He did not use that term as applied to its Members—(Hear.) He objected to pulling down that building hallowed by its recollections, for the purpose of erecting in its

stead a semi-circular theatrical edifice like that proposed. For hearing and the transaction of business, the House of Commons was preferable to the French Chamber of Deputies. Supposing, however, a new House constructed on the most approved plan, there was nothing so difficult as to ensure its being a house well adapted to hearing, for there were instances of rooms built exactly on similar proportions, one well fitted for hearing, the other extremely defective; it was a kind of mystery in the science of acoustics; on the whole he conceived the present House to be as well adapted as any which could be devised for the purpose of legislation—the very House, too, showed that theirs was not a constitution of yesterday. In that chair, in which they beheld the present able Speaker, the celebrated Sir Thomas More once presided—from that chair he had nobly maintained the independence and dignity of the Commons against all regal infringements—(Hear.) The Honourable Member then concluded by observing, that that day and the day before, which might be termed average Houses, showed how little call there was for acceding to the views of the Member for Middlesex.

On occasion of a petition from a body of Dissenters complaining of their disabilities, Mr. Howard said he had received a communication from the Petitioners and heartily concurred in supporting the prayer of the Petition. He

invoked in the cause of the Petitioners, the eloquent and powerful assistance of the Noble Lord (Lord J. Russell) the member for Devonshire, whom he saw in his place. In contributing to relieve the Dissenters, a numerous and influential body from the grievances under which they still labour, the Noble Lord would add another to the many civic laurels he had already acquired. He (Mr. Howard) did not think that as a body, the dissenters were hostile to the establishment; but if there did lurk in their breasts any feeling of antipathy, it would be increased tenfold by an untimely opposition on the part of Members connected with the Established church, to the redress and removal of the grievances which pressed upon those, who did not belong to the church established by law.

MANCHESTER.—We understand that great preparations have been made for the procession of the children educated in the charity schools of Manchester, which will have taken place before the publication of our present Number. It is usually a most interesting spectacle. The numbers of children exceeds, we believe, 3,000, and all the girls are dressed in white.

The men of Manchester, following the example of those of Birmingham and Sheffield, have struck a blow at church-rates in their town, from which that odious impost is not likely to recover.

IRELAND.

We may perhaps be subjected to a reiteration of former reproaches, if we insert the following letter in the Magazine: we insert it notwithstanding. We are resolved never to be connected with a Press, that must be inaccessible to the appeals of our brethren, the victims of unwearied persecution. Still more; we had rather that "our tongue should cleave to the palate," than that it should be silent, when deeds of blood and unchristian plunder are perpetrated upon our brethren in faith. And if there be any set of men, who have a peculiar claim on the little power, with which circumstances have, for the time, invested us, they are those brave and heroic pastors, who dare to raise their voice, when their flock is oppressed, and to say to the oppressor, though clothed with the insignia of royalty itself, "thou art the Man." Of this noble class is the writer of the following letter, with which we take a few liberties, truth being, under the mild and just sway of British law, no protection against a prosecution for libel.

Castlepollard, May 10, 1833.

Rev. Sir,—Although I do not enjoy the honour of a personal acquaintance with you, I do not fear that you will deem it an intrusion to represent to you some of the grievances, that now afflict this most oppressed of nations, after the sympathies you have so generously expressed for her, in days of more tolerable affliction.

The oppressive tithe plunder has recommenced in all its vigour. The military are called out to execute the orders of the Proctors, Agents, and Attorneys employed to raise it. The amount of the law expences, is, in many instances, fully equal to the claim of the incumbent or impropiator. There is at present one of those agents named — at the Inn of this town, he has on the table before him a pile of "Latitats". He has a case of pistols in his breast, with two men armed on either side of him. If persons, (as some have done,) go to the Inn to pay, he demands the tithe up to the first day of this month, nor will their acquiescence in that demand suffice, he hands the latitat to the landholder and demands one pound more for filing the law process. The army, I am informed, are to come in to-morrow in order that the sales of all recusants may be securely effected. The holdings in this part of the country are small, varying from five, to twenty acres, with three or four exceptions, the produce of the land is principally oats, which sell for less than seven shillings the barrel. Consequently in many cases, after the rent is settled, the summer's provision, furniture, and clothes will be the principal commodities for sale. A moment's resistance would be attended with another bloody Castlepollard scene. The agent wrote me a letter yesterday, containing a lecture on my moral obligation of setting my pa-

rishioners "a good example," by paying the amount of my tithe, due to that model of piety, and christian perfection, the Marquis of Westmeath. I suppose my refusal will be followed by the latitat, and as the refusal shall continue notwithstanding, they will sell either my clothes or my horse. My case however is of very little importance and gives me no concern. I only introduce it to shew how exactly the law is to be enforced when tithes are to be paid—for the first time—by the priest of Castlepollard. How natural it is, that the noble Marquis should commence by attacking the priest, as his apostate ancestor repaired the shattered fortune of the family formerly by the plunder of the Abbey of Fone. But the case of my poor and long-suffering parishioners presents to my mind on this day those melancholy anticipations, which I wish you, who live among a brave people in whom tyranny cannot fasten its fangs,—Yes, you Reverend Sir, who possess the power, to make known to that brave people, and describe to them what tyrants have dared to do in Ireland,

I have the honor to remain,
Rev. Sir, your very obedient Servant,

John Burke, P. P.

Castlepollard.

It appears that the coercion bill is made an instrument of the most ruthless despotism, where it is in force in Ireland. Those of

the established clergy whose poverty obliged them to sojourn in the hotels of Bath and Cheltenham are hastening to their *cures* to gather in their tithes "knowing that they have but a short time."

The Archbishop of Tuam the bishops of Kildare, and Ossory are at present in England to recruit their health impaired by the labours of their exalted stations. The Archbishop of Dublin is, we understand, in Paris.

The Rt. Hon. Lady Clifford is, we understand, about to retire into a convent.

The bill for the emancipation of the Jews has passed the second reading in the House of Commons. We rejoice that every Catholic member, who voted, voted in favour of this measure of justice.

Ministers have laid before the House of Commons their plan for the emancipation of the slaves. It is very complicated, and gives satisfaction to neither the friends nor the enemies of slavery.

Sir A. Agnew's bill for the better observance of the Sabbath is lost. It was somewhat indulgent to the rich, but most oppressive to the poor.

The Irish Church Reform bill is making progress slowly. Mr. O'Connell states that the amount

of relief, which it will afford, instead of being £70,000, will not exceed 20,000. He expressed his dislike of the bill in its present state, but he would vote for it, in as much as it gave some relief, and established the principle of the right of the State to deal with the State Church establishment.

A SUNDAY DINNER.—The Lord Mayor of London gave a grand dinner on Sunday, the 21st of April, to the Lord Chancellor, the Judges, and several other distinguished guests. The Bishop of Llandaff was invited, but he excused himself—because he had a *party to dinner likewise!*—What will Sir Andrew Agnew say?

FIVE HUNDRED PERSONS KILLED.—A New York paper states, that while mass was being celebrated in a church near Facunga, in the Republic of Equador, South America, on the Festival of "Corpus Christi," fire was communicated to the building by means of a rocket, and that in the rush to the door it became shut, and the pressure rendering it impossible to open it, the whole congregation perished in the flames, except the curate, who escaped through a window. The number of lives lost was estimated at upwards of 500, besides children.

THE DOOM OF THE DAUPHINESS.

The following was the prediction of a Swedish Astrologer to the Duchess d'Angouleme, when at

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Hartwel. "Ah:" said he, after a pause of some length, "the tennis-ball of fortune! A wife, yet not a mother. Always near a throne, yet doomed never to ascend it: the daughter of kings, yet *much* more truly the daughter of misfortune. I see before you, restoration to the country and palace of your fathers, then an agonizing interval of flight and degradation.—Again the banners of royalty wave over you, and you advance a step nearer to the crown. But all is finally overcast in the gloom of deposition, flight, and exile; you will live to be alone; your last determination will be that of closing your days in a convent; it will be frustrated by death. Dread the month of August, for it will be one to you of the most unlooked-for mortification and vicissitude. Welcome that of January, for it will dismiss you, (though by the hand of violence) to your repose and your reward.—*M. S. of an English Traveller.*

MARRIED.

On the 20th of May, at Grantham, Lincolnshire, the Catholic rite having been previously administered by the Rev. William Warsing, at the new Ca-

tholic chapel, James Pratt, Esq. of Lytham, to Mary, second daughter of the late Mr. Agar, of York.

OBITUARY,

On the 6th of May, at Woodlane, Needwood, in the 64th year of his age, after a lingering and painful illness, the Rev. Gaspar Bricknell; for more than 30 years the beloved and respected pastor of the Catholic congregation in that neighbourhood. His unaffected piety, and uniform kindness won for him the respect and esteem of a numerous circle of acquaintance. The funeral, which took place on Saturday, the 11th, in his own chapel at Woodlane, was attended by several of the catholic clergy, and also by the principal gentlemen in the neighbourhood, who appeared anxious to pay this last tribute of respect to the memory of their deceased friend. A most impressive discourse was delivered on the occasion by the Rev. J. Waterworth, of St. Mary's College, Oscott.

In Montague Square, April 23rd, 1833; Elizabeth Alethea, fourth daughter of William Kerril Amherst, Esq. aged 6 years and a half.

On Tuesday the 7th of May, Thomas Westby, Esq. of Tonbridge Place, Euston Square, London.

Lately at his Seat Southgate, [Derbyshire, Henry Bowdon, Esq. aged 82.

On April 30th, Rev. William Glassbrooke, of Bolton-le-Moors.

R. I. P.

THE
CATHOLIC MAGAZINE,
AND REVIEW.

VOL. III.

JULY, 1833.

No. 30.

THE IRISH CHURCH REFORM.

SINGLETON CHURCH.

THE eighteenth report of the committee on public petitions has been printed, by order of the House of Commons. From this we learn, that eighty-two petitions have been presented to the House against the Irish Church Temporalities Bill; that 4,983 signatures have been affixed to these petitions; and that these petitions are principally from clergymen. With the language of the petitions we are, of course, unacquainted; but, as they were all received, we may conclude, that it was respectful. The object of them is to induce the House of Commons not to pass the bill, which Lord Althorp has brought into the House, to regulate, or reform, if you will, the temporalities of the established church of Ireland; which regulation, or reform, is, by them actually styled nothing less than "*a cruel spoliation, and robbery.*"

It may be asked whether these reverend gentlemen ever knew, and if knowing, ever, for a moment, reflected on, the manner, in which they, and their reverend predecessors of the established church, happened to come into the possession of those bishoprics, deaneries, and rich livings, which they now enjoy, and which they are so anxious to preserve *untouched*; and, if reflecting on these means, they conceive that they are more hardly dealt with than their Catholic predecessors, who, for so many ages before them, and before their "reformation," had been in quiet possession of them, and were at last turned out of them by a "spoliation and robbery," till then *unprecedented*? This question will best be answered by taking a

view of the two reforms, or if you please, "spoliations and robberies."

The "spoliation and robbery" proposed by Lord Althorp amounts to this:—to reduce the number of bishoprics in Ireland from 22 to 12; *but not during the lives*, let it be observed, *of the present bishops*; to take a percentage from the bishops, and from all the clergy, whose incomes exceed a certain sum; to abolish or commute the tithes, and to form with these savings a fund, from which allowances are to be made to the poorer clergy, and to provide for the building, and repairing of *Protestant* churches, without calling on the *Catholic* population to contribute specially for that purpose; and all this, if we understand him rightly, without depriving the established church of any portion of her present possessions. Let us now see the nature of the *first* reform, or "spoliation and robbery," that took place about 300 years ago. One of the first acts of the spiritual supremacy assumed by Henry VIII. was the suppression of all religious houses of both sexes, whose yearly income was under 300 marks, or £200, and *the appropriation of the revenues to his own use*. "The religious under the age of 24 *were compelled to leave their monasteries*: the rest were left at their own discretion, either to stay or depart. But those, who remained, were mured up, and not permitted to go out of their houses. The ejected monks were allowed a clerical gown, and forty shillings, and the nuns were obliged to exchange their dress for that of secular women, and went where they thought fit. The number of these houses was about 370. Thus *were 10,000 persons of both sexes*, according to Lord Herbert's computation, after having taken up a course of life, established and secured to them by all laws, human and divine, *turned out of their habitations*, and condemned to wander about *without any provision made for their subsistence*. Great hospitality had been kept up in these places, and, besides the daily alms distributed to the poor, above 10,000 persons, masters and servants, were also by their suppression, deprived of a livelihood." This act of "spoliation and robbery" took place in 1536; and two years after was followed by a *second*, in the suppression of about 700 "greater religious houses" in England and Wales; though in the preamble of the act for dis-

solving the lesser houses, it had been declared, on the report of the visitors, that "in the greater houses, thanks be to God, religion was well kept up and observed." Yet these houses were also dissolved, besides 90 colleges, 110 hospitals, and of chantries and free chapels, 2,374, as we learn from the *Protestant* historian, Sir Richard Baker; and their revenues were all granted to the king. "England sat weeping," says Camden, "to see her wealth exhausted, her coin embased, and her abbeyes demolished, which were the monuments of ancient piety;"—for, not satisfied with breaking up the communities, and seizing their possessions, the king would likewise destroy their habitations; and, as it was no easy work to demolish such structures, as had been designed by their founders to resist the injuries of time, and to be the perpetual sanctuaries of divine worship, *he caused them to be blown up with gunpowder!!!* This caused Sir John Denham to give vent to his honest indignation in these beautiful and pathetic lines:—

Who sees these dismal heaps, but will demand,
 What *barbarous invader* sack'd the land !
 But, when he hears no *Goth*, no *Turk*, did bring
 This desolation, but a *Christian* king :
 When nothing but the *name of zeal* appears
 'Twixt our *best* actions, and the *worst* of theirs ;
 What does he think our *sacrilege* would spare,
 Since these th' effects of our *devotion* are !

These two acts of "spoliation and robbery" were soon followed by a *third*, which seems to be more analogous to that proposed by Lord Althorp, differing only in degree, and was that, which actually seated the predecessors of the present established clergy in the bishoprics, deaneries, and preferments, which they now enjoy. This was in the first year of "good Queen Bess." At the beginning of her reign, *the Catholic was the established religion in England*, as it had been for more than 900 years, and indeed from the first introduction of Christianity into this country. The bishops, of course, were Catholics, as were the deans, the archdeacons, the rectors, the heads of colleges in both the universities, and, in a word, every one, who had the care of souls, or that acted in any capacity as a clergyman. The number of bishops, how-

ever, had been greatly reduced by death, when she ascended the throne, and only 17 remained. These, and all the deans, archdeacons, heads of houses in the universities, prebendaries, rectors, and every other inferior clergyman, that refused to acknowledge the queen to be the supreme head of the church of England in *spirituals*, as well as *temporals*, were all deprived at once of their sees and livings! Some of the bishops, were even closely imprisoned; others were prisoners at large; and three of them were enabled to get out of the country, and thus escape imprisonment; but all of them, as well as the clergy, that refused the oath of supremacy, were at once deprived of *their churches*, and of *all they possessed* as clergymen, and their places were immediately filled by the predecessors of the present established clergy. How different from this is the "spoliation and robbery" proposed by Lord Althorp. He makes no reduction in the bishoprics, *during the lives of the present occupiers*; nor does he deprive any one of the dignitaries, or any one clergyman of his living; but only lays a per centage on the rich, in order to make a comfortable provision for the poorer clergy, and to raise a fund to provide for the building and repairing of *Protestant churches*, without taking money out of the pockets of *Catholics*, who derive no benefit whatever from such churches. Yet this is called "a cruel spoliation and robbery," and the other "a godly reformation!!!" It is true, that the Protestant established clergy have had quiet possession, and have the prescription, in their favour, of 284 years; but their predecessors, *the Catholic established clergy*, had had quiet possession, and a prescription of nearly 1000 years in their favour. It is also true, that the latter, while they were the established clergy, supported the poor, and built and repaired churches the most magnificent; while their successors apply the whole of their incomes to the support of themselves, and of their wives and families, and burden the parish with the support of the poor, and call upon the public to build and repair their churches. But enough has been said, to form a proper estimate of the "godly reformation," begun by the most rapacious of tyrants, and completed by his daughter, Elizabeth; and of the "cruel spoliation and robbery" proposed by Lord Althorp.

These remarks have been intended as an introduction to an article of information, which must be interesting to the Catholic reader, and for the particulars of which we are indebted to the kindness of an intelligent friend.

We have said, that, in the first year of Elizabeth, the Catholics were deprived of their churches, and that these were given to the new clergy of the reformation. There was however *one solitary instance*, in which the Catholics retained possession of the church, in which they and their ancestors, for many generations, had received their baptism and Catholic faith, and retained it for 186 years after the overthrow of the Catholic establishment. This was *the Church of Singleton*. The circumstance is little known beyond the immediate vicinity; but it well deserves to be recorded, and handed down to posterity, *ad futuram rei memoriam*.

Singleton is a village distant about three miles from Poulton in the western part of Lancashire, called the Fylde. "Its church was a poor thatched building, and was a chapel of ease to Poulton, the mother church. To this was annexed a house of the same materials, for the officiating and ill-provided pastor.—For a length of time, poverty was its safeguard and protection: for no rich shrine, or costly reliquaries invited to plunder, or held out allurements to spoliation." It was therefore allowed, at the period of the "godly reformation" to continue in the hands of the successors of those, who first raised it for the purposes of Catholic worship; and the Catholics continued to use it for the same purposes, during times of cruel persecution; even down to the year 1745; "preserving, it is said, their primitive Christian simplicity, far removed from scenes of ambition and tawdry splendour."—This will appear the more remarkable, when we consider that, while the Catholics kept possession of the church, the Protestants of Singleton, who certainly had a legal right to it, were obliged to go to the mother church at Poulton, nearly three miles distant.—This circumstance is alike honourable both to the Protestants and Catholics of Singleton, and its neighbourhood. The Rev. Robert Swarbrick was the last priest, who had, and died in, the undisturbed possession of the Church of Singleton, and the parsonage house. He died in February 1787: and was succeeded

by the Rev. John Cowling, or Cooling, a native of Wigan, who was much respected and favoured by the inhabitants at large, till the unfortunate and ill-judged adventure of Prince Charles in 1745, when so many Catholics suffered for their principles of loyalty.—In that year, and after the suppression of the rebellion, the Protestants of Singleton thought proper to testify their loyalty, with encreased zeal by a more than usual religious observance of the *fifth of November*, and by the rejoicings and bonfires, which accompany that festival.—Every house, and among the rest Mr. Cooling's, was laid under contributions, and turf was demanded for the bonfires. "This his housekeeper thought proper to refuse, and her refusal caused a considerable disturbance which was headed by one Sekinton, or Schinton. The consequence was, that the Catholics were driven from their long, and, till then, unenvied, possession of the Church; and the Rev. Mr. Cooling was forced to fly, and take refuge in the house of a Mr. Swarbrick, a relation of the last incumbent, whose family had always maintained the integrity of their faith in the worst of times.—They contrived, however, to secure the vestments, the chalice, and the baptismal font, from which the ancestry of this favoured spot had been numbered among the faithful from time immemorial, and these are at present in the Chapel, which, together with a house, the Catholics erected about 70 years ago, under the protection of Curliff Shaw, the lord, at that time, of Singleton. No one is now left of those, who were eye witness of the change, but there are still a few families at, and about, Singleton, whose parents were married in the Catholic Church, by a Catholic Priest, such as the Parkers, the Gillows, the Brindles, the Hodgins, and others, who never bent their knees to Baal, but remained faithful to their God, and stoutly maintained their faith, and, to their own honour, and to that of religion, shew themselves to be worthy depositories of that treasure, which was delivered to the Saints."

The Rev. Mr. Cooling, though robbed of his Church and house, continued the pastor of the Catholic congregation, and died in 1768. One of his successors, if not the person, who immediately followed him, was a Mr. W—, who unfortunately swerved from the path trodden by his predecessor, and "turn-

ed parson ; and is even said to have finished his days ingloriously, as the curate of Ray Green in the neighbourhood of Singleton." Yet, in the obituary of the clergy I find a person of the *same name*, who died in 1773, and who doubtless did not die out of the church ; and this affords me a faint hope, that the renegade returned again to the Catholic fold, from which he had strayed, and repaired the scandal he had given to his Catholic flock, and Catholic neighbours. After his fall, the congregation of Singleton was attended by the Rev. Mr. Cliff, from Eccleston, and then by the Rev. Mr. Husband, who died of the small pox at Solwick in 1779. He was succeeded by the Rev. Arthur Story, " who will long live in the remembrance of many worthy missionaries, the last debris of Alma Mater, who found an asylum in his house, after their deliverance from the French prison at Dourlens." Mr. Joseph Orrell was the next pastor of Singleton ; and though he was induced to leave his beloved flock, at the urgent request, it is believed, of his brother of Blackbrook, and to retire thither, yet his regret at leaving them continued till his death in 1820. After his departure, the Catholics of Singleton were without a pastor for several years ; yet, " ever steady to the faith delivered to their fathers, and learnt from their pastors, they observed the discipline of the Catholic Church in an edifying manner, and to this day exhibit a punctuality equal to that of the more favoured congregations," under the spiritual direction of the Rev. Edward Kenyon, their present resident, and worthy, pastor. The Catholics of Singleton are said to be as numerous now, as they have been for some years, and amount to two-thirds of the population of the village. They all live within a short distance of the chapel, and are still summoned by *the same bell*, that, for ages gone-by, summoned their Catholic ancestors to the celebration of the divine mysteries, and the duties of religion. This circumstance, however trivial in itself, cannot fail to convey to reflecting minds, many pleasurable recollections, and even motives of attachment to the Catholic Church, with which those, who dissent from her, are wholly unacquainted. The number of communicants on the list last Easter, was 160—" whom, may God, in his mercy, preserve and encrease" !

THE "NO-POPERY" RIOTS.

(CONCLUDED.)

"On the 6th day of June, during the insurrection, above 200 members of the House of Commons had the courage to attend their duty, in spite of the banditti, that occupied every avenue to the senate. They forced their way through the mob, and, having taken their places in the House, unanimously passed spirited resolutions, becoming the dignity of legislators, who disdained to succumb to lawless outrage. The first was an assertion of their own privileges; the second, a motion for a committee to enquire into the late and present outrages, and for the discovery of their authors, promoters, and abettors; the third, for a prosecution by the Attorney-General; and the fourth, an address to his majesty, for the reimbursement of the foreign ministers, to the amount of the damages, which they had sustained by the rioters. They afterwards met on the 8th, but judged it expedient to adjourn to the 19th, that order might be completely restored; and the House of Lords adjourned to the same day. At their next meeting his majesty was pleased to come to parliament, in order to exhibit to the legislature a general view of the measures, which had been employed during the recent suspension of regular government. "The outrages," said the king, "committed by the hands of desperate and abandoned men in various parts of this metropolis, having broke forth with violence into acts of felony and treason, had so far overborne all civil authority, and threatened so directly the immediate subversion of all legal power, the destruction of all property, and the confusion of every order in the state, that I found myself obliged, by every tie of duty and affection to my people, to suppress in every part those rebellious insurrections, and to provide for the public safety, by the most effectual and immediate application of the force entrusted to me by parliament. Though I trust, it is not necessary, yet I think it right at this time, to renew to you my solemn assurances, that I have no other object, but to make the laws of the realm, and the principles of our excellent constitution in Church and State, the rule and measure of my conduct, and I shall ever consider it as the first duty of my station, and the chief glory of my reign, to maintain and preserve the established religion of my kingdom, and as far as in me lies, to secure and perpetuate the rights and liberties of my people." All parties agreed in applauding their sovereign's speech, and in voting a loyal address; though some members censured the tardiness, with which ministers had prepared for the defence of the metropolis. The following day, a committee of the whole house considered the several petitions, praying for a repeal of the late bill, which had been the occasion of so much mischief. No repeal was proposed upon these petitions; no evil had actually happened from the relaxation of the sin-

gle penal law, which had been mitigated, and the consequences apprehended from it were considered as improbable and visionary. The Protestant Association still continuing to urge parliament to attend to their application, a bill was brought in by way of compromise, to prevent Roman Catholics from teaching Protestants; a measure, which was supposed to be both conciliatory and innoxious, as very few of that religion were teachers. The bill, having passed the Commons, was carried to the House of Lords: several Peers, considering it a great indignity to parliament, and to that House particularly, to pass a bill, which carried all the appearance of being forced upon them by outrage and threats, opposed its enactment. At length, others being impressed with the same idea, it was set aside by the usual expedient of fixing its further consideration on a day after the time, when they knew parliament was to be prorogued."

While this bill was pending in parliament, means were taken to ascertain the number of priests, &c. indicted, and the number of Catholic schools, and of children educated in them; and whether any Protestants were taught in these schools; whether any, and what, catechism was learnt there, &c. With this view, the following queries were sent to Bishop James Talbot, and probably to the other vicars apostolic; and the subjoined answers were returned.

No. 13.

Mr. William Sheldon presents his compliments to Mr. Talbot, and has sent him the queries he had the pleasure to mention to him; and hopes he will have the goodness to assist in answering them.

Gray's Inn, June 13, 1780.

1. What number of schools in each district?
2. What number of children in each school?
3. What number of those are the children of Catholics?
4. What number are the children of Protestants?
5. Of those, which are Protestants, how many are put in and paid for by their own parents; how many put in and paid for by Roman Catholics, in order to be bred up Catholics? The names of these children, of their parents, and of the persons, who put them in and paid for their education.
6. Distinguish the day-schools from the boarding schools.
7. State what is taught in each school, and if any of them are established for teaching the sciences. If any, and how many, schools have been erected since the act passed in favour of the Roman Catholics. If any, and how many, chapels have been erected since that act, distinguishing those which have been of new foundation from those, that have been erected in the place of old chapels.

8. The number of Roman Catholic priests in each district, and how many have qualified, that is, taken the oath prescribed by the late act?

9 How many chapels are protected by ambassadors?

To the queries respecting the schools in the metropolis the following answers were returned. Whether any, or what, answers were given to the remaining queries, I am unable to say.

No 14.

Names of Roman Catholic School-masters & Mistresses in London.	Place of Abode.	How many Scholars?	How many Protestants?	How many Roman Catholics?	Do you teach any Catechism?	Do you teach the Protestant Catechism?	Do you teach the Roman Catholic Catechism?	Do you teach the Roman Catholic Catechism before the Protestant Children?	Do you teach any Protestant Child, paid for by a Roman Catholic?
No. 1	Mr. Sturaker,	100	60	40	Yes.	Yes.	Yes.	No.	No.
2	Mr. King,	102	87	15	Yes.	Yes.	Yes.	No.	No.
3	Mr. Bullen,	30	10	20	No.	Yes.	No.	No.	No.
4	Mr. Bradley,	50	46	4	Yes.	Yes.	Yes.	No.	No.
5	Miss Prowet,	28	20	8	Yes.	Yes.	Yes.	No.	No.
6	Mr. Gallagher,	30	14	16	Yes.	Yes.	Yes.	No.	No.
7	Mr. Kelly & Mrs. Keany	100	87	13	Yes.	Yes.	Yes.	No.	No.
8	Miss Rice,	30	20	10	Yes.	Yes.	Yes.	No.	No.
9	Mr. Austin,	60	54	6	Yes.	Yes.	Yes.	No.	No.
10	Mr. Powell,	Left School & Scholars,	Left School & Scholars,	Left School & Scholars,	Yes.	Yes.	Yes.	No.	No.
11	Mrs. Wade,	Ditto	Ditto	Ditto	Yes.	Yes.	Yes.	No.	No.

Respecting the indictments of priests and others under the penal laws, the following information was obtained.

No. 15.

Upon the best enquiry I have been able, in so short a time, to make, I find that at least *twenty priests* have, at different times, been prosecuted for their religion, and most of them more than once. The prosecutions I now speak of did not succeed; both the grand and petit jury and the bench and the bar being always in favour of the priests, and inclined to save them, if it was possible. Besides, the prosecutors not finding lawyers of eminence willing to be employed by them, generally employed very second-rate men, so that it frequently happened that the priest was not called by his right name. Then they proceeded against him by another name, and so on, a third, fourth and even a fifth time: which put the priests, who, in general, are very poor, to an intolerable expense. When there was no such subterfuge, and no other remedy, the priest used to abscond, and very often was obliged to fly his country.

The Honourable James Talbot, brother of the Earl of Shrewsbury, was indicted *five* times: the proceedings against him held more than *three* years. He was at length tried at the Old Bailey, and the prosecutor failing in his proof, he was found *not guilty*. The expence of this prosecution was about £100.

Mr. Malony, for administering the sacrament to a sick man, was tried in Surrey, by the late Chief Baron Smythe, and sentenced to perpetual imprisonment. He was in prison *four* years, and was then suffered to go abroad, on his promising never to return to England.

Mr. Reilly, the auctioneer, furnished the house of a justice of peace, and applied to him for the payment of his bill. The justice repeatedly refusing to pay it, Mr. Reilly threatened to arrest him. Upon which the justice summoned him before him to take the oaths, in order to make him, on his refusal, a *Popish Recusant*; one effect of which recusancy would have been to disable him from suing for any lawful debts. But some of the justice's Protestant creditors having arrested him, and his name being taken out of the commission, his proceedings against Mr. Reilly fell to the ground.

Mr. Robinson was indicted; but, before the trial, the chief evidence against him was hanged; by which means he escaped.

Mr. Sturzaker, and Mr. Beaumont, two writing masters, were severally indicted, and put to a very great expense.

Mr. Jones, a baker, in Chancery-lane, was tried upon the act of William III.; but, the prosecutor not making good his proofs, he was acquitted. His expences were between £70 and £80.

The late Counsellor Cox was retained by Roman Catholics in *nine*-

teen different prosecutions against priests or persons professing the Roman Catholic Religion.

I myself knew an instance of a gentleman, who had a claim of £100 upon another gentleman, and was proceeding to recover it by law, when the gentleman, from whom the money was claimed, threatened to put the penal laws, particularly the statutes of recusancy of James I. in force against him. Upon which, much consultation was held, and the advice of a very eminent lawyer was taken, and after very serious consideration, the gentleman abandoned his demand; and it remains unpaid and unclaimed, to this hour.

If sufficient time had been given me, I could have produced much stronger instances, than I have mentioned (except Mr. Malony's) of the penal laws against the Roman Catholics being carried into execution.

During the recess of parliament came on the trial of the rioters. Persons, accused of tumults committed within the county of Middlesex and the city of London, were arraigned at Hick's Hall, and, bills being found against them for *felony*, either in robbery, or arson, they were tried at the Old Bailey. *Eighty-five* persons were indicted; *forty-three* were acquitted, and *forty-two* capitally convicted; but of the condemned, *twelve* obtained mercy. A special commission was appointed to sit in the borough for trying persons alleged to have committed outrages in the county of Surrey. The first nominee was Lord Loughborough, Chief-justice of the Common Pleas. The persons here presented were accused of *treason*. *Forty-three* were tried, of whom *twenty-six* were found guilty, and the rest acquitted. As the insurrection had been very atrocious, severe punishment was a requisite sacrifice to justice, order and tranquillity; yet no one was condemned, who had not been found guilty of actual insurrection and rebellion against the king, and government; and the judge recommended to mercy such of the guilty as had extenuating circumstances in their favour.

With regard to Lord George Gordon, by whom thousands, and tens of thousands were brought to the House of Commons, and who presented their petition for the repeal of the late acts, he was apprehended on the 9th of June upon a warrant from the Secretary of State for high treason, and was committed a close prisoner to the tower. His trial came on in the court of king's bench February 5, 1781, before the Earl of Mansfield, Lord Chief-justice, and three other justices. He was indicted for levying war against the king, and for high treason. Mr. Norton opened the indictment. The Attorney-General then stated the case, and produced the evidence for the crown; the witnesses being examined by himself, the Solicitor-General, Mr. Dunning, and four other counsel. Mr. (afterwards Lord) Kenyon then opened the case on the part of the prison-

er; after which, and after bearing the evidence for the prisoner. Mr. (afterwards Lord) Erskine addressed the jury: and the Solicitor General replied. The case on the part of the prosecution was, that the prisoner, by assembling a great multitude of people, and encouraging them to surround the two Houses of parliament, and commit different acts of violence, particularly burning the Roman Catholic chapels, had endeavoured to compel the repeal of an act of parliament. Lord Mansfield, when he began to sum up the evidence, stated to the jury, that it was the unanimous opinion of the court, that an attempt, by intimidation and violence, to force the repeal of a law, was a levying war against the king, and high treason. Having then summed up the evidence, he said to the jury: "The points for you to determine are, whether this multitude were assembled and acted with an intent to force a repeal of this called Sir George Saville's act; and if you think such was their intent, whether the share the prisoner had in getting together such a number of people to go to the House of Commons—in meeting them in St. George's fields—in talking to them in the lobby—in wearing the cockade on Friday and Saturday—or in any other part of his conduct—had the same intent, by the terror of an outrageous multitude, and the violence they committed and threatened, to force a repeal of this act. If there was no such intention either in the mob or the prisoner, he ought to be acquitted: but if you think there was such an intent in the multitude, incited, promoted, or encouraged by the prisoner, then you ought to find him guilty. If the scale should hang doubtful, and you are not fully satisfied that he is guilty, you ought to lean on the favourable side and acquit him."

The court sat at 8 o'clock on the Monday morning; and at three quarters after four on the Tuesday morning the jury withdrew. They returned into court at a quarter after 5 o'clock, with a verdict finding the prisoner *not guilty*. There is, however, little doubt, that this verdict was owing not so much to the innocence of the prisoner, as to the ability and eloquence of his counsel, particularly of Erskine. "The sensation, produced by one part of his speech, and by the magic of his voice, the eye, the face, the figure, and all we call the manner, with which it was uttered, is related, by those present on this great occasion, to have been quite electrical, and to baffle all power of description."

"In retracing this tremendous insurrection of 1780," says Dr. Bisset, "this horrible carnage and devastation, through the several causes, more or less proximate, to the ultimate; from military execution to rebellious outrage; English Protestant association, springing from Scottish association; we find that the series originated in the well-meant, but misguided zeal of a few Scottish clergymen, who, contrary to the

advice of the ablest and wisest men of their order, agitated the subject in the general assembly, and thereby excited a ferment among the people. So cautiously ought men to investigate and appreciate objects, and to consider consequences before they set in motion such a formidable engine as popular enthusiasm. Issuing from impassioned fanaticism, this insurrection began, most fortunately for the country, without any concerted plan. Had the bank and the public offices, been the first objects of tumultuous fury, instead of the houses of individuals, the chapels and the prisons; there can be little doubt, that they would have succeeded in their attempt. To the lord mayor, government and many others imputed the progress of the riots to such a pitch of atrocity. Very strong and pointed representations from the Secretary of State urged him to use every legal exertion. These, not having produced the desired effect, were necessarily repeated in the form of remonstrances. It was alleged, on the other hand, in defence of the magistrate, that the provision of military force in the environs of London, was so little adequate to the exigency of the case, as to render every effort of civil power unavailing. To this defence it was replied, that the inefficiency of the civil power could not be certainly pronounced; as it was not actually tried; and that since the soldiers by themselves prevented the utter destruction of the capital, until the arrival of sufficient troops from the country, if they had been assisted by the municipal force, they might have much sooner repressed the insurgents, and prevented a great part of the mischief. Neither duty nor policy, it was said, can justify the commander of a considerable force, in the moment of threatened ruin to his country, to withhold his efforts, on a supposition that they may not ultimately prevail. Both wisdom and patriotism dictate resistance, as the only means of success against the invaders of our law, liberty, and property.

"The effects produced by the riots on the public mind are not undeserving of historical notice. Before this period, an English mob was generally considered as a test of the public opinion, an effusion of popular energy; military interference was reckoned dangerous, if not altogether unconstitutional. This seemed to be the opinion of the Duke of Newcastle, when he kept a mob in pay, ready trained and disciplined, to support the recent accession of the House of Hanover, and to suppress Tory tumults; a mode of conduct, which had a more successful, or at least, a more popular effect than recourse to military force. But this conduct of the mob of 1780 destroyed the credit and consequence of such a body; and the disturbance has been, upon the whole, deemed fortunate for the internal peace of the country, as it has taught government to oppose the smallest beginnings of riot or popular commotion."

L. C.

SUBSTANCE OF THE WILL OF JOHN DE GRAN- DISSON,

Who died Bishop of Exeter, on 15 July, 1369.

The original is preserved in Bishop Witlesey's Register at Lambeth Palace. See fol. 103.

The venerable prelate directs, that his body be buried beyond the West door of Exeter cathedral, as soon as it can be done with decency—that no invitation should be sent to his relations or the nobility; but solely to some of the nearest bishops. He wishes that four wax lights of twenty pounds weight each, be placed round his remains, and that wax lights be given to each altar of his cathedral, and that candles be distributed to all the parish churches in Exeter. He forbids, “*sub pœnâ. offensionis divinæ,*” that refreshments should be given, in the choir, to those, who prayed by his remains in the night-time; but, that every thing of the kind should be provided in the chapel-house, or other suitable place, or, in lieu, one hundred shillings be given amongst them. On the day of his funeral, one hundred poor persons were to be clothed. All simple priests and all religious men and women present at his obsequies were to receive four-pence each: all bishops that attended, besides the payment of their expences, were to be presented with a pontifical ring, or a plain mitre with gold fringe, or some jewel: every canon of his cathedral then present to have 40d., every vicar 2s., every secondary and annivellar 12d., every clerk of the treasury 12d., each chorister boy 6d., each verger and bell-ringer 12d. To each priest in St. John's Hospital, Exeter, he gives 2s.; to each infirm person in the said hospital 12d. Forty-pence to be laid out in bread for the prisoners in Exeter: Two shillings to be distributed amongst the infirm in St. Mary Magdalen's Hospital. To each of the priests of St. Gabriel's Hospital at Clyst he gives 2s., and to every rector in Exeter the same sum, and 6d. to each parish clerk. He enjoins that, during the thirty days following his funeral, a *Dirge and Mass* be performed in some convenient place; and that, with the exception of one Mass of *Requiem*, the rest of the Masses be said *de beatâ Mariâ* with the collect for the dead. For each attendance at the Dirge and Mass during these thirty days, every canon to receive 6d., every vicar 4d., every secondary

3d., and every boy 2d. Should the canon sing the Mass, he is to receive an additional 6d.: but if a vicar, 3d. besides. He forbids his servants to wear mourning for him, and desires his chaplains and clerks to appear in their surplices and white hoods, as they have been accustomed to do. He requires that the general distribution of doles be not made on the day of his funeral, but on some day, either before or after: and, as far as possible, he wishes the alms to be given in bread, and not in money. To his cathedral he gives his beautiful white vestments, viz. the chasuble, tunic, dalmatic and cope, embroidered with gold roses and his arms and angels at half length, also four copes of white silk, and embroidered with golden beavers and beasts; also his gilt cross set with precious stones on either side, which divides in the centre and contains a portion of the true Cross of Christ, also two images, silver gilt, of the apostles Peter and Paul—a golden thurible, and two other embossed thuribles, that are gilt, and a silver vase with chains in his chapel—also two antiphonaries, two graduals, and two of his largest and best psalteries and St. John's Gospel de antiqua litera with its covers of silver gilt: also vestments for the festivals of the Epiphany, Whitsuntide, and SS. Peter and Paul, viz. chasuble, tunic and dalmatic, with a cope of red and gold cloth: also a chasuble, tunic and dalmatic, with a cope of violet, to be used at his obsequies, and on special occasions; also his third best mitre and crozier, which he bought at Paris, with ring, gloves, and other pontificalia, in the event of his successors or other prelates being casually called upon to officiate. His splendid ostensor, or monstrance, supported by angels, which cost 200 florins, he desires may remain in Exeter cathedral, but the one actually used at Corpus Christi and other solemnities must be given up to his foundation of St. Mary's College at Otery. To each of the four dignitaries of that collegiate church he bequeaths 40s.: to each vicar there, 40d. To the precentor of the collegiate church at Crediton he bequeaths 40s.: to the dean of the said church one mark, and to each vicar there 40s. (Q?) To the new building at the collegiate church at Glasney he gives twenty marks, to every resident canon there half a mark, and to each of its vicars, 40d. To His Holiness the Pope he bequeaths

a most precious cope of violet velvet embroidered with figures, and a beautiful gold fringed cloth, and the book of St. Bernard's sermons. To the Papal exchequer, he gives 200 "florenos de Florencia," or their value in current money. To our Lord the King (*Edward III.*) his beautiful embroidered cloth "de opere Romano" representing the crucifixion of Christ. To the prince of Aquitaine and Wales (*Edward the Black prince,*) and to his brother the Duke of Lancaster (*John of Gaunt*) and his wife Blanche, some piece of plate or some jewel, at the discretion of his executors. To *Isabella*, the king's eldest daughter, he leaves his best psalter. To the Archbishop of Canterbury, the tapestry in his hall representing the coronation of the Blessed Virgin Mary, with the apostles sitting on thrones and holding together the creed, also a pontifical ring and 50 marks sterling. To the Pope's Nuncio in England he leaves "50 Florenos de Florencia" or, the value. To his successors in the See of Exeter he devises his splendid mitre which he bought of the executors of his predecessor, *Walter,** (*Stapeldon*) for 200 marks, and which he had got repaired and improved in Paris at the cost of 120 marks more: he also leaves to them his best gilt and enamelled crosier, and his second best red cope, viz. with the golden figures, also 2 pontifical rings for ceremony, and another for ordinary use, with suits of vestments for the altar, one, red and violet adorned with powdered roses, also gloves, sandals and the rest of the pontifical ornaments. He also bequeathes to his successors libros meos episcopales majorem et minorem quos egomet compilavi,† also 3 missals, one stated to be valuable, to wit, which contains the musical notes and the sequences, and in the beginning of which is a memorandum "quod remaneat successori;" another new one and a good one, but without notes; and a small portable one: also the meditations and prayers of SS. Augustine and Anselm, in a large volume: also his tapestry of the martyr-

* This noble prelate was murdered in Cheapside, London, by the mob, October 15, 1326.

† See A. Butler's note on St. Maw, C. 17 May. His authority, *Leland*, could have paid but a very cursory attention to these beautiful MSS. They are fortunately in the best state of preservation.

dom of SS. Peter and Paul: also a silver vase for the holy water with an asperges of silver, and a chalice of solid gold with gilt cruets: also 2 ordinary chalices, silver gilt, for their chaplains: also my round chrismatory, once the property of *William Durandus*,* called *Speculator*: also 2 pair of my best paintings not already devised: also 4 silver candlesticks of smaller size, with 2 of the better thuribles not already bequeathed, and a large boat for incense, and a good sized bell, all these of silver: also a gilt cross with gems and figures of SS. Mary and John, which I bought at *Paris*: also the text of the gospels for the year in a silver cover, with wrought figures of the crucifix, Mary and John on the one side, and in black enamel the crowning with thorns on the other side: also 3 portable gospels or graduals, and one of a larger size: also the *legend*, a single volume, in his chamber: also my best Bible, also 2 books of homilies: also the great antiphonary and psalter that lie before my place in the chapel, with 2 other psalters for the clerks: also a white chasuble with tunic and dalmatic diapered with golden beavers and beasts, with 2 copes of the same pattern: also a chasuble with tunic, dalmatic and cope of violet with golden roses: also a pair of red and of saffron vestments with tunics, dalmatics and three copes of both colours: also all other pontifical tunics and dalmatics, which were in my use, with three albs and their appurtenances worked with armorial bearings and 2 beautiful albs, and two others: also 4 silver dishes for the hall and one broad silver plate for collecting alms: also 4 silver salvers, 24 of my better silver dishes with as many salt-sellers, 2 silver pots, 12 plain silver cups and a better silver goblet, with a pitcher: also a silver gilt cup of 100 shillings weight, which is now at *Oteny* with my arms engraven, and with an inscription on the foot, that my successors would be mindful of Saint Mary Oteny: also a golden spoon: and another gilt one with 24 silver spoons: also I leave to my successor one hundred oxen,† and one thousand sheep, if I have so many, and one hundred pounds sterling.

* See the biography of this bishop in Feller's *Dictionnaire Historique* Obiit 1296, æt 64.

† This legacy of 100 OXEN was an ancient and usual bequest of the bishops to their successors.

And I wish my successors not to forget with what labour and expense and journeys to the Roman court I obtained at last the appropriation of the church of *Radewey*, in their Manor of Bishop's Teignton, as well as the Royal Licence, and how I provided there a convenient and sumptuous palace, where they might lay their head, if their temporalities were seized by the crown. My executors will find in my archives, the bull of the apostolical commission on this business, with *Adam's** (then bishop of Worcester) letter of appropriation, as also the deed of King Edward III. The worthy prelate further devises to his successor all his tables, carriages, carts and wooden implements whatsoever. To the venerable Father in Christ, *Lewis*,† Bishop of Hereford, a pontifical ring with sandals and gloves, and the great volume of concordances. To every bishop within the province of Canterbury he bequeaths a simple mitre. The bulk of his library he wishes to be given to the collegiate churches of Otery and Crediton, and the free royal chapel of Boseham, in Sussex; but theological works of less value may be distributed amongst poor students of divinity: the writings, however, of *Nicholas de Lyra* and of *Nicholas de Trynech* on the Psalms, together with the best originals that are not in his cathedral library, are to be there deposited. The Dominicans of Exeter are to have "*omnia scripta Sancti Fratris Thomæ de Aquino, qui fuit de ordine eorundem.*" He gives a bason, which once belonged to St. Edward the confessor, to the church of Sarum. To Westminster abbey he gives, as a remembrance, a broad antependium adorned with several figures *apertis Romani*, and an altar cloth, on which are wrought the arms of England and France. To his collegiate church of St. Mary of Otery a silver gilt image of Blessed Mary, and the cross with relics, the gift to him from the Abbot of Glastonbury. To the church of the holy

* This talented, but time-serving ecclesiastic, after governing the dioceses of Hereford and Worcester, was promoted to the valuable See of Winchester, which he held for the last eleven years of his life. ob. 1345.

† *Lewis Charlton*, a very learned and respected prelate, after wearing the mitre for 8 years, he died in the summer of 1369.

cross at Crediton he gives "*pannum pro Altari cum ymagine Majestatis in medio et angeli ad virginem ex utraque parte, et pannum de passione ejusdem secte desuper pendendum.*" To the nuns of *Acornbury* he bequeathes six marks. To William de Monte Acuto* Earl of Sarrum, some vase or jewel at the discretion of his executors, as a remembrance.— To his brother, John de Monte Acuto, a large wine goblet, silver gilt, and two silver basons with the arms of Montacute, together with a cup and a pot, silver gilt; also his round silver bason of great weight *Pro Barbitensorio*, and a silver plate for comfits. To the same as an heir loom he leaves a ruby ring *qui fuit Domini Patris mei*,† and an apple silver gilt, with its cover, in his chapel, *pro corpore Christi super altare.* To Edward de Arundell and Sibilla his wife he bequeaths £20 and a silver pot with a gilt cup. To Philip de Bellocamp‡ (*Beauchamp*) he gives his beautiful small Bible, once belonging to Robert Harward, also the portiphonium and psalter in his chamber; also a small missal and a beautiful large copy of the decretals, and a ring with a choice and thick sapphire set in the form of a cross, and a vestment, to wit, a chasuble, tunic, dalmatic and cope with an alb, stole, maniples and amice. To William de Courtenay§ some theological work, or book on canon laws. To Roger de Westbury ten marks; William de Braybrek £20. To John de Clyfford, 20 marks only; because he had otherwise considered him and patronized him. To Ralph Blaunkmonster 10 marks. To John his taylor and Geoffery his barber 5 marks each, if they continued until his death in his service. His chaplains and pages and household he wishes to be considered according to the rate of time they have been with him.

* This nobleman had married Catharine, the bishop's youngest sister.

† His Father, William de Grandisson, was a Burgundian, and married Sibilla Ewias, a lady of large fortune in *Herefordshire*. These parents of the bishop were both buried at Dore abbey in that county, of which his mother's ancestors were founders.

‡ He was Archdeacon of Exeter and died three years later.

§ This noble and highly gifted clergyman became shortly after bishop of Hereford, thence translated to London, and finally to Canterbury— Ob. 31 July, 1396.

Such chaplains, as have received promotion from him, and have remained with him for three years previous to his death, are to be presented with some piece of plate, or jewel, or book, or vestment, at the discretion of his executors. To the priors of Plympton, Bodmin, Launceston, and St. German's convents he bequeathes 6 marks for a darge. To every priest within the abbeys of Ford, Buckfastleigh, Dunkewell, Torr and Bueland, and in the priory of Frithlestock, two shillings each. Also I leave to the priory of St. Nicholas my drinking cup, formed out of a large India nut, *magnam nucem Indicam*, mounted on a silver foot and having a silver cover, to remain for ever in the priory as a memorial of me; and I further give 100s. to buy another bell. To the priories of Polslo, Canonleigh, and Cornworthy, 5 marks each. To the friars preachers at Exeter 100s. To the friars minors at Exeter 5 marks. To the friars preachers at Tivert, and the friars minors at Bodmin 40s. to each house, and the same sum to the Carmelites at Sutton, (Plymouth) with a plain vestment. To the parish church of Chudleigh two of his larger bells, now hanging in the belfry of his chapel (St. Michael's) in Chudleigh. To every infirm person in the leper's houses, and all other hospitals within the diocese of Exeter 12d. To the parish church of Ashperton (the native place of the bishop in the diocese of Hereford) he leaves a vestment, to wit, a chasuble, with an alb, stole and manipula. To the prebendal church of Haydore in Lincoln cathedral (a benefice that Bishop Grandisson had possessed) a vestment, with a tunic, and dalmatic. With regard to his clothes, the linen, bedding, and furniture, beyond what are perquisites to his attendants, he desires may be distributed amongst the poor clergy, and honest widows, recluses and hospitals, according to the discretion and conscience of his executors. The residue of his property he wishes to be applied towards the erection of a suitable residence for the priests, vicars of his cathedral, and for other works of piety. He then requests the aforesaid Lewis Charlton, Bishop of Hereford, and *William**

* *William de Lenne, or Lynna*, had been translated from Chichester to Worcester but very recently. He survived Bishop Grandisson about 4 years.

then Bishop of Worcester, to be aiders and advisers to his executors, whom he names as follows :

John de Montacute, his nephew,
 The Pope's Nuncio for the time being,
 Stephen de Pompel, Dean of Wells,
 John de Sharesull, Precentor } of Exeter,
 John Wylieth, Chancellor }
 Robert de Wykford, }
 John de Holand, } Canons of Exeter,
 Nicolas de Braybrok, }

Andrew de Moor, Warden of St. Mary's College at Otery,
 And William Braybrok, John de Mounceaux, Thomas Sage, and Thomas Tuggel, with power for four, and not less than three, of them to administer to his will. To each executor for his labour, besides the payment of all expenses, he devises a silver cup and pitcher, and a good ring, or some useful and acceptable jewel, besides 100s., over and above all his other legacies, before given to any of them, and he implores them most earnestly to despatch the execution of his will faithfully and diligently. On a leaden plate, to be buried with him, he desires may be engraved the following inscription:

" Hic jacet Johannes de Grandissono, miserabilis Episcopus Exonie, matris misericordie miserrimus servus, cujus misericors filius ejus precibus est miseratus, ut de misero fieret beatus et ceteris miseris spes detur flendi reatus." JG 19

The will is dated from his Manor of Chudleigh, 8 Sept. in the year 1368, and, of his consecration, the forty-first.

Letters of administration, as far as funeral expenses were concerned, were granted by the Archbishop, Wm. Witlesey,* in Lambeth Chapel, on 25 July, 1369, (ten days after the bishop's decease) to Nicholas and William Braybrok, and Thomas Tuggell. On 4 December, that year, Sir John de Montacute, Knt. and Nicolas Braybrok were sworn before the Primate, in the hall of Lambeth Palace, to administer faithfully to the will of the deceased, and to produce a correct statement of accounts, when called upon. On the 18th of April, 1370, the Archbishop gave a general acquittance to the executors.

* This primate had been bishop, first of Rochester, then of Worcester. Obiit 5 June, 1374

CORRESPONDENCE

ON SOME MSS. FOUND TO CONTAIN THE VERSE OF
THE THREE HEAVENLY WITNESSES.

1 Jo. v. 7.

(Conclusion of Letter the Second.)

Minoro and its derivative *minoratio* are entirely confined to the old parts of the vulgate, where they very frequently occur. The verb, for instance, Ps. lxxxviii. 46; Ecclus. xxxi. 40; xli. 3; 2 Mac. xiii. 19; 2 Cor. viii. 15; Heb. ii. 9; and often elsewhere; the noun, Ecclus. xx. 11; xxxix. 23; xl. 27. These words are only to be found among African writers. Tertullian often uses the verb; "Perit anima si *minoratur*;" (*De anima*, c. 43.) "a quo et *minoratus* canitur in psalmo modicum quid citra angelos." (*Adv. Prax.* c. 7, repeated in *De cor. mil.* c. 14.) The noun I have only met in Ferrandus Carthageniensis, who has; "Æqualitas quippe ejus secundum divinitatem non accepit initium, *minoratio* secundum carnem accepit initium." (*Script. vet.* ubi sup. p. 172.) Tertullian also has the verb *diminoro*. (*De anima*, c. 33. *adv. Prax.* c. 15, where *minoro* is repeated.)

Levit. xx. 20, the old version had, "Non accedat ad ministerium Dei si fuerit. . . . *ponderosus*," for which word St. Jerome substituted *herniosus*. Probably the only passage in which this adjective occurs in the same sense is one of Arnobius; (Lib. vii. p. 240,) "Ingentium herniarum magnitudine *ponderosi*."

A word often used in the old vulgate, and once adopted by St. Jerome, (Zac. xiii. 7) merits our notice from the peculiar signification it bears. This is *framea* in the sense of a sword, which it always has in the vulgate, as, Ps. ix. 7; xvi. 7; xxi. 21; 4 Esd. xiii. 9, &c. Tacitus informs us of the origin of this word. "*Hastas*, vel ipsorum vocabulo *frameas* gerunt, angusto et brevi ferro, sed ita acri et ad usum belli habili, ut eodem telo, prout ratio poscit, vel cominus vel *eminus* pugnent." (*De mor. Germ.* c. 6.) Wachter derives the word from the old Teutonic *frumen*, to throw. (*Glossar. Germ.* Lips. 1737, to. i. p. 471.) But St. Augustine (*Epist.* 140. to. ii. p. 437. cf. to. v. p. 1259.) expressly tells us that the word meant a sword; and thus gives us an

African testimony for the meaning which the word has in the vulgate, though quite at variance with the signification it bears in the classics.

Improperium is a word of frequent recurrence in our version, and confined, as well as its verb *impropero*, to the old parts. It is doubtful whether any classical authority exists for either; certainly not for the noun. Some editions have the verb in Plautus; (*Rud. Act. iii. Sc. iv. 48*) but perhaps *opprobras* is the better reading. I have met both words in some Arian sermons published by Mai, which I should consider decidedly of African origin. "Ne ab aliquo super eo *improperium* accipiat." (*Script. vet. p. 219.*) A few lines lower the verb occurs.

The noun *pascua*, as a feminine, comes often in the old vulgate, as Ps. xxii. 2; lxxviii. 13; and has been even preserved in the new. This form is unknown to the classics, but found in Tertullian; "Quae illi accuratior *pascua* est." (*Apol. c. 22.*)

The adjective *linguatus* occurs in the book of Ecclesiasticus, viii. 4; xxv. 27. Tertullian once more is the only authority in whom it has been found, "Apostolus Athenis expertus est *linguatam* civitatem." (*De anima, c. 3.*)

I do not know whether I should mention the words *salvo*, *salvator*, *salvatio*, for which the earliest authorities are African: as Tertullian, (*adv. Marc. lib. iii. c. 18*) Lactantius, Victorinus, (*Scriptor. vet. p. 24. et alibi*) who has *salvatio*. These words are essentially christian: hence St. Augustine says; "*Salvare et salvator non fuerunt haec latina, antequam veniret salvator, quando ad latinos venit, et haec latina fecit.*" (*Serm. ccxcix. sec. 6. to. v. p. 1213*) In fact, Cicero tells us, that the Greek word σωτηρ "latino uno verbo exprimi non potest." (*In. Ver. 4. c. 63.*)

Evacuare often occurs in the New Testament, for the Greek καταργέω, to render useless, destroy, &c. 1 Cor. xiii. 8, 10; xv. 24; Gal. v. 11, and often elsewhere. Occasionally it corresponds to the verb, κενώ, as 1 Cor. i. 17. Tertullian quoting 1 Cor. vi. 13, has, "Deus autem et hunc et hanc *evacuabit*," (*Ep. de cibis jud. post. med.*) where we now read *destruet*. Thus also he has in the old editions, "hanc *evacuationem* et subjectionem bestiarum pollicetur." (*Adv.*

Marcion, lib. iv. c. 24, al. 40.) He has just quoted Is. xxvii. 1, and consequently means *killing* or *destruction*. I think I have met these words in him oftener; but cannot find the places. *Vacuus* is often used by him in the sense of *unsubstantial*, *not solid*, as, “*phantasma res vacua*; (*ibid.* c. 20) as it is by Arnobius, “*periculum cassum et vacuum*.” (*Lib.* ii. p. 44.) In the first passage of Tertullian, Rigaltius, it is fair to add, has *erogationem*, instead of *evacuationem*.

The word *intentator*, (*Jac.* i. 13,) is excessively harsh, and it will be impossible to find any word of that form that equals it, in the rudest writers. Yet it is impossible not to be struck with the number of strange compounds with the negative *in*, that occur in every page of Tertullian, and writers of that school. Thus we have in him, *imbonitas*; (*Ad. Martyr.* c. 3) *immisericordia*; (*De Spectac.* c. 20) *incriminatio*; (*De resur. car.* c. 23) *ingratia*; (*De pœnit.* c. 1, 2) *insuavitas*; (*ibid.* c. 10) which is found also in Gellius; (*lib.* i. c. 21. p. 107) *impræscientia*; (*Adv. Marcion.* lib. ii. c. 7) *illaudandus*; (*ib.* lib. iii. c. 6) *invituperabilis*; (*lib.* ii. c. 10. iv. 1) *incontradicibilis*; (*lib.* iv. 59) *ininventibilis*; *ininvestigabilis*; (*adv. Hermog.* c. 45) *innascibilis*; (*De præscript.* c. 49) *incontemptibilis*; (*Apol.* c. 45) *illiberis*; (*adv. Marc.* lib. iv. c. 24) *intestis*; (*De pallio*, c. 3, according to Salmasius's reading) found also in Arnobius; (*lib.* v. p. 160) *investis*; (*Ad. Uxor.* lib. ii. c. 9) *incommunis*; (*De pall.* c. 3) *inunitus*; (*Adv. Valent.* c. 29) read also in Apuleius; *inemeribilis*; (*De resur.* c. 18) Lactantius also has *illibabilis*; (*Lib.* ii. c. 2) Arnobius *incantiguus*, (*lib.* i. p. 7) and other peculiar words of that form. A. Gellius too peculiarly delights in this form; as may be seen from the catalogue, imperfect as it is, of words peculiar to him, given by Fabricius on Censorinus, (*Biblioth. Lat.* Lips. 1774, tom. iii. p. 77) Apuleius too, an African writer, and occasionally agreeing in the use of words with Tertullian, has often this form. Indeed the phrase most nearly approaching that of the vulgate, “*Deus enim intentator malorum est*,” is one of Apuleius, where he calls God “*malorum improbator*.” (*De Deo Socr.* Lug. Bat. 1823, to. ii. p. 156.) This word *improbator* is likewise found in Tertullian. (*De patient.* c. 5.)

I will now give a few examples of grammatical construction, which seem to indicate an African origin.

The verb *dominor* is almost always construed with a genitive, as for instance, Ps x. 5; xxi. 29; Luc. xxii. 25, &c.; and so has passed even into the new vulgate. This construction is found only, as far as I know, in African writers. Thus Tertullian has; “nunquam *dominaturi ejus*, si Deo non deliquisset.” (*Apol.* c. 26.)

Ps. xxxvi. 1, we have *zelare* with an accusative case; so Ecclus. ix. 1, 16; and in other places. St. Jerome has used the form twice, though he generally says, *zelatus sum pro*. This construction likewise is confined to African authors. Thus the author of the poem against Marcion, whether it be Tertullian or St. Cyprian, has (*Carm. adv. Marc.* lib. iv. v. 36, in *Opp. Tertul. Regalt.* p. 636)

“Qui *zelat populum* summo pietatis amore.”

So likewise St. Augustine; (*De civit. Dei*, lib. iii. c. 3) “Dii credo non *zelant conjuges suas*.” And again, *cont. Faust.* lib. xxii. c. 79.

The use of an *active* or *passive* infinitive after *facio* is a harsh form of expression; as Mat. iv. 19; “Faciam vos fieri piscatores hominum.” Act. viii. 45; Figuras quas fecistis adorare.” Among the classics this construction is hardly to be met, unless *facio* signifies to *imagine*, or *suppose*, as Cicero: “Plato construi a Deo atque ædificari mundum facit.” (*De nat. Deor.* lib. i. c. 8.) Arnobius however often uses this construction; as, “Fecit oppidum claudi,” (Lib. v. p. 159.) “Fecit sumere habitum priorem.” (Ib. p. 174.)

Is. xix. 10; “Potestatem habeo crucifigere te, et potestatem habeo dimittere te” The poets do indeed use the infinitive after *potestas*; as Lucan, (*Phars.* lib. ii. 40.)

———“Nunc *flere potestas*,

Quum pendet fortuna ducum.”

and Statius, (*Thebiad.* lib. iv. 249.)

“Neque enim haec juveni foret *ire potestas*.”

Yet even these poetical turns can hardly be compared with the words quoted from the vulgate: as in them the verbs are not used actively after the word *potestas*, which is thus, in a manner, equivalent to the impersonal *licet*. Victorinus, how-

ever, the African writer already quoted, has the expression, "*potestas dare vivere.*" (*Apud Mai, præf. ad Script. vet. p. xvii.*)

Ps. xlv. 14, we have the expression *ab intus*. This is likewise found in a commentary on St. Luke, published by Monsignor Mai, (*Ib. p. 192*) the latinity of which seems to indicate an African origin.

Enallage of tenses often occurs in the old version. Thus the imperfect subjunctive is put for the pluperfect, as Act. ii. 1, "*Cum complerentur dies Pentecostes,*" for *completi essent*: many other examples might be brought. I will quote a note of Heraldus upon the following words of Arnobius, "*Nunquam rebus ejusmodi credulitatis suæ commodarent assensum.*" (*Lib. i. p. 33.*) His annotator writes thus: "*Afri utuntur sæpissime preterito imperfecto pro plusquam perfecto, ut loquuntur grammatici. Extat hæc ἐναλλαγή apud Arnobium et Tertullianum, locis quamplurimis; quin et apud antiquos scriptores; ut apud Plautum non raro. Hinc igitur Augustini celebre dictum illud 'Non crederem evangelio, nisi me Ecclesiæ commoveret auctoritas.' Id est, non credidissem, tum quum eram Manichæus. Sic hoc loco commodarent pro commodassent.*" (*Desid. Heraldus animadvers. ad Arnob. Lib. i. p. 54.*)

I will give the judgment of the same learned critic upon another construction not unfrequent in our vulgate, a sudden change from an indirect construction to the infinitive. For instance, Luc. i. 72: "*Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti.*" Arnobius has (*Lib. ii. p. 64*) "*Illibatum nocesse est permaneat et intactum, neque ullum sensum mortiferæ passionis assumere.*" On these words his commentator observes: "*Proba lectio. Nam qui scribendum existimant, assumat, plane falluntur. His modorum mutationibus delectantur Afri scriptores. Infra; 'causam convenit ut inspiciatis, non factum, nec quid reliquerimus opponere.'*" (*Ib. p. 83.*) I may observe that the change of moods cited from the vulgate was manifestly the result of the translator's taste, and no ways suggested by the original, which preserves through the sentence a consistent construction; ποιῆσαι ἐλεώς. . . . καὶ μνησθῆναι διαθήκης.

Perhaps some will not consider the preceding enquiry

into the origin of the vulgate sufficiently extensive to prove definitively that it was composed in Africa. I will however observe that the best writers upon the latin language agree in considering the African authors as composing a peculiar family, distinct from those of other nations. Thus, for instance, Walchius says. "Afri propria dicendi ratione latinum sermonem omninò corruerunt, constat id idem de Tertulliano, Cypriano, Arnobio, aliisque." * Now I doubt whether it would be possible to bring as many definite points of resemblance between any two African writers, as I have brought to show the similarity of words and constructions between the vulgate, and Tertullian or Arnobius. And if it be said that the classification of these writers has been suggested more by the general features of their style, and the rudeness of their diction than by marked approximations of phraseology, I would reply that the resemblance of style, for example, between Arnobius and St. Cyprian is by no means so decisive as to warrant their being so associated, and that even in this view, the vulgate, taking into account that it is only a translation, may well enter into the same class. To me this investigation has brought complete conviction, that the version was made in Africa; and that Tertullian is the author nearest to it in age, and country.

But in one respect I fear I may have been too diffuse; for I feel that I have once more to lead back my reader to the point whence this digressive enquiry started. I had endeavoured to reduce the question of the authority of the Latin Fathers in favour of 1. Jo. v. 7, to one of recensions. I had shown that, the African church, and consequently the African recension of the vulgate had the verse; and it consequently became a matter of interest to ascertain, the respective merits of the different recensions. This led me into the investigation of the origin of the vulgate; which, being a point hitherto untouched, and of importance to the general interests of biblical criticism I have carried on at a length more becoming a separate treatise than a digression. The result is, that Africa was the birth place of the vulgate, and

* *Johannis Georgii Walchii Historia critica latine lingue*, Ed. nova Lips. 1729. p. 188.

consequently the African recension represents its oldest type, and is far superior, in authority, to the Italian. Thus, it gives us the assurance that in the primary translation the verse existed, and that if the Italian Fathers had it not, it was from its having been lost in their recension. We are thus led to conclude that the manuscripts used in making this version possessed the verse; and these were necessarily manuscripts of far greater antiquity than any we can now inspect.

And now, having had so frequently to refer to Tertullian, I will observe that it has struck me that justice has not been done to the passage commonly quoted from him as a reference to our text. (*Adv. Prax.* c. 25.) I think that to see the full force of his expression, we must read farther till we come to the following words, "Nam et spiritus substantia est sermonis, et sermo operatio spiritus, *et duo unum sunt.*" Tertullian certainly does not here refer to the passage he has already discussed so fully, "ego et Peter unum sumus;" for it could never prove that the Son and Holy Ghost are one God. Yet he seems to allude to some text of equal force, where *the Word* and *the Spirit* are mentioned as being one, and this text can only be the one which he had already, in the passage commonly quoted, compared with that regarding the Father and the Son. He says, "*duo unum sunt,*" because his argument, at that moment, required not the mention of all, and he was only alluding, not quoting. But I must hasten to my conclusion.

I promised only to give an account of some manuscripts found to contain the disputed verse of St. John: and in this I principally had in view the two Latin manuscripts, which I described in my first letter. I have, however, endeavoured to connect the private evidence of one of my witnesses with the general mass of testimony in favour of the cause; and, I trust, proved, that its weight is greater than its individual volume might seem to indicate. I have attempted, by this means, to place the favourable evidence upon a footing of greater authority among critics than that of dispersed testimonies, and removed some objections from the silence of St. Augustine, which used triumphantly to be urged against it. I will however detain my readers a few moments longer to make some observations upon Greek manuscripts said to contain the verse.

In the *Preface to the second edition of a letter to Mrs. J. Baillie*, by the Bishop of Salisbury, to which I cannot refer more particularly, as it was forwarded to me in a separate form by his Lordship, mention is made of the evidence existing of a manuscript having once been seen at Venice, which contained the verse. It consists of the testimony of Harenberb, in the *Bibliotheca Bremensis*,* that a valuable Greek manuscript, “*auctoritatis non modicæ codicem græcum*,” was shewn by a Greek at Venice to F. Antoine. This was singularly confirmed by a marginal reference of one of the *Canonici MSS.* now in the Bodleian. A still more extraordinary coincidence was a third reference, which I discovered here, to a Greek manuscript at Venice. This I had briefly communicated to his Lordship, who gave an extract from my letter in an Appendix on Sir Isaac Newton’s suppression of his Dissertation on 1 Jo. v. 7, &c. kindly forwarded to me on a separate sheet. I will now, however, state more at length the nature of this reference. In the Angelica Library, belonging to the Augustinians of this city, and so called from its founder, F. Angelo Rocca, is preserved the copy of the bible used by him, as secretary of the Congregation appointed by Clement VII. for the correction of the vulgate. It is the Roman edition of 1592, the second of Sixtus V. Prefixed to the volume are minutes of the acts of the congregation; and on the margin are noted such passages as the Secretary wished to submit to discussion, with the arguments briefly stated upon which he grounded the rejection, retention, or alteration of each. Upon the text of St. John, p. 1114; is the following marginal annotation, written with numerous contractions. “*Haec verba sunt certissime de textu, et allegantur contra hæreticos ab Athanasio, Gregorio Nazianzeno, Cyrillo et Cypriano, et Hieronymus in prologo dicit ab infidelibus scriptoribus fuisse prætermissa. In graeco etiam quodam antiquissimo exemplari quod habetur Venetiis leguntur; unde colligitur graeca, quæ passim feruntur, in hac parte esse mendosa, et omnia latina manuscripta in quibus non habentur illa verba signata.*” This testimony, confirmed as it is by the two already cited, must be allowed consi-

* *Biblioth. Brem. Nova Brem.* 1762. Clssa. ii. p. 428.

derable weight, the occasion, too, on which it is given, renders it still farther worthy of our attention.

I have now to mention the supposed existence of two manuscripts containing the verse, towards which I wish to turn the attention of critics and travellers. I had frequently heard, from a gentleman well known in the literary world as a Greek and oriental scholar, that he has seen manuscripts in the East which contained the verse. He had, in fact, travelled over great part of Greece expressly with the view of collating manuscripts of the New Testament, for a latin version of it, which he afterwards published. Anxious to collect with greater accuracy the information he had to give upon the subject, I asked him more particularly to state to me what he had seen in reference to it. I took a note of his observations within a few minutes of our conversation; and as more than a year has since elapsed, I will content myself with transcribing it here.

“2dly He declares that he has seen several manuscripts with the verse erased, and two in which it is written, *prima manu*, in the margin. One was at Nicosia in Cyprus, in possession of a Greek of abilities, a merchant as I understood him. It was in uncial letters, large; on the margin, by the same hand, although in smaller characters, was the verse, with an annotation that it belonged to the text.—From his manner and character, I could have no reason whatever to doubt that he was perfectly sincere in his statements.” I will add no comment upon this testimony; perhaps some traveller may be able to verify it.

There are several other points on which I should have been glad to touch, especially upon the objection frequently brought against the free discussion of this controversy from the decree of the Council of Trent. Some writers have given very false views of this subject, which it would be easy to confute from the acts of the different Congregations appointed to correct the text of the vulgate. In one of these the arguments, for the rejection of 1 Jo. v. 7. seem to have been seriously taken into consideration. In the copy used by one of these congregations, now in the library of the Barnabite Fathers, the following note by the secretary is written in the margin.

*"in græ.cod. vati. et
al. græ codd. necnon et
in aliquibus latinis non habentur
verba virgula signata."*

The letters printed in italics are supplied, having been cut off in binding the volume. But a valuable and interesting account of the corrections of the vulgate, almost entirely from inedited sources may be shortly expected from the pen of my learned friend, F. Ungarelli. Many errors on this subject will be then corrected. But while, from an unwillingness to prolong a letter already of unweildy dimensions, I refrain from entering more fully upon this important discussion, I cannot help cautioning my reader against the erroneous conclusions to which the work of a late learned Catholic seems to lead, that the decree of the council of Trent and the critical evidence stand in direct opposition. He observes that "here the communicant with the See of Rome takes a higher ground . . . those therefore in communion with the See of Rome, who now reject the verse, fall within the council's anathema.* The answers to this objection are urged with little strength or feeling of interest, yet the whole of the dissertation is so constructed as to prove that, on critical grounds, the verse has to be rejected! Such an opposition cannot, and here certainly does not exist.

I remain, &c.

N. WISEMAN.

English College, Rome, March 27, 1833.

ON THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Having granted me the privilege of your pages to set myself right with the Catholic public, in my contest with Londinensis, I solicit your indulgence to say a few words to Rev. Mr. Woods, whose last remarks on my sentiments betray a lack of equanimity, by no means favourable to his cause, or why become so pettish? Now, with respect to the two oaths, there is, in my opinion, a greater connexion between them than Mr. Woods seems aware of. The oath of

* Horæ Biblicæ. Lond. 1817. Appendix. p. 383.

supremacy opened the floodgates of schism and heresy ; and this new oath of *allegiance* is to meet the torrent perpetually rushing ; for, as all Catholics, who avail themselves of this Relief Act, as it is called, solemnly pledge themselves *not* to exercise *any* privilege they do, or may, possess, to weaken or disturb the Protestant *religion*, and *swear* that they give this pledge in the *plain* and *ordinary sense* of the *words*, without any evasion, equivocation, or mental reservation whatsoever, the legislature have thus secured, as far as an act of parliament and a nullifying oath by Catholics can secure, the permanency and inviolability of the *Protestant religion*, which in this very Act of Relief is declared to be established permanently and inviolably !!! Can a Catholic *conscientiously* concur to this end ? Here is not a single qualifying word ; the language is as explicit as it possibly can be ; all equivocation and evasion is excluded ; the plain and ordinary sense of the words is the only construction allowed ; and that sense manifestly is, that, in order to *secure* the *existence* of the *Protestant religion*, &c. the Catholic consents on oath to *relinquish* the exercise of every privilege, which may tend to *weaken* or *disturb* that religion. There is, consequently, *no loop-hole*, as Mr. Wynn observed, to creep out of, and therefore I must still adhere to my opinion, that those Catholics who act *contrary* to the plain and ordinary sense of the words of the oath, are guilty of *false swearing*, whether wilfully or ignorantly I have not said, nor do I mean to say. I speak to matter of fact, and deal not in calumny or quibble. As to my being a layman, so was Sir Thomas More, who preferred death to pinning his faith upon the sleeve of the abettors of the oath of supremacy. I have published no censures upon the clergy, although I have censured the public conduct of some of the leading characters of the Catholic laity in this affair. And this, I contend, I have a *right to do*, as it is a question, which affects my *civil* immunities as well as my conscience, and is not an article of faith.

Having the pen in hand, permit me a farther space to set Mr. Woods right on his question to "Seeker," in your last number. He is all at once so enamoured of our government and the "collective wisdom," as to be reluctant to *suppose* "that it intended by the bill to create an *unconstitutional*

class of mongrel, half senators," &c., and yet we have the authority of Mr. O'Connell himself, that *such was the intention* of the government. At a meeting of the Irish Catholic Association on the 9th of December, 1828, this learned gentleman announced that an emancipation bill had been drawn up, and was then in the hands of the bishops, and that *he was well aware of the details of it*, and that it would be brought by the Duke of Wellington into the House of Lords. And now mark these words imputed to the learned gentleman on this occasion by the public prints, and not contradicted by him:—

"I will tell you more—that by this bill we are not shut out from parliament; but that it opens both Houses of parliament to the Catholics with this one qualification, and it is an exceeding silly one, that *the Catholics are not allowed to vote on any subject connected with the church*. I know that this is the plan of Mr. Horton, and a most foolish one it is; *under this bill CATHOLIC members are not to be ENTIRE members*. Whenever they attempt to touch upon any thing connected with the church, they are immediately to be seized with a paralytic stroke. They are to be fully alive on every civil, political, and naval question; but completely dead, the very instant the word 'church' is uttered. Insanity was never greater than this; *it is taking away from the electors so much of their opinion upon one subject*."

Such were the words of Mr. O'Connell, only two months previous to the introduction of the bill with its paralytic-striking oath; which, whether it borders on insanity or absurdity, or unconstitutionality, most assuredly does create, by the plain and ordinary sense of the words, a class of mongrel, half-senators, if there be any sense in the words at all, and any honour and integrity in those who take it. The plan is certainly Mr. Horton's, and it may be of advantage to your readers to know how it originated.

From the moment the Catholics started their claims, the chief cry against them was *the danger*, that would accrue to the Protestant establishments in Church and State, by the admission of Catholics to their civil rights. To go no further back than 1805, Mr. Pitt said, in the debate in the Commons on the Catholic petition,—“I certainly was of opinion

that under an united parliament those privileges might be granted, *under proper guards and conditions*, so as not to produce *any danger to the established church or the Protestant institutions*. I remain this day of that opinion."

On the 1st of February, 1810, the leading English Catholics held a meeting, and came to the following resolution:—
 "We, whose names are under-written, Roman Catholics of England, are firmly persuaded, that adequate *provision for the maintenance* of the civil and *religious establishments* of this kingdom may *be made* consistently with the strictest adherence on their part to the tenets and discipline of the Roman Catholic religion; and that *any arrangements*, founded on this basis of mutual satisfaction and security, and extending to them the full enjoyment of the civil constitution of their country, *will meet with their grateful concurrence*." This resolution was presented to the Lords by the present premier. It was followed in 1813 by the introduction of a bill into the House of Commons, which contained *unconstitutional* clauses, and was condemned by the Irish Catholics, both clergy and laity; but was approved of by the leading English Catholics.

The arrangement and security then contemplated was an effective veto or influence on the part of the government in the appointment of Catholic bishops; but this plan was so strongly opposed by the Irish Catholics, that it was ultimately given up: nevertheless, *safeguards* and *securities* were deemed *essential*, even by the warmest advocates in parliament for emancipation. In May, 1817, Mr. Grattan said,—“With respect to *safeguards*, I think it is clear, that there is no man, when he procures rights, which he considers inestimable, that ought not to give you *those securities*, which, while they do not trench on the Catholic church, afford *strength and safety to the Protestant religion*.” In 1820, another bill was introduced, in which the oath of supremacy *mystified* was attempted to be palmed upon us, but proved a failure. After all these disappointments, Mr. Wilmot Horton put forth his plan in the year 1826, in the shape of a letter to the Duke of Norfolk, and published by Murray, of Albemarle-street. In this pamphlet, Mr. Horton argued, that, as the Catholics had invariably shewn their conscien-

tious dread of violating an oath, so the *strength and safety of the Protestant religion* should be thrown upon the *honour and integrity* of the Roman Catholic body, by swearing those, who were admitted to their civil privileges, to certain conditions. "I am prepared," he says "to rest my opinion upon this one point,—viz. If a Roman Catholic conscientiously take the oath in Sir Francis Burdett's bill, to which I have referred in my address to my constituents, *the Protestant has every security that he can reasonably require.*" In the address alluded to, Mr. Wilmot Horton says, "I would permit no man to escape from the impediments, which the existing tests offer to his admission into parliament, or into the exercise of civil office, who would not swear that he disclaimed, disavowed, and solemnly abjured, any attempt to subvert the Protestant church establishment; who would not equally swear never to exercise any privilege, to which he might become entitled, to the disturbance of the Protestant religion, or the Protestant government in this kingdom; or who would hesitate to swear, that he made all these declarations in the plain and ordinary sense of the words, which conveyed them, without any evasion, equivocation, or mental reservation whatever; or who would not deny, on oath, the power of any dispensation from any quarter to annul the same; As I have already said,—if a Catholic be prepared *to swear to this effect*, I can have no right to suspect his oath, when I know that it is only from his unwillingness to violate the sanctity of an oath, that he is at this moment prevented from obtaining all the objects, which any measure of emancipation can, by possibility, confer upon him. But above all; understand me, when I repeat, that, if any Catholic be not prepared to go this length, I am not prepared to extend any emancipation to *that* Catholic, be he who he may."

Now, whoever will coolly compare this declaration of the master-mind with the oath, which Catholics are called upon to take by the Relief Act, will find a complete coincidence, and, when we take into consideration, that this pamphlet, by Mr. Horton, was ushered into the world under the auspices of the leading English Catholics, there cannot exist a doubt, but that they were ready and willing to abide by the terms, and agree to the creation of "an unconstitutional class of

mongrel, half senators, restrained from promoting the interest, or speaking the sentiments, of their constituents," &c. The fact is incontrovertibly established, that the advocates for emancipation demanded, as a *sine qua non* of admission, securities and *safeguards* for the permanent preservation of the Protestant religion and institutions; and these the leading English Catholics declared their willingness to enter into and keep. Upon this compact, then, the oath was framed as the **DEED OF SECURITY**. The Catholic was to pledge himself, *in the presence of his God*, that he would do *no one thing*, that would tend to *weaken* or *disturb* the Protestant religion; and the Protestant was to rely on the *honour* and *integrity* of the Catholic, that he would conscientiously adhere to his pledge, as the lullaby of his apprehensions for the safety of his church and creed.

It is true, the Irish Catholics, with a very few exceptions, were loud and even clamorous against granting securities; their demand was for *unconditional* and *unqualified* emancipation. But, pray observe. Those, who had the power to grant emancipation said, we will not listen to your remonstrances; we shall legislate independently; what we pass will be for your rejection or acceptance. Accordingly, a law was passed, by which Parliament was thrown open to the Catholics, upon their giving *the securities required on oath*; which oath, to the astonishment and indignation of many, as well as myself, was as readily taken by the most forward of the Irish leading Catholics, who had been loudest in condemning securities and conditions, as by the English leading Catholics, who had been foremost in proffering safeguards and arrangements for upholding the Protestant religion.

In the *Morning Chronicle* of the 2d instant, there is a report of a speech made by Mr. Andrew Johnstone, on the oath, and Mr. O'Connell's reply, with some remarks by other members, which I hope you will insert in your forthcoming number of the Magazine, as it is of the utmost importance to the Catholic public. Mr. Johnstone is there made to remark on the difference of conduct pursued by the English and some of the Irish Catholic members, and others of the Irish Catholic representatives. He insisted, that the oath was a

compact between the Catholic members on the one hand, and the Protestants on the other; and he insinuated, that dispensations might be obtained from the Pope, and, that oaths, contrary to the interests of the Catholic Church, were not to be deemed oaths. Mr. O'Connell, in reply, reprobated the insinuations of the Hon. gentleman, as ludicrous calumnies, and is stated to have said, "The Hon. member talked of a compact entered into between the Catholics and Protestants. *He knew of no such compact.* Roman Catholics had come there, demanding their seats, and, after an arduous struggle, they had succeeded in obtaining them. They merely asked to be admitted to the rights of free-born subjects, and they were there as free-born subjects. They did not seek for more, but *they would not take less.*" Now this is a pitiful fallacy. The Irish leaders did, it is true, ask to be admitted to the rights of free-born subjects; but the legislature did not grant them their request. Surely, these leading members of the profession, who think they are not to be bound by the most solemn ties, must have very elastic consciences. We have seen Mr. O'Connell announcing, that the intention of the legislature was "to create an unconstitutional class of mongrel, half senators," who were to become paralysed the instant the word 'Church' was uttered; he called the intention *foolish* and *absurd*; but the intention, thus stigmatized, was no sooner made a *law*, than the Irish leaders, who obtained seats, presented themselves before the Speaker of the House of Commons, and there, in the face of their country, and *invoking the presence of their God* to witness the compact, they solemnly and voluntarily consented to be paralysed, by swearing that they would not exercise *any* privilege to *weaken* or *disturb* the Protestant religion! Now, if this be not a compact, if this be not a binding and restraining, I have yet to learn the meaning of the English language. Lord Althorp may be of *opinion*, that Catholic members had an *equal* right to vote on these matters with other members; and the civilian, Dr. Lushington, may be base enough to eat his own words; but neither these two gentlemen, nor a vote of the house, can dispense with the obligations of the oath, which is to be taken in the *plain* and *ordinary sense* of the words, without any evasion, equivocation, or mental reserva-

tion whatsoever. It may, perhaps, be *convenient policy* for a Whig Reformed House of Commons to *blink* at the violation of the contract, imposed by a Tory House, as circumstances have changed since the oath was first framed, and it might be dangerous to the existence of the ministry, to enforce the obligations, in the present state of the public mind ; but it cannot release the swearer from a conscientious observance of the conditions. It is only by an abrogation of the oath, or open retraction of his error in taking it, that he can get released. The immorality of dispensing with conditions, however, rests not with the Pope, or the Catholic Church, but with the Protestant Whig Reforming Commoners, and much good may it do the Catholic members, who are ready to avail themselves of the indulgence granted. I blush for their want of good faith ; a shade is thus cast upon the purity of the Catholic doctrine on oaths, and the honour and integrity of the Catholic body is blemished by such conduct. We have hitherto had credit with the thinking and rational part of the Protestant community for a conscientious and scrupulous attachment to the conditions of an oath ; but, if it be now permitted to a Catholic to swear pointedly that he will not do such an act and yet he does it, and, if legal quibbles and subtleties are now to be substituted for that plain dealing, which distinguished the steps of our forefathers, that credit will be destroyed for ever, and we shall be doomed to rank with the lowest of mankind.—

WM. EUSEBIUS ANDREWS.

London, April 4, 1833.

POSTSCRIPT.

SIR,—As you have intimated that the last communication from Londinensis may call for some remarks from me, and have most honourably promised them insertion, I avail myself of your liberality, with thanks, and hope I shall not intrude too much upon your space.—This anonymous antagonist is of the Protestant genus, for he invents thoughts, that never entered my head, and perverts my language, that he may enjoy an ideal triumph over my supposed defeat.—The maxim he introduces, by way of preface, is much more applicable to himself than it is to me, for I, the ignorant *cobbler*,

am for sticking close to the last, whilst he, the deep-read polished *cordwainer*, pleads the cause of those who have gone beyond it. I am for acting with candour and fair dealing, and keeping faith with our Protestant neighbours; but he indulges in fine-spun quibbles, and mystified reveries, calculated to increase the prejudices of our enemies, and confirm them in their erroneous opinion, that Catholics can be dispensed from the obligations of an oath. I am of the school of the great and uncompromising MILNER, who, in a Lenten instruction to his clergy and flock, dated February 2, 1822, when a new fashioned and equivocal oath of supremacy was on foot, thus wrote:—"It matters not, dear children, arguing about the *logical* sense of this oath, since the *good faith* and *plain dealing*, which has always distinguished *conscientious* Catholics, requires that, in speaking, and *much more in swearing* to our neighbour, we should always use words and terms *in the sense, in which he understands them.*" Londinensis, however, appears to be of the Cranmer school, since by quibbles and subtleties, he attempts to screen the conduct of men, who, like that arch-reformer, are guilty of duplicity, by swearing to certain conditions, and acting contrary to them.

Of my qualifications to treat on the nature of this soul-ensnaring political oath I shall say nothing; my sentiments are before the public, and let that public decide; I will merely observe, that my visored adversary has not dared to meet one of the many facts I have adduced with candour and honesty. He would persuade himself that my dunderhead is incapable of understanding the doctrine of the Trent catechism, and he represents the translation of that work as "framed in language far from perspicuous," and occasionally presenting readings, for which there is no warrant in the original. In confirmation of this statement, he subjoins a note, in which he has fastened a blunder made by me, or your compositor, on the translator. In the quotation alluded to, in my letter inserted in your magazine for April, p. 290, line 7 from the bottom, the pronoun "*he*" is by some mistake printed for the disjunctive "*or;*" but even this error does not make the language unintelligible to those, who know their religion; yet this simple mishap is to overthrow all the illu-

trations produced from the catechism to shew that there was *something more* required to make an oath lawful than what *Londinensis* had stated.

Pursuing the same disingenuousness, he insinuates, that I have confounded the "kind of truth" required for the assertory oath with that "kind of truth" which is required for a promissory. But I have done no such thing. The catechism itself is so clear on this point, that the most stupid noodle cannot misunderstand it. The doctrine is, that "he who *promises* any thing ought to be so minded, that WHEN THE TIME COMES he *truly performs* and *fulfils his promise*." Well, Sir, let us try the case by stubborn matter of fact, and not by logical quirking. In the letter preceding, I have unanswerably proved that the English Catholic aristocracy engaged, to obtain their emancipation, to enter into certain *securities* for the *safety* of the *ecclesiastical institutions* and *property* of the law church, that is, *tithes*, &c., which the holders thereof were apprehensive would be *endangered* by the *admission of Catholics into parliament*, and which had, in fact, been openly threatened with hostilities by the *Irish* agitators, in order to excite an enthusiasm among the people of Ireland in the affair of emancipation, which they *pledged* themselves to this same people should be *unqualified* and *unconditional*. In this state of the question, the government, then composed of the high-church party, thought it prudent to grant the boon of emancipation on certain *specific conditions*, having for their object the *permanent safety* of the *property* of the *established church* and *religion*. These conditions I have repeatedly stated; and are we to be told, that, when assented to, and sealed *by oath*, they are not less binding on the *Irish* Catholic than the *English* Catholic member? To suppose that the Catholic member is as free to exercise the privilege of parliament to *attack* the property of the law-church, after he has entered into arrangements for its *permanent safety*, by *promising*, ON OATH, to *defend* the said property *to the utmost of his power*, as the Protestant member, who is not so tied up and pledged, is a monstrous absurdity, and making a solemn act of religion a piece of deception, and a mockery of the majesty of God; "for," says the catechism of Trent, "an oath hath its beginning of faith, whereby men be-

lieve God, who can neither be deceived himself nor deceive others, to be the Author of all Truth, to whose eyes all things are open and naked, who, by his admirable providence, takes care of all human affairs, and governs the world. Men, therefore, being seasoned with this faith, use God as a witness of truth, to whom, not to give credit, would be impious and wicked." But can men be "seasoned with this faith," who solemnly promise to act according to the plain and obvious sense of the words of the contract, yet endeavour to justify an opposite line of conduct by lawyer-like subterfuges and casuistical distinctions?

Londinensis admits, that the swearer is to be minded to perform his promise. Very good, Sir; and, as the time is *now come*, when the Catholic members are to be minded to perform and fulfil the promises they make before God and their country, on entering parliament, I hope Londinensis will in future employ himself in reminding those characters, whom he says, I have assailed, of the duty they lay under of acting up to the engagements they have entered into, signed and sealed by oath, and not in conducting themselves in a contrary manner, because the popular hatred in Ireland against tithes and church cess has broken out into open resistance, and the Irish lawyers, who profess to be Catholics, and have got into parliament, now find it necessary for their private views and self interest to *attack* that, which they have *sworn to defend*, and annoy that, which they have sworn never to *weaken or disturb*!!!

Londinensis accuses me of misrepresenting him, in charging him with having "given to the swearer the right of interpreting the oath according to his private views and interests." I deny that I have done so; I despise misrepresentation, and scorn to have recourse to it. It is pitiable, that my antagonist should resort to such unworthy means in attacking me. What I said was, that he, with all his casuistry and sophistry, would find it difficult to defend the men, who had thus assumed the right of such interpretation, as many of the Irish Catholic members have done, if the published reports of their speeches and declarations are to be relied on. As I before said, it may suit the interests of these men to do so, but it is not the plain dealing nor common honesty, which

the illustrious and lamented Milner recommends. There cannot be two meanings in the plain and obvious sense of plain words:—Emancipation was conceded to the Catholics on express conditions. These conditions are, that they shall *defend* church property, and *not* do any thing to weaken or disturb the established religion. This property is attacked by the law-church party, who are now in power, and *the time* is therefore *come* for those members, who are Catholics and are thus specifically bound, to *perform* and *fulfil* their *solemn promise*, or let them repudiate the conditions on finding their error, and accept the Chiltern hundreds.

WM. RUSEBIUS ANDREWS.

June 7, 1833.

ON THE FOLLOWING OF CHRIST.

(FOR THE CATHOLIC MAGAZINE)

I have before me an English edition of the Following of Christ, printed A. D. 1657, entitled "The Christian's Pattern," or "A Divine Treatise of the Imitation of Christ—written originally in Latin, by Thomas-a-Kempis, A. D. 1441." In the preface to this edition, other more ancient English editions of the *golden work* are noticed. The Imitation was translated into English by Lady Margaret, Countess of Richmond and Derby, mother of King Henry the VIIIth., a lady of great devotion and charity, adorned with good works, and clothed with humility, as Erasmus observes of her in his epistles. In the reign of Queen Elizabeth, another edition of the work, a translation from the French, was given to the public by a Mr. Rogers, who dedicated it to the then Lord Chancellor Bromley. It was, however, on many parts more a paraphrase than a translation. During the next century from the date of that edition, many other English versions, more exact and perfect, were published; amongst these was an edition printed A. D. 1654.

To return to the Abbè Valart: among other considerations to shew that the famous Antwerp MS. in the hand-writing of Thomas A-Kempis, could only be a copy made by him, the Abbè grounds an argument on the many faults of the said MS., and of these he selects five, all from book 1. These are ch. xi. n. 2, "*aliquibus*," for *aliis rebus*. ch. xvii.

n. 1.—“*fidelis*,” for *fideliter*.—ch. xviii. n. 6. “*Och*,” instead of *Proh*. ch. xix. n. 4. “*Semel in die mane videlicet aut vespere*,” where it should be “*his in die mane . . . ac vespere*,” ch. xxiv. n. 4. “*perurgentur*” for *pungentur*: all which Valart contends must be errors of a copyist. To this it may be said, that Valart would have done well to *prove*, that it was not quite within the range of possibility for an *author* hastily to write *aliquibus* for *aliis* or “*aliis rebus*” and “*perurgentur*” for *perurgebuntur*, or, as Valart thinks, for “*pungentur*.” Again, in the clause (ch. xvii. n. 1.) “*non est parvum fidelis*, or (as many editions have it) “*fidelem perseverare*,” it is no very outrageous breach of grammar to use, after the verb *persevero* the adjective *fidelis* for the adverb *fideliter*. Again, how readily might an *author* write “*och*” by mistake, for *O* or *oh*! deponent said not why “*och*” must be considered as erroneously placed there for *Proh*, nor why it must be “*his in die*” &c., and not “*semel in die*,” &c. In ch. xix. the holy author enforces recollection and examination at least *once*, in the day. “*Mane propone, vespere discute*,” (Ibid.)

Another argument in Valart's dissertation runs thus: “*Thomas A-Kempis* no where says, that he is the author of the Following of Christ. The Antwerp MS. has only these words: “*Finished and completed, A. D. 1441, by the hands of Brother Thomas A-Kempis*.” He does not say, that he *composed* the work; and the continuator of the chronicle of Mount St. Agnes, who had lived with him thirty-four years, carefully distinguishes what he *copied* from what he *composed*: “*He wrote our Bible throughout, and many other books for our house, as well as for sale. Moreover, he composed various little tracts (tractatulos) for the edification of youth*.” The Following of Christ could not be thus designated. The Regular Canons of Cologne have a Bible written by A-Kempis with the same inscription, that the Antwerp MS. contains: “*Finished and completed, A. D. 1439, by the hands of Brother Thomas A-Kempis*.” To this I reply, that the fact of the words “*Finished and completed*,” which stand in the Antwerp MS., being also found in a Bible, which A-Kempis had undoubtedly only *copied*, favours *in tantum*, Valart's argument: it will, however, never be shewn, that “*Finished and completed*” may not signify *written and composed*. Hu-

mility, and a desire to follow his favourite maxim—" *ama nescire*" may have urged A Kempis to place the same words "Finished and completed" both in the golden work he had composed, and in works, which he merely copied, to assist the more in concealing the authority of the work in question. The same humility forbade him to say any where that he composed the Following of Christ. And let not Gersenists flatter themselves that they can here unanswerably retort by observing that "humility would have equally kept A-Kempis from acknowledging that he had even *copied* works;" for the renown of composing, from the treasures of the heart, so invaluable a work as the "Imitation," and that of merely copying other works are *tota cælo* distant from each other. An automaton might be formed to do the work of a copyist!

Wishing the Magazine all success, I am, &c.

UPSILON.

June 2, 1833.

ON THE FOLLOWING OF CHRIST.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—My last letter will have prepared your readers for a long interval of silence: they will, perhaps, 'ere this, have begun to think, that my taciturnity has lasted quite long enough. Be that as it may, I now send you the first instalment, in liquidation of my bond; and, in the account, which I am about to give, of the work of Eusebius Amort, acting on the advice of one of the ancient sages, "to begin with the beginning," I will transcribe the title at full length: "*Eusebii Amort Canonici Regularis et Decani Pollingani deductio Critica, qua juxta sanioris criticæ leges, moraliter certum redditur Ven. Thomam Kempensem Librorum de Imitatione Christi authorem esse: Cum responsione ad oppositiones Gersenistæ Schyppsia. frivolas, eo modo scripta, ut pro generali formula circa controversias historicas de scriptis documentis, monumentis, vel actis publicis veterum habere paset. Cum permissione Superiorum. Augustæ Vindelicorum.*" MDCCLXI. The author has prefixed to his book a map of Holland, Belgium, part of France, and the territory of Cologne, in which are distinctly marked the village of Ger-

son near Retel, the town of Kempen, and the monasteries of Mount St. Agnes, and Windesheim, near the town of Zwoll. He has also given a short prefatory address to his reader, from which we learn, that he had previously published some Dissertations on the same subject in 1726 and 1729, and that, after a thirty year's truce, he now buckles on his armour for a final combat. "Novum certamen, Benevole Lector, si vacat, specta; et sive Kempensis sive Gersseffius, sive Entellus sive Dares primas mereatur, Victori corbham impone."

In the first part of the work, the author gives a short abstract of the lives of John Gerson, the Chancellor of the University of Paris, and of the two brothers, John and Thomas A-Kempis. I think it unnecessary to crowd your pages with it here, as the most material facts will be stated later. This is followed by a collection of *Principles of Criticism*, to the number of forty-one, which are given as a sort of Axioms or Postulates, somewhat after the fashion of the authors of treatises on the mathematics.

In the third part, the author enters upon the discussion of the question at issue, by refuting the objections of the Gersenists. He enumerates fourteen, and, after having stated each objection or *argument*, discusses every point connected with it, and seems to have spared no labour of research, in his eagerness to vindicate the cause of his hero. On some occasions, Amort rushes upon the argument of his opponent with a vigour, that almost borders upon ferocity; tears it to pieces without any apparent feeling of compassion, and, scattering the fragments on the ground, tramples upon them with an air of contempt for, what he conceives to be, their utter worthlessness, that must, I think, have been annoying to those opponents, who were living at the time.

It may be as well to observe, that, in the following abstract, the reader will meet with occasional repetitions of what has already appeared in your pages. I beg, however, to remind him, that what I have been requested to undertake, and have promised to perform, is to give the substance of Amort's reasoning on the part of the Kempisians. In doing this, I trust I shall be excused if "I hold on the even tenour of my way," without reference to any thing, that has previously been communicated to the Magazine.

FIRST ARGUMENT.

St. Bonaventure quotes *The Following of Christ* in his Conferences: therefore the Book was in existence almost 200 years before the time of A-Kempis.

Answer. This argument proves nothing, but the ignorance of the man, who first brought it forward. The work, which bears the title of the *Conferences of St. Bonaventure*, is not genuine: it was not written by that saint: it is, in fact, compilation from various authors. The first conference is copied verbatim from the writings of Ubertinus de Casalis, who entered the order of S. Francis, at the age of fourteen, in 1274, the year, in which S. Bonaventure died. About thirty years later, viz. 1304 or 5, he began a work, entitled *Arbor vite crucifixæ*, which, as he himself informs the public, was the first production of his pen: and from this very work is taken the first of the above named spurious Conferences. Amort adds a long quotation from Ubertinus to prove what is here asserted: He then proceeds to shew, that this Ubertinus himself was a plagiarist and stole a great part of his work from two treatises of S. Bonaventure; one entitled *Lignum vite* (in some copies *arbor crucifixi*); the other *Apologia pauperum*. Perhaps, he says, the Gerssenists will object that these conferences have been found in some old MS. anterior to the age of A-Kempis, and therefore have not been ascribed to the seraphic Doctor without good reason. Away with such dreaming, exclaims the Dean. It is well known that there are many MSS. bearing the name of S. Bonaventure, in Italy, Germany, France, and England; but no copy of these spurious conferences has ever yet been discovered older than the time of A-Kempis. I have carefully perused the catalogues of all the MSS. now extant in the monasteries of Bavaria and other parts of Germany, but I have never met with a copy of these Conferences. He adds, that the researches of thirty years have convinced him, not only, that the book is spurious, but, that it has been compiled since the Kempisian era.

SECOND ARGUMENT.

In the year 1400, Thomas A-Kempis, being then in his twentieth year, was admitted into the class of *Tertiaries*: here he remained six years before he was allowed to enter

the noviciate : he continued in the noviciate two years, and, after that, had to wait till he was thirty-four years old before he was ordained priest : viz. 1414. Now, what could be the cause of this long delay, just before his noviceship, and afterwards, before he was promoted to the priesthood? Could it be his dullness, or some impropriety in his moral conduct and slow progress in piety? But neither of these can be urged against the author of the *Following of Christ* : therefore, Thomas A-Kempis is not the author of it.

ANSWER.—The objector is here guilty of three mistakes. 1st. He erroneously and disrespectfully ranks the venerable Brother among the *Tertiaries*, who were laymen, that never aspired to the ecclesiastical state. 2. He throws out a base insinuation against A-Kempis, and then assumes his own unfounded suspicion and insinuation as a positive fact. 3. He is entirely mistaken in his conjecture about the real cause of that delay, which actually did occur. A plain unvarnished statement of facts will satisfactorily explain the latter, and triumphantly refute the two former. This statement we have been favoured with by two writers, who were eye-witnesses of the facts, which they relate. One is Thomas A-Kempis himself, who wrote the Chronicle of his own monastery of Mount St. Agnes ; the other is Butschius, who wrote the chronicle of Windesheim. Both these writers inform us, that the building of the convent of Mount St. Agnes was commenced in 1398 : that the community was beset with difficulties of the most trying and discouraging nature, having neither land, nor money, nor any rich and influential patron. At first it consisted only of a small house and a little oratory, containing one altar, which had been erected three years before, at the expense of two secular priests, and three other inferior ecclesiastics, who were drawn together by the love of solitude, and a contemplative life. Their number shortly increased to eight, four priests and as many clerks ; when, aware that their conventual mode of life would not continue long without a firmer bond of union, they resolved to convert their dwelling into a monastery, and, with the approbation of the Bishop, they placed themselves under the direction of the Canons Regular, who had been recently established at Windesheim, a place not far distant. This happened in 1398,

and the following year John A-Kempis, the brother of Thomas, was sent to govern the new community. Prior John was of an active and enterprising turn of mind, and immediately set about the erection of a new edifice, nothing daunted by the extreme poverty of his small band of religious. To aid the undertaking, he sold, with the consent of his brother Thomas, their family mansion in the town of Kempen, which had lately come into their joint possession. This happened in 1402, as appears from the date of the deed of sale, a copy of which is given by Amort. In 1406, the work was so far advanced, that there was sufficient accommodation for nine religious. John was now called away to superintend other communities, and left the church unfinished, in which state it continued till the year 1412, when it was completed and consecrated. Now the reader is requested to observe, that, in 1400, there were neither cells for the reception, nor funds for the maintenance, of more members, than those, of whom the community, at that time, consisted; and, that there was no church, in which priests could be ordained, till twelve years afterwards. In these straitened circumstances of the community, the prior permitted his brother to join them, rather as a friend and associate, in their literary labours, than as a member of the community. His motive for so doing was evidently a desire to avail himself of his brother's well-known talents, as a copyist, with whose assistance he furnished the library of the convent with corrected copies of the Bible, the Fathers, the choral books, and other miscellaneous works. Thomas and his fellow-copyists not only laboured for the benefit of the community, but were also permitted to write for hire, and thus were enabled to earn a scanty subsistence, during the progress of the building. When more cells had been finished, and the funds of the family improved, by the cultivation of the waste land contiguous to the monastery, Thomas was received into the noviciate, and as soon as the church was consecrated, he received the order of priesthood.* I will extract Amort's con-

* I here add an extract from the Chronicle of Mount St. Agnes, not doubting but it will be acceptable to your readers, both as a specimen of the style of A-Kempis, and still more on account of the interesting de-

cluding remark, and then proceed to the next argument.
"Memorem esse oportuerat hunc Schypensem actorum in pro-

scription it gives of this infant community, struggling into existence, under circumstances of extreme hardship and privations, almost unparalleled. "*Domus Montis S. Agnetis, quæ extra muros oppidi Zwollensis (in distantia unius horæ spatii) sita est, talem habuit ortum.*

Erant incivitate Zwollensi quidam viri (per Gerardum Magnum) ad Deum integre conversi; inter quos præcipuus fuit Joannes de Ummen, cum quo quatuor aut quinque alii, desiderium secretioris vitæ concipientes extra oppidum morari volebant. Acceptâ itaque potestate ab iis, ad quos collatio fundi pertinebat, ad radicem montis Remel (nunc Agnetis) exiguum statuerunt domunculam, ipsis a quadam matrona anno 1386 traditam. Hæc de lignis et glebis compacta vilibus tantummodo straminibus tecta erat. Advenientibus autem personis valentioribus, et propria in communi deferentibus, in vineam Domini excrevit pulchriorem. Primis sex fratribus, hujus pauperculæ domus incolis, paulatim se associarunt plures devote clerici, cum laicis ex vicinis oppidis et remotis partibus de manuum laboribus victum sibi quotidianum extorquentes. Clerici libros S. Scripturæ diligenter scribebant. Alii varia opuscula pro domus utilitate, arbitrio præsentis faciebant. Cibus erat grossus, tenuis potus, habitus simplex et rudis. Labor frequens et esuries caules et pultes dulces faciebat. Raro pisces, rarius et ova in communi dabantur. Defuerunt interdum instrumenta coquendi, interdum alimenta opportuna, Anno 1395 consecrata est prima capella in Monte S. Agnetis, et primum altare in ea consecratum. Ab hac die sacra mysteria ibidem à presbyteris et clericis agebantur. Post hæc, tribus ferme annis decursis (hoc est 1398) omnium voluntas fratrum, ad fundandum monasterium exarsit, et præcipue seniorum. Videbant enim sine monastica disciplina statum Domini in debito regimine perseverare non posse. Igitur licet adhuc pauperes forent, nec apta requisita in edificiis et libris cantualibus haberent, de misericordia tamen Dei confisi et bonorum virorum subventionem animati, aggrediuntur incæpta. Dicente autem quodam et mirante, quod tam pauperes vellent monasterium construere, et religionem non reddituati acceptare, respondit Pater Joannes de Ummen, QUOD PAUPERTAS SIT OMNIUM BONORUM CAUSA. Anno 1398 obtenta ab Episcopo Trajectensi licentia construendi monasterium Canonicorum Regularium in loco suæ Diœcesis idoneo, primitus quidem construxerunt parvam ecclesiam cum modicis edificiis in Westerhof, ibique a Windesheimensibus assumpto habitu Canonicorum Regularium, emiservunt professionem hujus ordinis quatuor sacerdotes, cum quatuor clericis; quam primum autem cives Zwollenses contulerunt licentiam hujus ordinis in vicinia

prie suo monasterio recentium, cujus Reverendissimus Abbas, vir sancti propositi mihi bene notus, non ob improbitatem

urbis in suo territorio erigendi, redierunt in Montem S. Agnetis adhuc eodem anno 1398. Sequenti anno 1399 acceperunt ex Windesheim Superiorem, videlicet Joannem Kempis (germanum fratrem Thomæ Kempensis). Hic primus Prior statum Domus novem annis strenue ac religiose gubernavit, et tam in edificiis, quam in libris et aliis necessariis bona Monasterii melioravit, muros Ecclesiæ pro majori parte fabricari fecit, et plura ligna et colles humiliati sunt, et vallium concava repleta. Maximus et longus labor extitit, cum locus pro cemeterio et Ecclesia parabatur; quia mons ibi steterat, qui tamen paulatim in nihilum redactus est non sine admiratione multorum. Edificavit insuper Refectorium fratrum, Refectorium laicorum, coquinam et cellarium; cellas pro hospitibus, sacristiam pro divinis. Ipse inter laborantes primus offuit, tenens trullam cæmentarii, nec non sarculo fodiens terram, et projiciens super carrucam. Tempore vacante lectionibus sacris insistebat, et sæpe libris scribendis vel illuminandis operam dedit. Plures libros pro choro et pro Armaria scribi fecit, et nihilominus, quia pauperes adhuc erant, aliquos fratres pro pretio scribere ordinavit, sicut ab antiquis temporibus consuetum erat. Quod multi fratrum studiosè fecerunt. Alii autem laboribus externis se viriliter dederunt. Anno 1399. Ego Thomas Kempensis Scholaris Daventriensis ex Diocesi Coloniensi natus, veni Zwollis pro indulgentiis quas Bonifacius IX. ad fabricam Ecclesiæ (contribuentibus) vere penitentibus concessit; deinde processit ad Montem S. Agnetis, et feci instantiam pro mansionem in eodem loco: et fui misericorditer acceptatus. Temporibus primi Ven. Prioris Joannis Kempensis fuerunt septem clerici investiti: anno 1401, Joannes Drik, qui antea fuit et vicarius in Steenvick, et Wilhelmus Henrici, qui stetit Daventriæ cum Clericis devotis in communi viventibus, et quem D. Florentius adhuc vivens in Montem transmisit; anno 1402, Gerardus Gideman, qui plures libros pro domo et pro pretio scripsit; anno 1405, Alardus Presbyter 46 annorum quondam curatus in Pilsum et Joannes Benevolt; anno 1406, Thomas Hemerken de Kempis civitate Diocesis Coloniensis, germanus frater Joannis Kempensis, primi Prioris, quorum Pater Joannes, Mater Gertrudis vocabatur. Item Æthertus Wilde de Zwollis, anno 1408. Joannes Kempis ad quatuor alia Monasteria Windesheimensia successive regenda et instituenda translatus est, cui in Monte S. Agnetis Wilhelmus Hornik in Prioratu successit. Anno 1412, consecrata est Ecclesia nostra per suffraganum Episcopi Trajectensis cum quatuor altaribus. Sunt præterea in Ecclesia duo alia altaria, prioribus temporibus in Westerhof consecrata, sed hæc transvecta.

morum aut hebetudinem ingenii, sed radicandæ magis humilitatis, obedientiæ, patientiæ causâ, complures suorum, annis compluribus, à sacerdotio distulit (quos inter forte esset. .) ”

Anno 1423 murus per circuitum Monasterii nostri est consummatus cum nova porta. C. 17. Anno 1427, fuerunt adhuc hujus loci Fratres in magna paupertate. C. 21. In the 22nd chapter, he informs us, that he was promoted to the priesthood, anno 1413, and soon after appointed subprior of the convent.

The quotation already given from the Chronicle of Mount S. Agnes has occupied a considerable portion of the space, which would otherwise have been devoted to a Synopsis of the *Arguments*, but, that which follows from Buschius, the Chronicler of Windesheim, throws so much light on the labours of the *lazy monks*, and shews us what an immense debt of gratitude is due to them from the republic of letters : it is, in short, of such a heart-stirring nature to every lover of sacred antiquarian research, that I cannot resist the inclination, which I feel, to lay it before the readers of the Magazine. “ In Chron. Wind. l. 2. C. 25. Joannes Kempensis (germanus frater Thomæ Kempensis, et Superior in Monte S. Agnetis. . . .) specialem gratiam suscepit a Deo libros corrigendi, et bene scribendi, diversaque exemplaria inter se repugnantia ad invicem concordandi, et ea in formam propriam componendi. Unde librorum Ecclesiæ nostræ, Missalium, Lectionariorum Martyrologii, &c. &c. ipse præcipuus, una cum collegis ad id sibi deputatis factus est emendator authenticus. Hic Joannes in Monte S. Agnetis anno 1399 in Priorem constitutus dictum Monasterium novem annis in bona disciplina gubernans septem clericos (inter quos Thomas Kempensis) et tres conversos suscepit. Nunquam fuit otiosus; temporibus intermediis à sacris lectionibus, Fratrum eruditionibus, et novis libris scribendis et emendandis operam diligenter impendit; et quia pauperes tunc erant, fratribus suis pro pretio scribere indulsit.”

He describes more minutely, in the first book, the way in which the work of emendation was carried on. “ Lib. 1. C. 26. Divinorum officiorum libris ad unguem correctis, Patres nostri de Windesheim utiliora processerunt. Omnes enim veteris et Novi Testamenti Libros Originales ad primam S. Hieronymi ex Hebræis in Latinum translationis formam juxta exemplaria emendatiora, adipisci sibi possibilia, conati sunt reducere. Variis igitur Bibliothecarum Diœcesium diversarum et Monasteriorum Codicibus in unum recollectis, ac diligenter examinatis, tot pene notabiles sensuum et verborum Bibliæ immutationes et in certis locis discrepantias invenerunt, quot Codices. Ideoque ferventiori zelo ad hujusmodi veritatis indaginem juste permoti, omnem circumquaque regionem perlustrantes tria tan-

THE THIRD ARGUMENT

is drawn from two passages in the *Following of Christ*, where the author employs the word *monachus*, (a monk) B. 1. ch. 25; and B. 3, chap. 56. Hence, it is inferred, that the author was a monk, and not a Canon Regular.

ANSWER.

This hardly merits a reply, it is so puerile. The author proposes the monks as an example of fervent piety; therefore he must be a monk himself. Why not then make him a nun, a carthusian, a cistercian, or one of the hermits from the deserts of Thebais: for in the same chapter he proposes all these orders as examples to stimulate his readers to fervour in the practices of piety. The author has taken very unnecessary pains, in my opinion, to demonstrate that the argument is inconclusive. He proves that A-Kempis uses the word *monachus* in his other works, not as a specific, but generic term, meaning generally all those who have embraced a religious or conventual life.

THE FOURTH ARGUMENT.

The author of the *Following of Christ* was cotemporary with St. Francis, for, in book 3, chap. 50, he speaks of him as of a person then living: *says the humble St. Francis*; thus using a verb in the present tense.

dem ingentia totius Bibliæ volumina vetustis olim litterarum figuris exarata, de Parisiis, de Bethlehem prope Dotinchen, de Monasterio S. Joannis Jerosolymitarum, ac de aliis locis in unum congregaverunt: Ista Biblia fuit contestata ex Bibliotheca S. Hieronymi. His igitur libris antiquis sæpe perlectis, diligenter pervolutis, et ad se invicem diu multumque calculatis, tandem Bibliam nostram in Windesheim corrigere sunt aggressi, quam Bibliæ correcturam optimam Capitulum generale suscipiens autoritate suâ, Papali, et Episcopali, admisit et authenticavit, et ut omnes Bibliæ Monasteriorum nostri Capituli ad eandem formam corrigi debeant, imperavit. Simili modo omnes Sermones, Homilias, Libros, et Tractatus quatuor Ecclesiæ Doctorum aliorumque Patrum Orthodoxorum ad primam sui fontis originem, quantum in Exemplaribus emendationibus habere potuerint, fidelissime reduxerunt. Vidimus etiam ultra centum Codices magnos et notabiles Doctorum Orthodoxorum per ipsos pro Librariâ nostra in bona littera in pergameno scriptos. Ultra 35 magna volumina pro divinis celebrandis ipsi cum clericis suis temporis conscripserunt.

THE ANSWER.

This is more childish argumentation than what we have seen above. However, the author meets it in a way, which, I think, would silence even a member of the new reformation tribe: he refers to the epistle to the Hebrews ch. xi. v. 4, where St. Paul, alluding to Abel in the present tense, says, *he yet speaketh*. He very justly observes, that, if any inference can be drawn from such a quotation, it should be precisely the reverse of that of the Gersenists.

THE FIFTH ARGUMENT.

The tender unction and depth of sentiment, for which the *Following of Christ* is so much admired, prove that it was composed by a person, who had grown grey in religion; was intimately acquainted with all the trials of an interior life; and had great experience in spiritual matters; but it is very improbable that A-Kempis was such a person at the time, that he is said to have written the Book; for he had only just past his thirtieth year, and was not ordained priest until he was thirty-four.

THE ANSWER.

A-Kempis was born in 1379: he was received into the Noviciate in the monastery of Saint Agnes, in the manner before related, in 1406, and the following year made his profession. He was ordained priest in 1413, or 1414. The two following years he spent in writing a digest, as it were, of his own thoughts, the fruit of twelve years reading and meditation, as of the sentiments and maxims of the first Fathers of Windesheim, which were preserved in manuscript, and on which he himself had written annotations. Speaking, in his chronicle, of his respected friend, Florentius, he says, p. 2, c. 11, "At a certain time he came to Mount St. Agnes. Having been requested by the brethren to preach to them, he made a short exhortation on humility and charity. Some devout persons wrote down what he said on tablets and in little books." This occurred in 1414, or 1415, when Thomas was 34 or 35 years of age. There is, therefore, reason to believe the declaration of *Hermannus de Hallis*, to be true. In 1454, this person declared, in a general chapter of his order, that he had conversed with Thomas A-Kempis; he spoke of him as the compiler of the *Following of Christ*, and asserts

that *he did compile the work*. The well known fact, that T. A-Kempis transcribed many of the ascetical writings of St. Bernard, is thought by Amort to add additional weight to the testimony of Hermannus. As a further corroboration of his opinion, the dean refers to a passage in the *Following of Christ*; book 4, ch. 5, "Lo! thou art made a priest, and art consecrated to say Mass: see now.....that thou behave thyself in such a manner as to be without reproof." In these words, he maintains, the author evidently alludes to his having been recently promoted to the priesthood. They apply very well to one newly ordained, but not to a jubilarian. This observation derives additional force from the circumstance of its being the custom in religious houses to exonerate the newly ordained priests from many offices, that are of a less honourable description, and to shew them more marks of respect than they had been before accustomed to receive. But why should it be thought so extraordinary, that Thomas A-Kempis could write the *Following of Christ* at thirty-four years of age. St. Antony of Padua, who died in his 36th year, knew all the scripture by heart, when he was twenty-five years old, and had composed a sort of analysis of it, interspersed with extracts from the Fathers. St. Bonaventure, at the age of twenty-two, wrote his treatise, entitled *Pharetra*; St. Thomas Aquinas composed his Commentaries on the *Libri Sententiarum*, when he was no more than thirty years of age. Amort produces several other examples, in order to shew that it required no extraordinary precocity in A-Kempis to enable him to write the *Following of Christ*.

INVESTIGATOR.

(TO BE CONTINUED.)

F. C. H. ON THE MISSION AT RIO DE JANEIRO. TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Your readers may recollect the appearance, in your number for last October, of a letter from the Rev. G. P. Tillbury, the English priest at Rio de Janeiro, representing the great want of Catholic books, which his flock were suffering, and earnestly requesting a supply, however ill-conditioned, for the numerous poor Catholics under his charge.

It was stated after the insertion of the letter, that several small sums had been generously contributed by charitable individuals to be expended in books for Mr. Tillbury; and a hope was expressed that they would be followed by other subscriptions, which the Editors of the Magazine kindly expressed their readiness to receive for that charitable purpose. The hope of further contributions was cherished in vain; but the sums previously contributed were laid out in the most useful way, and a large box of books was speedily forwarded to the worthy and zealous missionary at Rio.

Having been charged with the execution of the above charitable commission, I have been favoured with a very interesting letter from Mr. Tillbury, who gratefully acknowledges the safe receipt of the books. The following extracts from his letter bearing upon the subject, will be read with much pleasure.

“Rio de Janeiro, Feb. 10, 1833.

“Reverend and dear Sir,—I received your kind letter, dated September 10, in the following November. I thought it best to wait till the books arrived, before I wrote, as it would be unkind to put you to unnecessary expense for postage. The books I have received are the following: 100 *Catechisms*, 47 *Gardens of the Soul*, 26 *Daily Companions*, 24 *Spiritual Combats*, 10 *Testaments*, 20 *Defence against Blanco White*, *Earl of Shrewsbury's Reasons*, 1 *Trevern's Answer to Faber*, 2 *Reply to Faber's Supplement*, 1 *Amicable Discussion*, 1 *Difficulties of Faberism*, 3 *Sermons*, 2 *Christian's Refuge*. Although the box had been a long time arrived, such is the influx of shipping in the port, that I could only get it out of the Custom House last Thursday. The books are quite a prize to me, I assure you, and I hope you will give my most grateful and heartfelt thanks to all the noble persons from whose bounty I have received them.....

“You inform me of your having published my former letter, thinking thereby to procure me some subscriptions. Send me no money; thank God, I want none: spend all you get for me in books. If it can be done, I should like you to buy with the money a London edition of *Milner's Letters to a Prebendary*, and *End of Religious Controversy*, with *Dr. Lingard's Tracts*, and *Butler's Book of the Roman Catholic Church*, to place in our English public library and reading rooms here, as I am persuaded they would be productive of good. The constitutionalists here, as well as in Portugal, are nearly all infidels. We are deluged with French works of infidelity, and French is universally stu-

died.... I hope the Catholic nobility and gentry of England will not discontinue their book charities at home; for I think the public mind is favourably disposed towards Catholicism. That plan of defence societies was excellent, but apparently soon abandoned; for a convert of mine, being in York about two years ago, could not find out the one which, according to the Directory, was there established.

"The books I should like for myself, if the money should reach so far, are,—Coombe's *Essence of Controversy*, Hawarden's *Church of Christ*, Fletcher's *Comparative View*, and *Difficulties of Protestantism*, Machale's *Evidences*, and three copies of Gallitzin's *Letter to a Protestant Friend, on the Holy Scripture*, to match three copies of his *Defence*, which I have.

"In my hospital practice, I have a great deal to do with African savages; and I think, that, if the Bible societies were actuated more by the love of God, than by hatred of Popery, they might do a great deal of good, and save a great deal of money, by sending out books of pictures, instead of Bibles, to countries, where not one in ten thousand knows how to read. The lithographic art has rendered pictures so cheap, that it would cost very little to procure a set of scripture prints, on the principal mysteries of man's fall and redemption, which would be intelligible and interesting to illiterate savages and pagans. Each print should have a short explanation at the bottom or back of it, in the language of the country for which it was intended, as some one would always be found, who could explain it. The eye of a savage is too unaccustomed to works of art to perceive the minutiae of a small print; therefore, each print should be of the octavo size, at least, and not too much crowded with objects, except those representing heaven or hell, or any other involving the idea of multitude. No one can form an idea of the difficulty of making a wild African or Brazilian understand the most simple religious truths; and though, in a state of health, this may be conquered by time and patience, on a sick bed there is no time to lose. Should any of your female acquaintance be tired of her novel of Florence, it would be very useful to me here. I remain, dear Sir,

Your friend and brother in Jesus Christ,

G. P. TILLBURY.

It is painful to observe, that no charitable hand has yet come forward to aid the necessities of the numerous flock under the charge of this zealous and disinterested missionary, who desires nothing for himself, but only books for the instruction of his people. I think you will admire the suggestion about pictures for the instruction of the poor slaves and

savages; it were earnestly to be wished, that some charitable persons would direct their attention, and employ their means, to procure the execution of such prints. Convinced that you, Gentlemen, will be at all times ready to receive any contributions, or forward, as far as practicable, any plans for the promotion of these laudable ends; I have only to repeat my hearty concurrence in the same dispositions, and remain, Gentlemen, your sincere well-wisher,

F. C. H.

June 3, 1836.

[We most cordially second the views of our able and zealous correspondent. We have to acknowledge the receipt of £1. from Mrs. Wheble of Wolverhampton, for the charitable object, for which he pleads. We shall be happy to receive any other subscriptions, which we shall forward to F. C. H. to expend, at his discretion, according to the wishes of Mr. Tillbury.—EDRS.]

POPLICOLA ON THE MAGAZINE.

TO THE REV. GENTLEMEN, ENGAGED IN CONDUCTING THE
CATHOLIC MAGAZINE.

Observing, that the state of the Catholic Magazine was under consideration, at the Annual Meeting of the Clergy of the Midland District, and, that it will again receive attention at the Monthly Conference, at Oscott, on the 11th inst. I have presumed, that a few observations on the subject from a distant spectator, might not be deemed too intrusive.

And first of all, allow me to express, as a foremost feeling, how deeply the Catholic body are indebted to those gentlemen, who have so ably and zealously devoted their time and labor to the conduct of the Magazine. To this feeling, as the trifling tribute of individual respect, I should not have ventured to give expression, but the needless volunteer of such a testimonial may, perhaps, be excused, when I add, that it is the unanimous sentiment of all (what in America might be called) the "outlying" readers in this neighbourhood.

It was reported at the meeting, that "all incumbrances were discharged, and that the receipts were about sufficient to meet the expenditure;" and then the question was submitted "what, in the opinion of the clergy, might be the

cause, that the work had not met with greater success." Mindful of the fate of divers other Catholic publications, I should, under similar circumstances, have been tempted to propound to the Reverend Assembly as a more suitable enquiry, "what, in their deliberate judgment, was the cause, that the work had met with such unusual success?" If at No. 29, "all incumbrances are discharged, and the receipts are sufficient to meet the expenditure," I can scarcely be induced to consider the prospect otherwise than as cheerful, and so I fancy it would be viewed in the eyes of most Catholics, and no small number of publishers. What Catholic publication, I would ask, of a similar character, has ever yet met with equal success? And still more strongly would I urge the enquiry, what Catholic publication ever had such reasonable grounds for confident reliance on the future? Rome was not built in a day, and a Magazine is seldom written into width of circulation in a couple of years. Are not, however, your correspondents each month encreasing in number, and value? And is not the list of your subscribers gradually, yet constantly swelling? I know not whether these questions could have an affirmative reply, but so far as my own limited sphere of observation extends, I am sure that it is gradually becoming known to many, who were not previously aware of its existence, and gradually gathering in its progress (like a snow-ball) an increase of support.

There is, however, still much undue apathy in the Catholic body, respecting a publication of this nature, and this may, perhaps, be thought the more surprizing, when we observe the active zeal and *combination of purpose*, with which various bodies of sectarians push forward and keep alive the interest in the works, which advocate their own peculiar views. In assigning a cause for this difference, I may perhaps be completely deceived; but it does seem, as if Catholics were rather inclined to be inert from their peculiar feelings of steadfastness, and security, in matters of faith. Whenever they see a calumny in the public prints, or hear some folly in conversation, respecting their religion, they do not share in the irritable apprehensions of those, who feel that these things may affect the very being of their church,

nor have they that itch for controversial triumph, which those must experience, who believe that each successful effort in this line, adds somewhat to the permanent stability of their peculiar tenets. On the contrary, their prevailing notion is, *Magna est veritas et prævalebit*, and, under the influence of this sentiment, many of them feel an inclination to let all these clishmaclavers alone, confident that, from amidst the conflict of tongue and pen, in all their multitudinous modes of engagement, truth will gradually find its way out. They on the rock seat themselves on some high nook above the sea, and quietly contemplate the elemental warfare. The others, who are located on the sandy and shifting shoals must be constantly hammering down piles to secure the foundations, or damming out the waves, or, in some way or other, fighting and toiling to prevent their being encroached upon, or entirely washed away. What is the case with Catholics, may, of course, differ much from what that *ought to be*; but I have only taken the liberty of suggesting a probable mode of accounting for an obvious fact.

I am, myself, acquainted (and, of course, a similar observation may be made in every part of the country) with many individuals, who have the means, and, therefore, ought, to subscribe one shilling and six-pence monthly towards the support of the Catholic Magazine, and, I conceive, that, if the impulse were in some way or other first given, there there would, in each congregation, be several knots of individuals, who would club together their three-pences, or six-pences, each month, in order to procure and pass the Magazine from one to the other.* But, to carry out this scheme of support to the full extent of which it may be capable, time would be required, and, to commence it with any success, a character of vivid interest must be thrown over the work, respecting which I will venture upon a suggestion or two by and bye.

But, in what has just been said, Catholic readers only are thought of, I hope I may not be presuming too much in throwing out the idea, (which was indeed the main object of this letter) that the principal use of the Catholic Magazine

* Would not local committees or agents in each congregation be useful?

is to inoculate the great body of the Protestants, by whom we are surrounded, with our general sentiments, and thereby pave the way for a favourable consideration of our religious doctrines. In this point of view it seems to be of more consequence, that the work should be read by Protestants than by Catholics. But, as it is well known, that very few Protestants will set themselves down in earnest to read a Catholic controversial volume, so may it be expected, that the number of Protestant readers of the Magazine will be extremely limited, if the work be considered by them merely as a depot of religious controversy. It may seem very proper, in order to produce an effect upon Protestants, to say as much and to say it as strong as possible; but old Hannibal, when he wished to entice the enemy into a close engagement, did not frighten them at first with the full array of his heavy armed veterans, but sent out a few light skirmishers to draw them forward, and, when once fairly entangled in the plains, then followed his effective charge. May not the Magazine be regarded as a sort of skirmisher to the main body of Catholic divines? and that it is not, therefore, to appear too formidable, but to invite perusal, and gradually lead to a discussion and more complete consideration of the subject: whence I infer, that the contents of the Magazine have been somewhat too exclusively theological. Would it be improper for the Fishers of Men to allow their hook to be baited with the grub of literature, or the fly of politics? However this may be, if not so baited, none of the fish will look at it. Last year I got this Magazine introduced, with a number of other Magazines and [Reviews, to the Public Library in this town—but this year the committee voted it and the Monthly Repository (Unitarian) out, because they were only controversial periodicals emanating from particular religious parties, and *were not generally read by the subscribers*. I mean to make another attempt to procure its re-admission, at least for a time, as I really feel particularly anxious that a few of ~~these~~ Protestant friends may have an opportunity of reading ~~with~~ articles the first in No. 29. While upon this topic, I would also take the liberty of observing, that a considerable space in the Magazine has, at times, been occupied with minute details of various descriptions, which cannot have the

smallest interest to any but Catholics, and to only a limited number of them.

To come, then, to the second question—By what means is prosperity to be ensured? By making it, as much as possible, a work, which persons will be generally anxious to read, in order to have their minds well informed and rightly directed. The Catholic body possesses ample stamina for this purpose. It has been admitted by our opponents, that our clergy are better divines than those of any other class of religionists. The reason of this, it would be easy, but it is unnecessary, to point out. I will further venture to assert, that the Catholic laity are a better educated body than their Protestant neighbours, and I have even had this observation volunteered to me by Protestants themselves. This follows from the difference of their respective courses of study, and from the difference of the animus with which they are severally pursued. The Catholic course is, throughout, close, argumentative, exact, with perhaps just sufficient relaxation, but never tolerant of neglect. The Protestant course, on the contrary, is vague, discursive, unsettled in principle, or rather without any principle at all; Protestants carry their grand religious maxim even into the matter of education, and each scholar exercises his own right of private judgment as to whether he shall learn anything or not. The Catholic motive, moreover, for application is, that of its being a Christian duty, the usual Protestant one, that of its being a necessary qualification for living as a gentleman, or succeeding as a man of business. But I am wandering—the object of these remarks is to shew, that Catholics *are qualified*, and, by their attainments, *able* to produce a Magazine, which shall take a prominent situation in the periodical publications of the country. They may usefully enlighten the public on many topics, which, although intimately connected with the spirit of their religion, are not strictly of a doctrinal character.

The middle ages open a wide field for enquiry and elucidation, historical, religious, and literary, and upon scarcely any subject is prejudice so strong, or error so great. Mr. Digby's works would here form valuable text-books.

Education, as practised by Catholics in past times, and by them and other bodies of Christians at the present day,

and in different countries, is another fertile topic, of which little is understood; including also general surveys or sketches of the characteristics of learned men and literati of the present and past ages.

Much good services might also be performed by conveying some correct notions as to Catholic and Protestant missions in different parts of the world, a few hints, respecting the Protestant methods of sowing Bibles in a Mahomedan country, may be collected from Slade's Travels in the East, lately published, with a few extracts from which I may venture to trouble the editors.

And in treating of these and other subjects, it may be well to observe, that so ignorant are even the best informed Protestants of Catholic doctrines, or Catholic practices, or Catholic history, that the writer must always begin at the very root of explanation; he must not assume that any thing is known or conceded by his readers, he must not pass slightly over anything, considering it as an admitted axiom, because he himself has always known it as such from childhood; he must, in writing on a Catholic subject, presume that the Protestant reader knows nothing about it, and write accordingly.

Upon society and the principles of social order, the Catholic is, perhaps, as well qualified to be the expounder of correct notions, as any other person; because his judgment acquires a habit of stability and regularity from the discipline of his religion.

And there is, perhaps, room for the correction of a few faulty premises in the prevalent systems of political economy, which seems based upon the maxim, that the acquisition of wealth is in itself the summum bonum.

Politics of the *neutral* party and the independent tone, form a ground, which the situation of the Catholic in this country peculiarly qualifies him to occupy—and articles of this character would give both value and interest to the Magazine.

And many other subjects, probably more suitable, will suggest themselves to your minds, which may serve to place the Magazine in the station, which I conceive it ought to occupy.

It is very true, that the wealth of Catholics is not equal to their attainments, and, as they must therefore make a profit of the latter, many articles from Catholic pens must continue to appear, as they have long done, in other periodicals, instead of adorning the pages of their own proper advocate, and thereby giving them their just intellectual rank and moral influence. But it is to be hoped, that this object may, though gradually, be at length fully accomplished.

If, in the first instance, a few more able pens volunteer to contribute to the Magazine, and its contents be, in some degree, modified according to the suggestions you may receive, its value and circulation will steadily improve, and you may eventually be able to conduct it on the fair remunerative principle, usual in other periodicals.

I trust, that if there appear anything unsuitable or presumptuous in the remarks, which I have thus hastily and abruptly run through, that I shall be kindly excused, and my motive rightly apprehended.

Sheffield, June 5, 1833. POPPLICOLA.

**RELAZIONE DELL' ORIGINE E DEI PROGRESSI
DELL' OSPIZIO APOSTOLICO DI S. MICHELE,
SCRITTA DA ANTONIO TOSTI, PRESIDENTE DEL MEDESIMO.
ROMA. 1832.**

In our correspondence from Rome, mention has more than once been made of the splendid establishment of St. Michael, in that city. We are now able to lay before our readers some interesting particulars of this institution, from a book written by the president, Mgr. Tosti, and published last year at its printing office. It contains a sketch of the history of the place, a description of the building, accompanied with two plans, one of the ground-floor, and another of the second story, the regulations of the different communities, and a detailed account of the revenues, and expenditures.

The establishment owes its immediate foundation to Mgr. Tommaso Odescalchi; who, moved by the destitute condition of a number of children whom he saw wandering about the city without any occupation, conceived the design of providing, in some way, for their education. He procured a house for this purpose, and there collected a number of child-

reg; but, afterwards, finding that he could not here instruct the children in useful trades as he desired, he set about providing a new situation for his establishment; and, finally, with the assistance of Cardinal Benedetto Odescalchi, afterwards Innocent XI., he built the first part of the great institution of St. Michael, on the banks of the Tiber, near the Porta Portese. The building was finished, and the children removed to it, about the year 1686.

This building, which has undergone very little change since its foundation, forms three sides of a spacious quadrangle, of which the fourth side is closed by a low range of workshops. The area still constitutes the play-ground of the boys; workshops are ranged round three sides; the other, where is the main body of the building, presents a beautiful double arcade, and the centre is occupied by a large and handsome fountain.

After the death of its founder, the care of the establishment devolved upon D. Livio Odescalchi, with the obligation of never allowing its destination to be changed, and of adding to the number of its inmates. In case these conditions were not complied with, it was to become the property of the Pope.

We must here notice two other charitable institutions previously erected in Rome, but afterwards joined with that of St. Michael. Of these the first was founded by Leonardo Cerusi; who, in 1580, collected a number of poor children, into the palazzo Baldinotti, where they were clothed and fed, and thence sent to the workshops of the city to be instructed in different trades. The other was erected by Sixtus V., and consisted of a house for the reception of a number of poor men. It was built from the private property of the pontiff, and still exists; though its destination has been changed, as it is now known as the house of the hundred priests; its funds have, however, been entirely ruined. The hall of erection, *Quamvis infirma*, bearing the date 1586, gives a touching description of the evils of pauperism, and is a noble proof of the charity of the Pope.

Innocent XII., on being raised to the Papal throne, found matters in this state, and immediately turned his attention to objects of charity. He took into his own hands the establishment of St. Michael's, as the dispositions of its

founder's will had not been complied with, promising to increase the number of the children from 30 to 800. He then gave the Lateran palace for the reception of old men and women, and destitute girls, and removed the inmates of the house at Ponte Listo to it; he suppressed the institution of Cerusi, removing the children to St. Michael's, and endowing the latter with the Baldinotti palace, as well as with that at Monte Citorio, where the civil courts are held. Clement XI. followed up the designs of his predecessor. The first built, on one side of the original quadrangle, a house of correction for children, from the designs of the celebrated Carlo Fontana, which have since been followed in the erection of similar institutions all over Europe. He afterwards erected, under the direction of the same architect, a spacious quadrangle on the other side of the old building, together with a large church; he added a third story to the former edifice, which he further continued in a line along the river, so as to reach on that side as far as the end of his new prison. The quadrangle thus built, which is called that of the old men, is surrounded by a double range of arcades of the most beautiful architecture, and the area is planted with orange and lemon trees. The old men at the Lateran palace were removed into this building; the new branch along the river was destined for the schools of the fine-arts and tapestry weaving. Clement XII. erected another set of prisons for women of abandoned character, pretty nearly of the same model as those just mentioned, and this building, joining the other prison at right angles, completes the enclosure of the whole establishment on that side. Pius VI. was the next to make any important additions to this building. Under his Pontificate, another quadrangle was erected, formed by three rows of arcades, adjoining on one side the great church, built by Fontana. Thus the whole edifice was finished; as since this time the only addition has been some workshops for the more noisy trades, which were built by Leo XII. in an open space between the quadrangle built by Odescalchi, and the prisons. At present, therefore, the whole building consists,—1. of a large court, enclosed on two sides by the two houses of correction, on the third, by a wing of the original building, and on the fourth, by the continuation along the bank of the river,

built by Clement XI., and occupied by the schools of the fine arts. The enclosed space is covered by the workshops, made under Leo XII. ; 2. of the quadrangle of the boys before divided ; 3. of the quadrangle of the old men, built by Fontana ; 4. of the quadrangle of the girls and old women, built under Pius VI. ; and lastly, of a large court connected with the last quadrangle, used for hanging out linen to dry. The three first parts are built in a most superior style of architecture ; but the others are neither so elegant, nor so solid, and it has been found necessary to place wooden props to many of the floors. The architect was condemned to a large fine for his neglect, or dishonesty, in the work.

The length of the whole building, is stated at about 1100 feet ; the greatest breadth is 263, and the outer circumference 2801. The height is about 82 feet, and the space of ground covered 287,611 square feet.

The prisons are not now under the direction of the president of St. Michael's, but are considered as a separate establishment. None but women are confined in them. Those of loose characters, are in the one built for children ; and those convicted of other offences, in the other. In the remainder of the building, there are now four separate communities :—1. that of old men ; 2. that of old women ; 3. that of girls ; 4. that of boys.

To be admitted into the first, a person must be either of Roman parentage, or domiciliated in the city for five years. On entering, he must renounce every thing he possesses ; and, if it is afterwards found that he has retained any thing, it is forfeited to the institution. By this regulation, it is intended to hinder any but really poor people, from being admitted. Persons infected with incurable, or infectious, diseases, are likewise excluded ; there being many other establishments in Rome for this description of poor people. The whole community is divided into two classes ; the first consisting of those who still can do a little work, the second of the completely superannuated. The latter are waited on by the former, who, in return, receive a certain emolument from the establishment. There is a priest directly at the head of the community, whose duty it is in particular, to watch over the regular observance of the rules, and to see that those disor-

ders, such as drunkenness; do not get in, to which old men in this situation are so addicted. At present, there are 125 old men provided for.

The community of old women, likewise contains 125 individuals. They are governed by their own prioress, and are completely separated from the other communities; like the old men, they are likewise divided into classes, for the better ensuring attendance on the infirm, and for banishing idleness.

The community of girls, consists at present, of 270, most of whom are gratuitously received; a few pay a small sum towards their maintenance. They have no connection with any of the other communities, having their own prioress, and sub-prioress, their own church, schools, and kitchen. They are never allowed to go out of the house, but in large companies, with one of the superiors to attend them. They may receive their relations in the parlour; but one of the superiors must always be present. They are all taught reading and writing, and the different occupations of their sex. Some attend to the washing for the whole establishment, some are placed in the infirmary, to take care of the sick; a good number have lately been put to weaving linen, others to making silk ribbons, and handkerchiefs; it is intended shortly to introduce the manufactures of the richer silks. Besides this, the worsted ornaments for the regimentals of the soldiers are also made in this community, and even some of the commoner kinds of gold lace are here woven. Girls under eleven years of age are admitted, and they may remain as long as they choose; but the greater part are either married at the proper age, or go into some religious community. In the first case, they have a dowry of 100 crowns, or about £20 given them, in the second, double that sum.

But the most interesting part of St. Michael's institution is the community of the boys, who, to the number of 220, are here instructed in every variety of useful trades and professions. Of these, a few pay a small sum for their maintenance, but far the greater part are received gratuitously. They may remain till the age of 21; and upon their leaving, the sum of 30 crowns is given them, to provide for their immediate wants.

Reading and writing, are taught to all these boys, and singing, to such as have good voices. And it must not be imagined, that this is merely an ornamental acquirement; for, in Rome, where there are so many churches to be provided with singers, of which some give very liberal salaries, a good voice, and competent knowledge of music, are a certain source of profit, which still by no means interferes with the exercise of any other trade or profession. But the chief object of this establishment is the instruction of the boys in the mechanic, and fine arts. There are, at present, among them, printers, book-binders, carpenters, cabinet makers, tailors, shoe-makers, blacksmiths, braziers, stone-cutters, dyers, wool-combers, and house-painters. Each trade has its own workshop, and experienced artificers in each branch to superintend the labours. Besides these, there is likewise an extensive cloth manufactory attached to the place, in which more than a thousand workmen are employed, besides a number of the boys; and thus, at the same time that a means of subsistence is offered to a number of poor, a source of profit is kept up for the establishment.

The fine arts here taught are, ornamental carving, both in wood and stone, cutting and casting printing-types, engraving medals and copper-plates, tapestry-weaving, which has now been restored to its original perfection, working in mosaic, drawing, painting, sculpture, and all the branches of art and science connected with them, as architecture, geometry, perspective, modelling in clay, anatomy, &c. For all these arts, professors are furnished by the establishment, and the best in each branch has been procured. The rooms destined for the fine arts are filled with casts of the finest statues of antiquity, with drawings and copies of paintings, medals and engravings by the best artists; one room in particular, is interesting, as it contains a series of copper-plate engravings, executed by persons, who have received their education here, and have since distinguished themselves by their talents. There is scarcely a city in Europe, where an engraver from St. Michael's has not risen to the head of his profession.

The comfort of the inmates of the establishment is carefully attended to. The clothing of all the communities is good and decent, and adapted to the different seasons. The

food is wholesome and abundant, and the dormitories, for size and airiness, may vie with any in Europe. These of the boys, in particular, are magnificent rooms for their dimensions. Each person has a separate bed, and there is a space of about two yards to every bed.

The gross revenues of the establishment are stated at 48,517 crowns, or little more than £10,000. of our money. But the net revenue is considerably below this; for the interest of several debts, and the rents for some houses and vineyards have to be paid out of it. The occupation of Rome, by the French, was very detrimental to its funds. The sum applicable to the maintenance of the four communities, after the interest of the debts, the salaries of superiors, professors and attendants have been subtracted, is 28,000 crowns, or about £6,000. The salary of the president is 1,200 crowns a-year, about £250., but he refuses to receive more than 720 crowns. The average expense of each individual is 48 crowns, or a little more than £10. It has been found, for some years, that the expenditure has exceeded the revenues, but the deficit has been on the decrease, and, in 1831, had been reduced to 344 crowns, or about £70. And it is hoped, that it will soon be reduced to nothing, as the last two years have been years of extraordinary expenditure, from the repairs, which the buildings and tenements have required, and the introduction of some new branches of trades, for which all the tools and machines had to be provided. We may hope much, also, from the charity of the Romans, which is not yet dead. Within a few years, many large legacies and donations have been made to charitable institutions, and St. Michael's has not been forgotten on on these occasions.

W. T. .

NOTE ON THE NO-POPERY RIOTS.

It has been stated, in the account of these Riots, that the mob directed their fury against Lord Mansfield, amongst other persons obnoxious to them; but the cause of their hostility towards this eminent man is not given. The object of this note is to supply the deficiency.

In the life of Bishop Challoner, by Rev. J. Barnard, the biographer relates the trial of Rev. Mr. Webb, charged with the crime of being a priest, and saying Mass. Lord Mans-

field, in his charge to the jury, so states the case, that it was almost impossible, that they could bring in a verdict of guilty.

"All the Twelve Judges have agreed, that, '*Before any man can be proceeded against, so as to convict him: it is first necessary, that he be proved to be a priest:*' for the statutes say, '*If any one apprehends a Popish Bishop, Priest, or Jesuit, and convict him of saying Mass.*' So that it is not sufficient to convict a person on those statutes for saying Mass, unless he is first proved to be a priest: therefore the issue of the whole does not depend upon the saying Mass. Wherefore I shall leave it to your consideration, whether the evidence given, of his saying Mass, be a sufficient argument to prove him to be a priest? You will be pleased to observe, that there is but one evidence to prove it. Payne is the only man, who has sworn that he said Mass. And this Payne is a very illiterate man; knows nothing of Latin, the language in which Mass is said: and moreover he is an evidence in his own cause; because if Payne convicts him, he is intitled to a hundred pounds reward.

"Several others were called. . . . One swore, he saw him sprinkle with Holy Water. Another, that he said some prayers to the Virgin Mary in English. Another, that he heard him preach. And being asked, what he preached about? He said, he taught the people, that *good works were necessary for salvation*; and he looked upon, that not to be the doctrine of the Protestant religion. Gentlemen, I will leave that to your consideration. In short, none of those evidence are any thing to the case in question. As for preaching, laymen often perform that; at least, a Deacon may do it in the Church of Rome. A Deacon may even administer the sacraments, and perform a great many of their services: and we do not know but that he may elevate the Host. At least, I do not know but he may; and I am persuaded you know nothing about it. Now, if a Deacon may perform all those things, Payne saw the defendant do, they are no proofs that he is a priest. Therefore, I propose to give it up to the jury in this light, and shall consider the saying Mass as a material charge, which I shall leave to their consideration, whether the evidence of his saying Mass sufficiently proves him, first of all, to be a priest, and secondly, whether it proves that he has said Mass."

"There are three statutes against priests. The first is that of Queen Elizabeth, 27. c. 2, which makes it high treason, for them to come into England: but Payne has not indicted him upon that statute; because, if he had been convicted, he would have had no reward. There was

another made afterwards, enacting, that if a priest was convicted of saying Mass; he was to forfeit two hundred marks, and suffer one year's imprisonment: but neither does Payne go upon this statute; for here there is no reward for the informer. The third was made in King William's reign, 11 and 12, c. 4. soon after the Revolution. This is the statute Payne aims at: because here is one hundred pounds the county is to pay to him if he can convict the defendant."

This address of Lord Mansfield seems to have interposed an effective obstacle to the legal persecution of Catholic priests, for, after this, we are not aware of any successful indictment.

We are indebted to the kindness of an intelligent friend for another anecdote of Lord Mansfield, in his judicial capacity, which would be calculated to render him obnoxious to the rioters.

His Lordship having been appointed to the Oxford circuit, a trial came on before him, in which a Mr. Wisdom was plaintiff, and a Mr. Clement, a Catholic convert, was defendant. Mr. Wisdom had sold an estate to Mr. Clement, received the money, and delivered up the title deeds. However, he resolved to recover the estate and keep the money too. For this purpose, he sued Mr. Clement at Oxford, as a papist, and, therefore, incompetent to the possession of landed property. Lord Mansfield asked if he had received the purchase money, and, being answered in the affirmative, said, "Then be he Jew or Turk, pay him back the money, or let him keep the estate." The paying back the money was "a hard saying," and Mr. Clement was suffered to keep the estate. So confident, however, was Mr. Wisdom, in his anticipation of success, that he had, before the trial, taken the liberty to cut down and remove every thing worthy of the name of timber, and to this day the estate is without timber of any considerable size. No compensation was ever made for this scandalous spoliation. The daughter of Mr. Clement married Mr. Bowdon, and became the mother of the Rev. Joseph Bowdon, at present, and for many years past, and, may we hope, for many years to come, pastor at Sedgley Park, who is now in possession of the estate. We have endeavoured to decypher the name of the estate, but the hand writing of our worthy correspondent successfully denies all our efforts.

REVIEW

THE GARDEN OF DEVOTION AND PIETY.

BOOK I. FROM THE ITALIAN.

"On one of those lovely mornings," says the enthusiastic translator, "in the month of April, which can only be witnessed beneath the warm sun and the clear sky of Italy, I had ridden forth with some companions at the earliest dawn, to climb to the summit of a high mountain, about four miles from Naples. Our object was, to visit the celebrated monastery of Camaldolese Hermits, which is situated on the top of that mount, crowning the vast forest of chestnuts which clothes its precipitous sides. After riding through some extent of gardens and vineyards, we at length reached the forest, which covers not only that mountain, but many others, stretching the whole way from Naples into the interior of the country. We proceeded through two narrow vallies, at the bottom of which roared a rapid torrent. Nothing could exceed the beauty of the scene: the trees were covered with the richest foliage, in all the fresh verdure of the early spring; a vast variety of flowers embalmed the atmosphere with the most delicious fragrance; the sun cast amid the trees the most beautiful shadows; and at every turn of the valley were displayed noble views of the surrounding mountains. Here and there were erected crucifixes and little chapels, so that at each step the pilgrim was reminded of the sufferings of our Redeemer, and of the other mysteries of the Christian faith; whilst he was led by these devout memorials to lift up his heart from the beauties of the material scene, to the ever-adorable Author of nature. At length, we began to climb the mountain by a most rugged path, so that we felt inclined to distrust the safety of our horses; but the sure-footed beasts seemed better acquainted with the road than their riders, and rarely made a false step. After climbing for above an hour, we reached the summit of the mountain, and soon found ourselves at the convent gate. It is impossible here to describe the magnificent view which is seen from this spot,—even the pencil of a Claude would fail to do justice to such a scene. The beholder finds himself placed on the highest point of a long range of mountains, forming a promontory, bounded by the Mediterranean; immediately around him he sees the great forest before described; beyond that, on one side, the city of Naples, with its innumerable domes and spires, its lovely bay washing the foot of Vesuvius, which rises up in giant height, constantly emitting fire and smoke; and, in the furthest distance, the great range of the Eastern Appennines, with their summits covered with snow, reflecting

the sun's rays in dazzling brightness. On the other side a scene of less grandeur, but of no less interest, displays itself: the old extinct volcano of Astroni; the peaceful lake of Aniano, with its flowering meadows; and, in the distance beyond, the Promontory of Mycenæ, the Lake Avernus, the Elysian Fields, and all the classic ground immortalized by Virgil in the sixth book of his *Æneid*: still further to the right, the rising grounds of Pozzuoli, the ancient Puteoli, so celebrated in the days of the Roman empire as the luxurious retreat of emperors and senators, the sides of whose hills are still covered with innumerable ruins of temples and villas. Beyond all this, as far as the eye can reach, stretches into the furthest horizon the blue Mediterranean, out of which rise, at a great distance, the beautiful islands of Capri and Ischia.

But let us turn awhile from this glorious prospect; let us forget the recollections of history with which it has inspired us. We are standing at the gate of a monastery, which now claims our attention, as it was the object of our toilsome climb to this height. The space enclosed within the walls of this venerable retreat is considerable; it is occupied by the great church of the monks, near to which little detached hermitages are built, each enclosed by a little garden, containing a small chapel. Near these there is one large garden, laid out with noble evergreen oaks, and a variety of other shrubs. At one end of this garden is a raised platform, surrounded with seats, from which the beautiful prospect that has just been described, is visible.

The monks were dressed in long white habits, and wore beards; many of them had attained a vast age, (a proof this, that the great austerities of their rule are not otherwise than conducive to health and longevity;) they live an eremitical life, never taste flesh meat, or even fish, but live on bread, fruits, and herbs; hardly ever speak, nor ever meet together, excepting in their church, where they sing in common the Divine praises, and on certain great festivals. Most of them are priests, so that many times a day the holy sacrifice is offered up. Besides which, every morning a high mass is sung, with the organ, and their solemn chant. A great portion of their time is spent in the exercise of mental prayer and contemplation: all rise at midnight, and present themselves in the choir of the church to sing matins and lauds. The congregation, which frequents their church, is chiefly formed of the shepherds who frequent these lone mountains, and strangers coming out of devotion or curiosity. Some of the monks are always to be found in the church, taking it by turns; so that the perpetual adoration of our Lord in the blessed Sacrament is observed by the community."

Having given an account of the founder, St. Romuald, the translator proceeds:

"We knocked at the convent gate, whereupon a venerable monk, with a long silvery beard and cheerful look, came out to receive us. He saluted us right graciously, bowing himself to the ground, which reminded us of the simplicity of patriarchal times. Then he conducted us to the church, where we saw many of the hermits kneeling, with their hands joined, in profound meditation. The stillness pervading every thing was sublime: one had left the noisy world, one beheld men living a life of angels upon earth."

After a glowing encomium upon the spirit and exercises of a religious life, the translator proceeds:

"It was here that I first was made acquainted with the holy book, of which a translation is now presented to the English reader. So great was the edification I derived from the perusal of it in the original Italian, that I have ever since felt a great desire to translate it into English."

We make no apology for these copious extracts from the translator's preface, as we are sure they must be highly gratifying to our readers. As to the work itself, the mere exposition of its simple plan will recommend it to the Catholic public. It is a series of short lectures for every day, upon the maxims of a spiritual life. The principle is laid down at the head of each chapter as a text. It consists of some remarkable observation of some one of the eminent servants of God. The author proceeds to illustrate the sentiment by examples of these holy persons. These illustrations are very apposite; and, as example is so much more forcible than precept, are powerful recommendations of the virtue proposed for the day's meditation. We have great pleasure in recommending the little volume, which is the first of a series, to the attention of our readers, as very well calculated to impress the youthful heart with a holy emulation of the examples of the saints, and a desire to advance in the way of "devotion and piety."

We may, perhaps, be allowed to suggest to the translator, that the enthusiasm, by which he is animated in the best of causes, leads him into the expression of sentiments, for which, though they are understood and appreciated by the Catholic reader, the Protestant mind is not prepared, and thus his praise-worthy labours are deprived of a portion of their value, inasmuch as they are, to a certain degree, excluded from the Protestant public. We are of opinion, that

no argument is so powerful as that of edifying example, and we always feel regret when the exhibition of that example is accompanied with expressions, which are calculated to fortify the uninitiated mind against its salutary influence. These remarks apply only to a few of the prefatory observations of the excellent translator, with which, perhaps, in a subsequent edition, it may be not injudicious to dispense. We earnestly recommend the work to the catechist, and to the instructor of youth.

MONTHLY INTELLIGENCE

ROME.

May 2nd. In a vineyard outside the walls, between the gates of St. Paul, and Sebastian, a mosaic pavement has just been found, interesting in the highest degree, both as a work of art, and a monument of antiquity. The materials, of which it is made, are coloured marbles and composition, and, both as regards the smallness of the pieces, and the disposition of the colours, is of the very finest workmanship, so as to equal, if not exceed, in this respect, all the ancient mosaics yet discovered. In fact, it seems to be a copy of the most celebrated one the ancients possessed; the only one, of which we have any description. Pliny, speaking of mosaics (xxxvi. 25) says "*Celeberimus fuit in hoc genere Sosus, qui Pergami stravit quem vocant asaroton æcon, quoniam purgamenta cænæ in pavimento, quæque everri solent, veluti relictæ fecerat parvis e testulis, tinctisque in variis colores: mirabilis ibi columba bibens, et aquam umbra capitis in-*

fuscans; apricantur alia scabentur sese in canthari labro."

A description of the mosaic just found will convince us, that we now have a copy of this celebrated work, and will, at the same time, serve to elucidate the passage just quoted, which has rather puzzled some commentators. It is of a quadrangular form, measuring 18 Roman palms, about 13 English feet, in each direction, and occupies the centre of a large hall, 48 palms, or about 38 feet square, adorned with brick columns, encrusted, as well as the walls, with beautiful marbles. The interval of the floor, between the walls, and the mosaic in the centre, is elegantly inlaid with porphyry, alabaster, and the rarest marbles; and, round the mosaic itself, is a raised border of Parian marble, which seems to have been intended as a warning not to walk upon this part of the floor, so great was the estimation in which the mosaic was held. It formerly consisted of a central piece, surrounded by a bor-

der about two palms broad. The centre has unfortunately been destroyed, to make room for the foundations of a wall, which has divided the whole pavement into two parts; but, by referring to the description of Pliny, we may conclude, that, in this part was the representation of the doves round a basin of water. If so, we have less reason to regret its loss, as a small mosaic answering to this description, was found long ago in the villa of Adrian, at Tivoli, which may now be seen in the museum of the Campidoglio. But the border of the pavement is nearly perfect, and it is this that is the most interesting part, as it leads us to the explanation of the "*asarotonæcon*," or unswept pavement of Pliny. In fact, it represents the floor of a dining room immediately after a feast; covered with such remnants as we may suppose to be thrown on it by the ancients, whose notions of cleanliness do not always coincide with ours. There are bones of chickens and other animals, fish-bones, and shells, particularly those of lobsters, and even of snails, apple-parings, nut-shells, stalks of grapes, lettuce-leaves, some half-eaten, and amongst all a little mouse regaling itself with these dainties. And this refuse is disposed in such a manner as not to be unsightly, as we might suppose, but so as to form a most pleasing picture. The border round three sides is filled up in this manner, but on the fourth it contains

instead six scenic masks with their appropriate emblems. The corners, and some other unoccupied spaces, are filled up with Egyptian figures, and, at the top, is the name of the artist, in large ancient characters; ΗΡΑΚΛΙΤΟΣ. ΗΡΤΑΣΑΤΟ. *Heracitus made it.*" The Roman antiquaries have remarked, that this verb is not generally used to mark the works of original artists, whence it still more confirms the idea that this pavement is a copy of perhaps the most celebrated mosaic of antiquity. We hear that it is in contemplation to remove it from its present situation, to restore it, as far as possible, to its original state and place it in the Vatican museum.

14th. Two men were executed this morning, at the usual place, one for murder, the other for murder and rebellion. The latter, whose name was Giuseppe Bersani, had been convicted of the murder of Lucio Fusignani, a physician of Meldola, who, by his attachment to the Holy See, had made himself odious to the factions promoters of the late disturbances. On the 11th of December, 1831, as he was going with one of his relations, after night-fall, to visit a sick person, he was shot at, and wounded in 41 places, and died on the following morning. The crime was clearly proved upon Bersani, and its motives shewn to have been mere political hatred, particularly, as he had been engaged in other similar attempts, where, however, the consequences were not so dreadful.

A short time since, a serious commotion took place at Perugia under the following circumstances. From the arrests and seizures of papers in the late riots at Frankfurt, traces of an Italian plot were discovered, of which Perugia was the centre. Notice of this was immediately sent to the governments of Italy, in consequence of which, a courier was dispatched from Rome to the delegate at Perugia, with orders to search the house of an apothecary, of the name of Tei, where certain revolutionary papers were supposed to be concealed. But, by some negligence, the courier lost so much time on the road, that the ordinary post arrived before him, by which means, the disaffected, who have their spies every where, gained intelligence, that something was in agitation against them. This induced the delegate to hasten the search, and he accordingly proceeded to the house pointed out to him, just as the family was at dinner, in company with two young men; of whom one, of the name of Bartolucci, had already been banished from Rome for his seditious conduct, and was only residing at Perugia by connivance. As soon as the search commenced, he and his companion made haste into the city to give notice of it to their friends, in conjunction with whom they roused the populace, and, proceeding to the house where the search was going on, burst open the doors and attacked the police. One of the

latter was mortally wounded with a stiletto, and the delegate, with his notary, severely beaten. A large heap of papers lying on the table were burnt; but we understand, that all of importance had already been selected and secured. In the end, the soldiers were called out, and the disturbance easily quieted. The promoters of it have since been arrested, and as many as 30 are to stand their trial for their share in it.

At Turin also some secret practices have been discovered, chiefly we believe among the officers of the army. Two subalterns were condemned to death, of whom one has been shot, and the other was only respited on promising to make some important disclosures. Since this, several more distinguished officers have been arrested, some even holding the rank of general. We have heard nothing of the details of the conspiracy.

At Naples another branch of the conspiracy has been discovered. Two of the king's body-guards had agreed to murder the King on the festival of St. Ferdinand; but, as they were one day conversing of their project, a companion in a neighbouring room overheard them. This was perceived by them; and they immediately drew out their pistols and forced him to swear that he would be an accomplice. Afterwards, however, he revealed what he knew to the authorities. Measures were immediately taken for the apprehension of the conspi-

rators, and their quarters surrounded by a regiment of soldiers. Seeing that they were discovered, they resolved to despatch themselves, and having first written a note expressing their determination, they shot each other. One was killed on the spot; the other still lives, and though dangerously wounded, may yet recover. He has been persuaded to reveal many particulars of the conspiracy, for which it appears, that the centre in this quarter is Aquila, which has held a close correspondence with Perugia, Turin, and Germany, so that there seems to have existed a wide extended plot, of which the riots at Frankfort were the first apparent symptoms. A short time will probably bring to light more of the history of this mysterious affair.

25th.—The Grand Duke of Tuscany, with several other distinguished individuals of his court arrived in this city. He visited His Holiness in the evening, and the next morning set off for Naples, where he is going to espouse a sister of the present King.

31st.—The Rt. Rev. Dr. England left Rome to return to America. He has had a very flattering reception here, and has assisted the Congregation of the Propaganda a good deal with his advice. In the last meeting it was proposed to send an Apostolic Vicar to the infant colony of Liberia, on the coast of Africa, established by a society in America for liberated slaves. There are already a few Catholics

there, and a great number more would emigrate from America, if there were the necessary opportunities there for the exercise of their religion. This has induced the Propaganda to send over some missionaries, but, at present, nothing has been done, as the congregation has applied to the American bishops for their advice, on the means of carrying their purpose into execution.

His Eminence, Cardinal Zurla, is just returned from Gubbio in Umbria, where he has been to assist at a general chapter of the Camaldolese, held under the auspices of Gregory XVI. A chapter of the order, the Theatines, has also been held in Rome, for the election of a new General, when Father Giovanni Laviosa was chosen. The Ex-general, Father Joachim Ventura, was appointed one of the council of the General. This election takes place every three years, as the office of General is only given for this term. On the 25th, two other general chapters were held, one of the Minor Conventualists, at the convent of Santi Apostoli, in which Father Paolo Antonio Barbetti of Bologna was appointed General; the Franciscans of the Italian province, at the convent of Ara celi, for the election of Vicar-general. The choice fell upon Father Giuseppe d'Alessandria, a Sicilian. The Franciscans are at present divided into two provinces, the Italian and the Spanish, perfectly independent of each other.

As, however, there can be but one General, he is appointed alternately from each province. The office is for five years, and the province, which has no General, elects, instead, a Vicar General, who has the same authority in his own province, as the actual General has in the other. At present it is the turn of the Spanish province to have the General, so that the Italian can only elect a Vicar General.

HANOVER.

Some account of the late legislative enactments regarding the Catholic Church, in Hanover.

The Catholics of England, besides the common tie of religion, must feel a peculiar bond of attachment and sympathy with the Catholics of Hanover, as the subjects of the same Prince. And surely, though the British Empire has a political existence unconnected with that little Kingdom; yet, seeing that the measures, which we are going to lay before our readers, emanate more or less from the same dynasty, which rules over us, it may be useful for the British Catholics to know the feelings, with which the Catholic Church is viewed by that royal house, or its representatives elsewhere. And thus much we say, not from the slightest wish to excite disaffection or suspicion, but rather to check those, who may be inclined to think, that it would be well to establish closer connections between the spiritual and temporal power in one part of the Empire at least, by having the clergy provided for by the state.

In order to understand fully the injustice of the late regulations, enacted in Hanover, it may be necessary to premise a few historical details. In the states belonging to the old Dukedom of Hanover there were only five Catholic congregations, and these by no means numerous. One had remained Catholic since before the Reformation, another was accidentally preserved by a clause in the Treaty of Westphalia; the three others were erected in the last century, two upon the request of the Austrian court, the other for the convenience of the students attending the University of Göttingen. It was only by the acquisition of its new provinces, that any considerable number of Catholics were added to its subjects.* In East Friesland are four congregations, many in Lingen, the greater part in Osnabrück, Arenberg, Bentheim, Eichsfeld, and Hildesheim. In Arenberg, and all the territory belonging formerly to the bishopric of Munster, the Catholic was, and is, the only religion. The same may be said of Eichsfeld. In the other provinces the two religions were mixed, but the Catholic was the dominant. By the treaty of Westphalia, October 24, 1648, it was stipulated, that the see of Osnabrück should be alternately possessed by a Catholic and a prince

* It may be necessary to mention that the principality of Osnabrück was added to the Hanoverian dominions in 1802, the other states enumerated in the text in 1814, 1815.

of the house of Hanover, during whose occupation, the spiritual jurisdiction should be in the hands of the Archbishop of Cologne. In consequence of this arrangement, was drawn up, July 25, 1650, the document called the *Capitulatio perpetua Osnabrugensis*, sworn to by all the secular bishops, including the late Duke of York. By this it was secured, that the temporal sovereign shall have no right to interfere in matters, religious or purely ecclesiastical, but, that "all ordinations, visitations, censures, corrections, synods, cognizance and jurisdiction in ecclesiastical causes, with all their varieties, all matrimonial cases, and whatever depends from them, the whole discipline of the churches and schools, and all other such things shall be left to the Catholic prelates and authorities," &c. This guarantee of religious liberty, framed in accordance with the thirteenth article of the Treaty, (§3—8.) has never been repealed. The greatest innovations ever introduced in ecclesiastical matters, was, by the decree of the committee of the Empire, (*Reichs-Deputations - Hauptschlusse*,) of February 25, 1803, whereby abbeys, monasteries, and other foundations were suppressed: but even here it was expressly provided, by the 33rd section, that "the exercise of religion, until then existing in each country, should be protected against suppression and vexation of every sort, and especially, that their possession and undisturb-

ed enjoyment of their own church property and school funds, should be preserved inviolate, in pursuance to the prescriptions of the Treaty of Westphalia." Finally, in 1815, the Catholic Church, as now existing in Hanover, was fully recognized by a law of the state, and confirmed in possession of all its ecclesiastical immunities and privileges.*

After such strong recognitions, securities, and oaths, the Catholics, who, in the new provinces, form a population of 200,000 souls, just one-sixth of the entire population of the kingdom, felt perfectly secure against any attempt to interfere, by legislative enactments, with the free exercise of their religion, and this still more in consequence of the good understanding, which appeared to exist, between the State and the Holy See, ever since the

* It is singular, or rather unaccountable to us, how, in the report of the committee upon the laws of foreign states regarding Catholics, ordered to be printed by the House of Commons, June 25, 1819, it should be merely said, that "no official accounts had been received in reference to the ecclesiastical regulations as applicable to the Roman Catholics in Hanover." (p. 48) and that the Appendix should accordingly contain (p. 46) only a few unsatisfactory extracts from Prof. Stäudlin's work upon the state of Catholics under the electorate. Surely from no other state could documents have been more easily obtained, and the last I have referred to was signed a year before. Were the committee afraid of publishing the unshackled state of Catholics in that kingdom, at that time?

concordat in 1824. Perhaps this security may, in part, account for the small number of Catholics returned to the late meeting of the States. We will first relate historically the institution of the offensive measures, which will be later enumerated.

In 1831, a project of a new constitutional charter (*Verfassungsurkunde*) for the Kingdom, was laid before a mixed sitting of royal councillors and a committee of the old States. In the fifth chapter were several provisions directly and grievously infringing the essential rights of the bishops, and, as an able German writer observes, "placing the church under so severe a police inspection, as to be perfectly incapable of the slightest movement." * The bishop and chapter of Hildesheim presented to the Duke of Cambridge, on the 5th of January, 1832, a sensible, firm, and respectful representation, proposing modifications of such points as were derogatory to the rights of the Church. In like manner, in the following month, the rural deans of the diocese of Osnabrück addressed an earnest memorial to their general vicar, the suffragan Bishop Lüpken, as the see is yet vacant, requesting him to lay before the government a powerful memorial signed by them all, in name of their clergy and parishioners. Besides the unjust enactments proposed for all the Catholics of Hanover, the clergy of the diocese had reason

* Dr. Wein, *Der Katholik*. B. xlvii. p. 310.

to expect one provision directed against themselves. They remark, that, whenever the exercise of religion is mentioned, as in section 6, 18, &c., mention is never made of the Bishop of Osnabrück. Now this, added to the delay hitherto made by the government in establishing this see, gives strong grounds to apprehend that it intends to leave things as they are, instead of fulfilling the stipulations entered into with the Holy See. For, by the Bull *Impensa Romanorum Pontificum*, published by Leo XII. and registered in the laws of Hanover, May 20, 1824, and published with the royal *placet*, it is stipulated, that, as soon as circumstances would permit a proper endowment, the Bishopric of Osnabrück, with its chapter and seminary, should be erected on the same footing as that of Hildesheim. Now, by the decrees above cited of 25 Feb. 1803, it was enacted that the funds of the suppressed monastic establishments should be employed for this purpose. And it is worthy of remark, that though churches, schools, a university, and other similar establishments have been erected and endowed out of these funds, no attention has been paid to the establishment of the See. Still, means would be soon at hand; and it seems unaccountable, after such stipulations, why in a permanent law, only an administrator of the See should be mentioned, if this was not to be the permanent arrangement. But to proceed,—

Some very slight alterations were made by government, in their law-project, in consequence of these remonstrances. In May, it was laid before the convocation of the new States, which appear to have been principally composed of jurists and advocates, men particularly distinguished, as the common lawyers were under the Stuarts, by their tendency to enlarge the royal authority, at the expense of all other jurisdictions.

The states seem also to have particularly abounded with zealous, intolerant persons of the most violent feelings towards Catholics. In fact, to represent the interests of this sixth of the population, in the upper chamber, consisting of between fifty and sixty members, there was only the Bishop of Hildesheim, who could only protest against the proceedings of the legislature, and retire; in the lower, containing about sixty deputies, there were only three Catholics, who opposed, in vain, the resolutions of the chamber. Dr. Serres, deputy of the Catholic city of Meppen, distinguished himself particularly. The Catholic clergy, in the mean time, were not idle; on the 12th of September, the Bishop and chapter of Hildesheim presented a second long and powerful memorial to the states against the

fundamental law, (*Staatsgrundgesetzentwurf*.) In this they humbly represent, how the several provisions of the fifth chapter go to injure the essential rights of bishops, to limit the exercise of authority believed by them to come directly from God, and to interfere with the most sacred points of internal religious discipline. A committee, to whom this remonstrance, as well as that of the chapter of Hildesheim, was referred, pronounced that they well deserved full consideration; but this decision was overlooked, and the chambers have adopted the law proposed by the ministry. Not only did these new enactments proceed from the executive government, but the letter, which accompanied the law project, declaring, that "the rights of the Catholic Church, which were restored by the law of the state in 1815, had attributed to the Catholic Church authorities powers and rights belonging to the temporal power of the state," was subscribed by the Duke of Cambridge, and the four ministers of state, Alten, Schultet, Strahlenheim, and Wisl.

[We hope to insert the conclusion of this article in our next.] Edas.

OBITUARY.

Died lately at Limerick, very suddenly, the Hon. Robert Clifford, brother of Lord Clifford.

R. I. P.

END OF VOL. III.

R. P. Stone, Printer, 5, Cherry-street, Birmingham.

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[illegible]

N.B. This is the errata for Vol. 2

ERRATA.

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3	6	for managements, read management.
5	15	slightest—slightest degree
12 & 15		at bottom, P. Y.—S.
47	7	quæ
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—	4	fuem—furono
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—	28	The millennium—this is the passage referred to in the note at page 628
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THE
CATHOLIC MAGAZINE,
AND
REVIEW.

FROM AUGUST TO DECEMBER,
1833.

VOLUME THE FOURTH.

“ In necessariis unitas, in dubiis libertas, in omnibus Charitas.”
St. Aug.

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THE
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AND REVIEW.

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TO THE PUBLIC.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolves to venture upon the dangerous precipice of telling unbiassed truths, let him proclaim war with mankind, *à la mode le pais de Pole* : neither to give, nor to take, quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law ; if he tells their virtues, when they have any, then the mob attacks him with slander. But, if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless : and this is the course I take myself."—DE FOE.

Taking up lately that ably conducted periodical the Examiner, we were singularly struck with the correctness of the sentiments, as well as the quaintness of the language, of the above extract from De Foe, which is the motto of that paper.

We felt that, in our own case, we have presented an illustration of the philosophy of De Foe. We have proved, *not* to our satisfaction, how difficult is the position of a public writer. We have experienced, and are perhaps doomed to experience still, the vibrations from popular to aristocratic, and from aristocratic to popular, censure. In addition, however, to the two sources of contradiction and opposition mentioned in the motto, the writer might have alluded to a class of persons, who are censors by anticipation ; who have nobly fortified their breasts against the accession of good humour ; who are careful to secure impunity to themselves by inaction, while they receive the productions of others, with a disposition to exercise their own ingenuity in discover-

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ing something, to which censure may be attached. We read, indeed, in the sacred scripture, that such persons are not merely of recent creation. Their predecessors, as it is recorded, adapted their criticism, with ingenious dexterity alike to him, who "came eating and drinking," and to him who "came neither eating nor drinking." This fierce spirit of hostility nothing can appease. It rejects all favourable impression, as the oiled surface rejects the water, that is poured upon it; while by its own special affinity, it is ready to adopt at once and amalgamate whatever can be converted into the obnoxious.

It will be said that such critics and their criticism should be disregarded. Nothing is easier than to deliver an oracle. Such critics and their criticism should indeed, and would be disregarded, by one writing for himself, and conducting a periodical at individual risk, and individual responsibility; but the case is very different of one, who represents a large proprietary, whose interests are involved in his success, to whose judgment, therefore, he is necessarily amenable, and to whose control he is bound to submit. Such a person is involved in trammels, from which it is vain to pretend to extricate himself. He has no liberty but that of exposing himself to odium and censure, for, as our own experience testifies, he has not the poor privilege even of self justification.

A friend may suggest, as friends have often suggested, that this is a monstrous tyranny; that no one can be expected to discharge the functions of an editor subject to conditions so iniquitous and oppressive; and that it is absurd to continue to occupy a position so thankless and unprofitable. All this we feel sensibly, and our conduct has been regulated by this feeling. Again and again have we expressed our desire to withdraw from the position, which we have as often been importuned to maintain; and we are at all times ready, at a moment's notice, to resign the sceptre into "hands less unworthy."

If, however, it continues to be the desire of the Catholic body, that the Magazine should flourish under its present management, we think that the commencement of a volume affords an opportunity to call the attention of our readers to its present condition; and to re-call that attention to the prin-

ciples, upon which, in our opinion, it should be, has been, and will be, conducted.

When we entered upon the important and arduous career, in which we are engaged, we published an address from which the following are extracts--

“Ad Majorem Dei Gloriam. Such, in few words, is the object contemplated by the Editors. Such should be the great object of the Christian's life. But, as the life of the Christian is to be considered, not only as one great whole, but as an aggregate of particular events and circumstances, many of which, in their detail, may appear unimportant and indifferent, and, therefore, incapable, of themselves, of so sublime a destination; so, an undertaking, like the present, originating with the great principle embodied in the words, prefixed to this article, will, in its anatomy, descend to numerous details, which, in their insulated character, it would not embrace.

“Our design has, indeed, been, in a general manner, exhibited in the preliminary address. Our intention, in the present article, in accordance with the sentiments of highly respected friends, is to enter somewhat more into the details, to which indistinct allusion has been made.

RELIGION.—Religion is the great, and, we may add, the sole end of our undertaking. The interests of Religion only, in their general and their particular application, have prompted us to intermingle with our official labours the duties of public journalists. ‘They charge me,’ said our late Venerable Prelate, Dr. Milner, ‘with being a political partisan: I have no politics but Religion, and no party but the Church.’ Such are our sentiments. Our only politics are Religion; our only party is the Church.”

* * * * *

“We earnestly request the Catholic Clergy, throughout the United Kingdom, to co-operate with us in this part of our plan. This they may do, by communicating to the public, through the pages of the Magazine, any particulars respecting the state of Religion within their observation. In Ireland, especially, much has been done, and done successfully, for its promotion. Many establishments, of a religious and charitable nature, exist and flourish in the midst of the poverty of its inhabitants. Dublin, Cork, Waterford, and the other important cities, contain numerous institutions of this kind; and we trust that our clerical readers in Ireland will occasionally furnish articles on these important and interest subjects.

“The department of Religion will also necessarily embrace what is called Controversy. Much has been done, and much continues to be done, to uphold an artificial ascendancy, and to destroy the Religion

of Christ. All these efforts, however, are founded on fraud ; which, hitherto, through the means of a corrupt and bigotted and partial press, has exercised an influence, more extensive than it could have exercised, were a Catholic press easily accessible to the friends of Truth."

* * * * *

"While fabricated reports of false conversions are circulated throughout the country, the visible increase of our congregations, proving, as these men* express it, "the alarming progress of Popery," proclaims the happy and consoling truth, that real conversions, conversions from error to truth, are in daily progress. The propriety of publishing accounts of such auspicious events is best decided by the individual, who becomes the happy instrument of divine grace. We know too well the fierce spirit of persecution, that is abroad, to suggest the uniform publication of these facts ; but if any pastor should be willing to make them known for the edification of others, he will have an opportunity afforded him in the pages of the Magazine."

* * * * *

"To return to the subject of persecution. The legislature has nearly demolished all distinctions of civil privileges arising from religious differences, and affected to pronounce us equal in the eye of the constitution ; but who, amongst Catholics, has not witnessed an under-current of social persecution, counteracting, in a considerable degree, the noble stream of national liberality ? What Catholic Priest is unable to point to examples, in which the conscientious tradesman has been sacrificed to the spirit of bigotry ; in which the same spirit has palsied the hand of the petty despot of parochial authority ; has invaded the domestic hearth ; has converted the kind master or mistress into a domestic tyrant ; has snapped the sacred tie, that bound parent to child, or has violated even the sanctuary of the death-bed scene ? The writer of this article is acquainted with facts illustrating all these phases of the unhallowed spirit, and he knows that his experience is by no means singular. But why are these things ? Principally because their existence or their extent is unknown to the liberal Protestant. Let then the different facts, as far as may be consistent with prudence, be brought together, and the black torrent poured upon the day, until it shall be impossible to deny its existence, or to question its deformity.

"POLITICS.—Let not the reader be startled at the name. The political state of nations is very frequently influenced by religious considerations. Lately, it was impossible to separate Religion and Politics, in the thoughts of the Catholic ; and, at the present day, it cannot be concealed, that Religion is at stake, amid some of the movements,

* The Reformation Society.

which are agitating Europe. Upon these subjects, we propose to keep an attentive eye. Political topics, also, may arise, which involve questions of Religion or Morality, such as the Emancipation of the Jews, or of our fellow-creatures, the Negro Slaves. Topics of this description are not foreign to the design of the Catholic Magazine. But upon questions, which are altogether involved in what is technically termed Politics, we do not see, that we are called upon to interfere. The two great questions, which are agitating the United Kingdom, are Reform, in one island, and the Repeal of the Union, in the other. Of these, the former may embrace topics not uninteresting to Catholics, such as the reform of the ecclesiastical system of this empire; and the latter seems so far to wear a controversial aspect, that against the Repeal, appear very many, who have strenuously defended every measure of Catholic oppression, and resisted every measure of Catholic relief; and, in its favour, as far as their sentiments can be collected, every member of the Catholic Hierarchy.

“LITERATURE, SCIENCE, POETRY, &c.—It may be sufficient to state upon this head, that, although the name of our Magazine may appear repulsive, we shall welcome articles of general literature, which shall not occupy too large a portion of our columns.

“INTELLIGENCE.—Under this head, we invite the Catholics to favour us with such information as they may judge useful or interesting to the Catholic body. Numerous circumstances, of this character, daily occur, which are lost to society, through the want of a common medium of mutual communication. Controversies in provincial newspapers, or other interesting information in the same; local events, relating to individual congregations; the state of the congregations, as judiciously proposed by Dr. Coombes, in the Catholic Journal; the changes, which are occasionally taking place on the mission, in addition to those other circumstances, which are enumerated in the preliminary address, all will be welcome to us, because we know that they will be welcome to our readers.

“This, then, is the view which we take of the obligations of the Editors of a Catholic periodical work. These obligations we now assume: we would solicit the indulgent consideration of our readers, during the early infancy of the Magazine: we know that it must eventually stand or fall by its own merits.”

To this address we remember but one objection, and that was urged against the expression of our opinion respecting the repeal of the legislative union between Great Britain and Ireland. We state that that question “seems so far to wear

a controversial aspect, that against the Repeal, appear very many, who has strenuously defended every measure of Catholic oppression, and resisted every measure of Catholic relief; and, in its favour, as far as their sentiments can be collected, every member of the Catholic Hierarchy." In answer our censor remarks, that "the writer cannot know any thing of the opinions of persons on this side of the water," whereas the writer confines the expression of his opinion to the *other* "side of the water;" no hierarchy unfortunately existing on this.

It is then upon the principles contained in the address from which we have quoted, that the Magazine has been conducted, and we are not aware that any others can be laid down, upon which it will be possible to establish a popular Catholic periodical. We have before cited the celebrated line of the ancient poet,

Homo sum : humani nihil a me alienum puto.*

The Magazine is upon the same principle intended to embrace whatever may interest the Catholic body. Whatever affects Catholics as a class, must interest every member of the Catholic community. Hence, we have said, that "the interests of religion only, in their general and their particular application, have prompted us to intermingle with our official labours the duties of public journalists."

We expressed ourselves thus generally, in order to embrace every topic that would interest a Catholic, as such, and more especially the Catholics of this kingdom. To a considerable extent, no difference of opinion can exist as to the direction, which this principle ought to give to our labours. The state of our Religion at home and abroad; her glorious and happy triumphs over error and vice, the condition and the progress of our several congregations, their wants, their schools, their various institutions, or other peculiarities, their past history, as well as their present character; all these things it is desirable to communicate to the Catholic public. We are most anxious to supply that public with articles of information, or reflection upon these matters. But, upon this topic, we must remind our friends, that the

* Terence. Heautimorumenos, act 1, scen. 1, lin. 25.

editors are not persons divested of any special occupation, who have, therefore, nothing to do, but to hunt after news, nor are they persons abounding in wealth, who can make it "worth the while" of others to collect and communicate intelligence to them. The place of publication is the scene of the most laborious mission in the Midland District, and the duties of the missionary are necessarily paramount to those of the editor. The friends, therefore, of a Catholic periodical publication will surely feel themselves, in consistency, called upon to communicate that intelligence, which they feel would be interesting.

If this be not done, if it be even studiously avoided, if events that affect the whole Catholic body be carefully concealed, lest the insertion of them may add to the value, and therefore to the stability, of the Magazine, our readers will, we trust, do us the justice to affix the censure where it is merited.

Amongst the things which must interest the Catholics of this kingdom, and, we think, throughout the world, is surely to be enumerated the public conduct of the public members of the Catholic body. Such persons are placed on an eminence where they are conspicuous to the world, and, as it is considered to be the duty of a public journalist to describe and to remark upon the passing events of the day, we feel that the Catholic journalist is required to do the same in regard to those events, which are an object of interest to the Catholic reader. In performing this part of his duty, he will, it is to be hoped, state facts correctly, and reason upon them fairly, divested of any spirit of party. This we presume to be the meaning of the suggestion of our very valuable correspondent, Poplicola, that politics of a *neutral* kind should be admitted into the pages of the Magazine. This has been our object throughout the whole of our career. "Measures, not men," has been our principle, and in our comments upon public events, it has been our guide. We are charged indeed, with having adopted a "system of attack upon the Catholic gentry." We should be truly happy, if any such system be discoverable in our pages, to acknowledge that we have been guilty of a grievous impropriety, and to endeavour to repair the wrong which we have inflicted, and

to retrace our steps. This charge, we presume from an extract from another writer, is principally directed against one person. The writer says that "the radical politics of Mr. M'Donnell, and his attacks on the gentry have ruined the concern." To the "radical politics" we shall advert later, our present purpose is to reply to the charge of attacking the Catholic body.

Self-love is a subtle principle, an ever fruitful source of self-delusion, and the individual assailed in the extracts just quoted from the letters of very eminent men may be blinded by that principle; but, he must be allowed to say in self-defence, that he is utterly unconscious of having, in his whole life, penned, or uttered, a word suggested by hostility to the Catholic gentry. He adopts, however, whatever is written upon the subject in the Magazine in the name of the editors. It is his own, and whatever blame is justly imputable to these articles, he, and he alone, must bear. "*Adsum qui feci.*" He denies not the fact, but he *does* reject the inference. It is somewhat remarkable, that he is the only member of the Catholic priesthood, or of the Catholic body, in this country, who has publicly declared that he holds himself, as a Catholic, deeply indebted to the Catholic aristocracy; that he considers them, under a benignant and protecting Providence, to have been the means of preserving to us the religion of our fathers, and that, consequently, he would not desist from the most strenuous endeavours to advance the great question of Catholic emancipation, even though its benefits should be confined to the aristocracy. He remembers well how he was then represented as the sycophant of that body, of which he is now with as much justice represented to be the assailant. He remembers too, that his exertions then were very favourably appreciated by several of them, who now consider him as their enemy. The simple truth is, that, in every part of his public life, he has endeavoured to regulate his conduct solely by principle. In the pursuit of emancipation, he cooperated with those with whom he dissented as to some of the projected details of that measure, without sacrificing his opinion upon those details; and, in looking back upon the events of that period, he sees nothing to regret. The same maxim of "measures, not men,"

has been his guide in his subsequent conduct; but with his avowed sense of the gratitude due from the friends of Religion to the Catholic aristocracy, it would be a strange inconsistency, if he were willing to adopt a "system of attack" upon them.

But, indeed, the accusations against him have always been of that vague, indefinite character, that, as they are not supported or exemplified by reference to particular instances, it is very difficult to arrange a defence. If he takes up one article, it may not be the right one; if he refer to another, that other will not be right, so that the accuser may always repeat the charge, and evade the refutation. "When I refer him to Plato" he writes in reference to a Protestant antagonist, Mr. Foye,* "he puts his finger on Aristotle, when to the 5th meaning in Ainsworth, he seizes the 4th," so it may be with his Catholic assailants. Let an example be adduced, to sustain the charge of "a system of attack, on the Catholic gentry;" and he will pledge himself either to repel the charge, or to acknowledge his fault.

But his "radical politics," aye, his radical politics! "It is they that have ruined the Magazine." We are not aware that the Magazine is ruined; but, if it be, we cannot much admire the spirit, which has selected the politics of the obnoxious individual; discovered them to be radical; and, by means of them, contrived to solve the mystery of that ruin. He thinks he could point out other causes, not why the Magazine is ruined, but why it has not flourished more than it has. But, whatever may be said of him, he is not partial to a "system of attack," and, in repelling the systematic attacks upon himself, he will endeavour to avoid the seductive but unsatisfactory mode, of retort.

To proceed.—The term "Radical" has a portentous sound. "*Magni nominis umbra.*" It is, in itself, a sufficient condemnation of any one, to whom it is applied. "*Verbum sat sapienti,*" says the proverb, which, being interpreted, may signify, "give a clever man but a word, and see to what effect he will wield it."

The term "Radical" was first introduced into politics

* Catholic Magazine, vol. i. p. 87.

by Sir F. Burdett, when it made a very respectable sound. It was, however, by the ascendancy of that day, determined that that word should be as bad as all that had preceded it, and the effect was magical. The individual, on whom it is now affixed as a term of reproach, has always endeavoured to divest himself of all fear of a mere word.

If then, by Radical, he meant one, who makes no treaty with corruption, who wishes to see good principles triumphant, not in theory, so much as in practice, and erroneous principles and wicked practices thoroughly *eradicated* from the body politic, he is not anxious to defend himself against a charge, to which he willingly pleads guilty, or to disclaim an appellation, which he has ever been studious to deserve.

But if, as he fears is implied, that awful word supposes one, who is an amateur of revolutions, a friend to spoliation and anarchy, and disposed to level the gradations of society to pander to the passions of a mob, not only is he not guilty of that of which he is accused, but the whole of his political life has been devoted to endeavours to avert the horrors, of which *Radical policy* is supposed to be the parent.

The recklessness and perseverance, with which the "system of attack" upon himself has been, and continues to be, carried on, seem to require, that he should dwell somewhat longer upon this special topic, and explain more fully, that "meddling with politics," which has been so unmercifully, though covertly, denounced.

His connection with politics commenced with the earliest expansion of his mind, when he was enabled to perceive the iniquity of that penal code, under which the Catholics of these islands suffered so grievously and so long; and, when opportunity presented itself, he availed himself of it, to add his exertions to those of many others to break the chains by which so large a portion of the empire was enthralled. He was, indeed, even then assailed for meddling with politics. He could not, however, be much moved by an accusation, which was equally applicable to the whole hierarchy of Ireland.

On that occasion he was guided, not by a spirit of party, but by principle. In organising a local association, he al-

ways professed his object to be to assist the leaders of the body in London, when they were right, and to oppose them more effectually when wrong. He acted upon this principle by a formal opposition, when the proceedings of those leaders, imperfectly represented, seemed to indicate a disposition to negotiate with the ministry, at the peril of the discipline of the Church, and also by supporting them, when he understood the real character of those proceedings, against what he considered an improper assumption on the part of the Irish Catholic Association.

In reconsidering all these events, he has nothing to regret; and he recollects 'no measure, during that important period, which, if the time were to return, he would not repeat. But he had the fortune then, as now, to incur the censure of both Protestants and Catholics; of those Protestants, who saw, with evil eye, the dawn of the day of Catholic liberty; and of some Catholics, for reasons, which he will not hazard an attempt to explain.

Subsequently he has been induced by the same spirit of hatred of intolerance and oppression, to engage in a two-fold opposition to that spirit. He has endeavoured to control the extortions practised upon the people of this country, in the name of religion, by the ministers of a corrupt ecclesiastical ascendancy already wallowing in wealth, and in this he is acknowledged to have partially succeeded. Manchester, Chatham, Macclesfield, and other places, have followed the example of Birmingham, and the obnoxious tax, which, under the name of church-rates, has so long been levied on Catholics and Dissenters, to uphold the religion of those, who have so long oppressed both, seems now to be, in fact, nearly at an end. For the success, which has attended his exertions in this respect, he has received from those, whose plunder has been checked, more credit than he really deserved. In their publications, he is, of course, held up to execration; his conduct is most foully, not as to motive merely, but as to fact also, most foully misrepresented: but, in attributing solely to him the extinction of church-rates in Birmingham, they ascribe to him a merit, which he shares with a just, and sensible, and high-minded people, who had fully determined, that, whether they were supported or not

by those, in whom they had reposed confidence, they would no longer submit to the unjust and unchristian exaction.

He has also thought, that, in the practical working of the British constitution, however beautiful that constitution may be in theory, he perceived, with thousands, aye, millions of others, a system of pecculation and oppression was carried on, against which every moralist could not but protest. It seemed easy to trace to the mode of government the miseries of the people, and he could not but wish, that rulers were just and considerate, as well as that the people should be tranquil and obedient. As the time arrived, when it appeared, that peaceable attempts to obtain justice were likely to succeed, he occasionally seconded the efforts of others to promote this end, and if he at length took a more active part, it was in compliance with the call of ten thousand men demanding his assistance.

He begs to apologise for occupying so long the attention of the reader with personal matters.

If so much egotism be irksome to the reader, the writer assures him that it is, at least, equally irksome to himself. He trusts, that the necessity of self justification to the character of the Magazine will be an apology, and that that necessity may entitle him, for a little while longer, to a continuance of that patience, on which he has already trespassed.

The time, when he joined the great political association, to which he has just referred, was momentous in the extreme. The people of England were exasperated beyond all former precedent, at the relative position of themselves, and of the aristocracy in Church and State. They were disposed to look with a suspicious eye on all men, who were not in their class of society; and ecclesiastics, of all denominations, seemed to be regarded by them as friends of oppression and corruption, and enemies to the rights of the people. In Ireland the horrible, and yet unredressed, massacres of Castle Pollard and Newtownbarry had driven the unhappy people into a state of desperation, from which the most alarming consequences were to be apprehended. These were circumstances, in which the timid man began to tremble, and the selfish to calculate; but, in which, he, who wished well to society at large, to the rich, and to the poor,

to Britain and to Ireland, and who saw, in the happiness of each, the general prosperity of the whole, would step forward and lend his aid to calm the exasperation of one party, and to control the oppression of another.

It was in these circumstances, that the obnoxious editor appeared in the political arena. His first effort was to appease the rising indignation of Ireland, by the expression of the sympathy of Englishmen in her hoarded wrongs; and he had the happiness to perceive, that his exertions were crowned with success. In a letter, which he received on the occasion, from Rev. Mr. Walsh, the heroic pastor of Newtownbarry, he was assured, that the flock of this patriotic, but exemplary clergyman, had begun to despair; but that the spirit manifested by Englishmen, had been to them the herald of peace, as it had signified to them that Englishmen at length considered the wrongs of Irishmen as their own, and were equally determined that they should be redressed. Now, let it be asked, was not the pacification of an exasperated people, who might, in their despair, have mocked at the admonitions of their clergy, and, in a frenzy of wild revenge, have mingled themselves and their oppressors in a wide indiscriminate ruin, worthy the attention of a patriot priest? And should the apprehension of a nickname have deterred a conscientious man from endeavouring to procure this mighty good to society?

Let the reader answer the questions; and then proceed to judge, calmly and coolly, upon the other incidents of the political career of the individual now at the bar of public opinion. When the House of Lords rejected the bill of Parliamentary Reform, to which the people of England had so long directed their ardent aspirations, hope, converted into despair, threw them into madness, and the fires and devastations at Nottingham and Derby, were the effects and evidence of the popular indignation. The men of Birmingham were in the same state of fearful excitement, and, together with the great body of the people of England, turned their eyes to that Council, which possessed their confidence. Happily the word of peace had gone forth in the celebrated *Patience, Patience, Patience*,* of the head of that council.

* Words prefixed to a short address of Mr. Attwood to the people of England.

On the meeting of the council, the writer heard a speech of an humble individual, which he trusts he may never forget, and which he may be pardoned for recording. Having stated, that the people, assembled in the church yard, were anxious to pull down the church, "I remembered," said he "the day when I saw my own places of worship in flames;* I had it then in my power, by one word, to have achieved a terrible retaliation, I thank God that I revenged myself another way. I saved the church and appeased the people." This was no exaggeration, and it was by the virtuous exertions and admonitions of such men, that the country was spared the scenes of horror and devastation, of which Nottingham and Derby, and subsequently Bristol, afford such terrible examples.

But it was in what is usually styled the *crisis* of the month of May, 1832, that the usefulness of the political body, to which allusion is made, was most clearly and strikingly manifested. At that time, the ministers themselves solicited the support of one of those mighty assemblies, which, at the voice of that body, occasionally met. This is, indeed, often denied, but it is true, and, as the facts have not appeared in print, it may be well to record them. At a dinner-party at Mr. Attwood's, at which the Earl of Radnor was present, the propriety of holding one of these great meetings was discussed, the object being to petition the House of Lords to pass the Reform Bill, which, it was generally supposed, they were inclined to reject a second time. At this party, Lord Radnor recommended that the meeting should be held. Mr. Parkes was opposed to it. On the next day a committee of the Political Council met, in pursuance of a previous resolution, to consider the same question, when Mr. Parkes presented himself to the committee, and stated that he held in his hand a letter from a near connection of a member of the government, intimately acquainted with the feelings and opinions of the ministry. This letter strenuously urged that a great public meeting should be held at Birmingham, for the purpose above stated. Mr. Parkes was reluctant to shew the letter to the committee, but requested that two persons might be appointed, to whom he might shew

* The Unitarian chapels burnt in the Birmingham "Church and King" riots of 1793.

it. Messrs. Attwood and Scholefield were selected for this purpose. They retired with Mr. Parkes, and, returning, stated to the committee, that the letter was of the character described by him. It was resolved! accordingly, that a great meeting should take place on Monday, May 7. That meeting, therefore, was held *at the request of the ministers, who wanted support.*

This digression will, it is hoped, be pardoned on the considerations above stated. It is known, that the ministers were defeated; that they resigned; and that, for a time, it was generally supposed throughout the country that the Duke of Wellington and his party were again in power. That man must have lived in some *ultima Thule* of his own, who is ignorant of the state of exasperation, into which the nation was thrown on this occasion, but no where was this exasperation greater than at Birmingham. The editor of the Magazine, knowing something from history, as well as from his own reflection, of the combustible nature of an inflamed people, how easily they may be made the instruments of designing men, and urged to the perpetration of acts of violence, and apprehending, that something of the kind might be done in the state of feverish excitement, in which the popular mind was at this time, hastened to anticipate the mischief, and was the first to address the exasperated people, whom, he will ever be happy to reflect, he succeeded in persuading, not to separate themselves from the men in whom they had hitherto reposed confidence. When this point was gained, he was satisfied; because he knew that those men were bent upon preserving order, and preventing outrage. Neither was he disappointed as to the general effect upon the country. Birmingham having taken up the question of the national safety, the country at large, awaited the movements of the people of Birmingham, until the return of the present ministers to office put an end to the general suspense, and restored confidence and tranquillity. When, therefore, the aristocracy, and some of the clergy, *travelling out of their proper sphere*, pour out the vials of their wrath upon the individual whose "radical politics have ruined the Magazine," it is his consolation to reflect upon the part which circumstances enabled him to act, in the preservation

of aristocratic rank and privilege, and of the property and lives, all which were in jeopardy, at the awful period, to which these remarks refer.

He requests the reader, also, to bear in mind, that, hitherto, in the minds of the people of this country, the Catholic priesthood have been uniformly considered as the enemies of popular rights, and the advocates of arbitrary power, and, as such, they have been, at least equally with the ministers of the establishment, obnoxious to popular dislike. At the present day, he flatters himself, that this sentiment is changed, and, that, in any manifestation of popular feeling, which the caprice of ever-changing fortune may occasion, the character of a Catholic priest will no longer mark out its possessor as the object of condemnation.

Independently of these matters, all that has been done by the editor, has been done in the Magazine. There he has stated facts, and has endeavoured to argue impartially upon them. He has not, on these occasions, displayed any peculiar political bias, unless, perhaps, in one hasty line. It cannot be a just subject of complaint, that he objected to a tithe bill for Ireland, calculated to make the system of tithes more permanent, and their collection more certain than ever, to illustrate the promise made by the minister, of their "extinction."

It cannot be a just subject of complaint, that, seeing in the horrible measure of oppression, lately meted out to Ireland by the Reformed Parliament, but a continuation of the old system of Catholic persecution, he should have raised his voice strenuously against it. One of his censors recommends to the editors, to "suffer others to exercise their right of judging and acting as well as themselves." This is very fair, but let the concession be mutual.

Hanc veniam petimusque damusque vicissim.

The "right of acting" is certainly not conceded to one of the editors, who has been assailed by clamour from different parts for exercising this right, neither is "the right of judging," since he is perpetually condemned for forming his opinion upon the public acts of public men, and for exercising his judgment upon the arguments, which they allege in vindication of these acts.

This article, however, is proceeding to a length, which will be as tedious to the reader, as it is onerous to the writer. Whereupon we conclude with recommending to all whom, it concerns, the motto of the Magazine :

In necessariis unitas, in dubiis libertas, in omnibus Charitas.

MEMOIR OF THE REV. GEORGE CHAMBERLAYNE.

Mr. Chamberlayne, of a respectable family in Norfolk, appears to have been born in 1738, or 39, at Great Cressingham, of which place, his brother Thomas was Rector. Having studied the Latin and Greek classics at Eton, in 1755, he removed to King's College, Cambridge, where he was elected a scholar, on Dr. Battie's foundation, in 1757. He took his first degree in 1760, and that of A. M. in 1764. He entered into orders, and obtained a fellowship, and for some time was also bursar of the college, in which office he is said to have rendered important services to the College. He afterwards travelled on the Continent with the Earl of Lincoln, son of Henry, the second Duke of Newcastle; and, on his return, he again visited France, with one or two other gentlemen of the university. He had then an opportunity of examining into the Catholic Religion, and often conversed on the subject with a religious of the order of St. Dominic, brother to the person, with whom he lodged in Paris. Aware how little good is commonly done by disputation, this gentleman, as Mr. Chamberlayne afterwards remarked to his friends, had the good sense to engage him to read some of the ablest controversial writings on the Catholic side of the question. Bossuet's *Exposition*; and the *Perpetuité* of Arnaud and Nicole and others. But I cannot give a better account of his conversion, than in the words of the late Rev. Jos. Hodgson, who had it from Mr. Chamberlayne himself. "I did not lose sight of your wish," he writes to a friend, "and, one day, I contrived to engage him in conversation, without his forming any suspicion of my intention. He told me, that the first book, which began to make an impression on him, was Bossuet's *Universal History*, which so clearly shews the superintending Providence of God over his people, the Jews; and, it seemed strange to him, that the same Providence

should suddenly cease, after his formal promises, to watch over his church with paternal care, by leaving it to the caprice of private judgment. You will allow, my dear Sir, that this is a very sensible reflection, which soon produced other reflections ; and books succeeded to strengthen them. Among these, were the *Exposition* of Bossuet, and his *Variations* ; the *Prejugés Legitimes* of Nicole and the *Perpetuité de la foi*, with Mahis's work, translated by Bishop William Gibson. I cannot tell in what order they were read ; but when I asked him, if the *Perpetuité* was not the first, I think he said no——; and, with some accent of emphasis, mentioned the *Prejugés Legitimes*, and one of the other named books. When he went abroad, he was much struck with the orderly, and religious behaviour of Catholics, especially at Vespers. He conversed a good deal with some person, or persons, at Paris, and, with Mr. Ferris, superior of the Lazarites at Amiens, who interested themselves much for him, and corresponded with him after he left Paris. They gave him an account of a miracle wrought upon a working man, a limner, I think, by trade, who, on the feast and procession of Corpus Christi, was suddenly cured of a palsy ; “and, really,” added the good gentleman, “the miracle seemed to have been wrought *for me*.” He took Paris in his way to England, and made it his care to see and examine the paralytic himself : so that I was,” said he, “truly an eye witness of the miracle.” At leaving the poor man, he offered him a crown piece, or some other piece of money. “No,” said the man, “I do not make a traffic of the gifts of God ; I receive nothing.” “This answer from a man, not above the want of money, convinced me,” said Mr. Chamberlayne, “that he was no impostor.” All this I had heard from him, when he was studying Theology, at Douay, above 30 years ago, and he repeated it to me again a little before his death, adding this account of the miracle, mentioned above. “The man,” he said, “was a limner,” (I believe that was the trade, “who had received a stroke of the palsy, which entirely disabled him. He felt an inspiration to go, or rather to get himself carried to the procession, and was placed directly in the way of the priest, who carried the blessed sacrament ; so that the progress of the priest was impeded, who asked him,

why he obstructed his passage, &c. "I want," said he "to be cured: I want the blessing of my God." In what manner the priest behaved, whether by giving the blessing with the blessed sacrament, or any other way, I do not know: but the paralytic *was perfectly cured, and remained so*, when some time after, Mr. Chamberlayne saw and examined him, in a very minute and detailed manner. He (Mr Chamberlayne) remained struggling against conviction, and conscience, for, I think, nine years, when, at last he was received into the church by the Rev. Peter Browne, of Lincoln's Inn Fields chapel, and confirmed by Bishop Challoner.*

"Within two years after his conversion, he came to Douay, where I remember his arrival," says the late Mr. Potts, "May 16, 1780. He studied Theology, not in the public schools, [but privately; was promoted to Holy Orders in 1783; and returned to England in the following year. While at Douay, he appeared to the community to be a sound scholar, a very pious man, and of remarkable gentleness and suavity of manners."

Mr. Chamberlayne's first and only mission was at Cossey, the seat, then, of Sir William Jerningham, Bart., and now, of his son, the Right Honourable Lord Stafford. Here he remained from the summer of 1784 till the autumn of 1798. "Although it is now near twenty years," writes one of his worthy successors still living, "since he left Cossey, I still find the remembrance of him cherished with affectionate veneration by his former flock. When I sometimes enter the cottages of our village, which he has often entered before me, I find the poor inhabitants fond to dwell on the goodness of his heart, and the beneficence of his actions. They long witnessed his other virtues; they felt his charity, they remember both with esteem and regret. Those, who had the happiness of living under the same roof with him, found a constant source of edification in the piety, the love of pray-

* Mrs. Kennicot spoke of her brother, the Reverend Mr. Chamberlayne, who had given up great prospects in the Church of England, on his conversion to the Roman Catholic faith. Johnson, who warmly admired every man who acted from a conscientious regard to principle, erroneous or not, exclaimed fervently, "God bless him."—BOSWELL.

er, and holy meditation, as well as in the general spirit of mortification, which they observed in him. To these virtues of piety and Christian mortification, which regarded God and himself, he united all the amiable and fruitful relative virtues, that could render him estimable and useful in the situation, which he held. His calm and settled mildness, and his unaffected simplicity of manners endeared him to those who knew him. On proper occasions, however, he knew how to act with a dignified and apostolic firmness. But, if one virtue, more than another, marked the character of Mr. Chamberlayne, it was the favourite virtue of Jesus Christ, *fraternal charity*. This virtue manifested itself in his unceasing zeal to promote the spiritual, as well as the temporal, welfare of his fellow-creatures. He was ever actively and diligently employed in endeavouring to bring others to the *one fold*, to which he himself had been happily admitted. He went about from house to house exhorting and instructing; and many conversions followed his charitable zeal. And while he laboured thus to promote the spiritual and eternal interests of others, he was no less solicitous in employing the means, which God had given to him, in relieving their corporal wants. If divine Providence blessed him with a portion of temporal goods, he cheerfully deposited them in the bosom of the poor, little solicitous for himself. Indeed he seemed to regret even a necessary expense for himself, while he willingly and liberally gave what might be serviceable to others. His hand was open to every one, who applied to him.* And not only did he relieve others, by the abundant alms, which he bestowed, but he disdained not the humblest of offices, by which his neighbour might be assisted. As nothing, however trifling in itself, can be trifling when sanctified by the motive of charity, I mention one simple example from among others, which I have heard. Observing, that a person, of the lowest rank of life, was obliged to bring water for domestic purposes from a river at some distance, in order to lessen the labour, he would frequently with his own hands assist in carrying

* Nor were his charities merely of a temporary nature, and only occasionally given. He left comfortable annuities to two old people at Cossey, which they enjoyed many years, and till their deaths.

the water to the cottage. To say all in few words, Mr. Chamberlayne was a model of piety and Christian self-denial. He was mild, humble, patient, and kind; his heart overflowed with charity, and like his divine Master, he went about doing good to all. This eulogy I find engraven on the hearts of those, who knew him."

Mr. Chamberlayne was in such estimation with his ecclesiastical superior, and with his brethren, that, when Bishop Thomas Talbot applied for a coadjutor, in 1789, his was one of the three names sent to Rome; and, when Mr. Wilkinson resigned the presidentship of St. Omer's College, in 1787, Mr. Chamberlayne was nominated by the council to succeed him: but modestly declined the honour intended for him.

In the autumn of 1798, Mr. Chamberlayne left Cossey, "distrusting," as I have been told, "his insufficient acquirement of casuistical knowledge;" and went to London, where he resided with Bishop Douglass, and remained with him till his death. "I knew him," says Mr. Hodgson, "as a commensalis and fellow student, *sit venia verbo*, at Douay College, for four years, and afterwards as a friend and lodger in Castle-street, in both which places he edified every one by his exemplary piety. As to his learning, I leave others to appreciate it; his humble modesty kept it, like a treasure, close locked up, in general; but it was remarkable, that, when appealed to for any part of history, general or particular, he was very communicative, and gave clear and satisfactory accounts. His knowledge of the Greek and Latin classics was accurate, and extensive. Often, indeed, I have heard him quote them readily, and with very appropriate applications to the topics of conversation, then going on. Within a day or two before his death, I heard him quote, in that manner, a line or two from Homer, and remark upon the sublimity of the thought. It was Ajax involved in a dark cloud, and unable to see his enemy, and praying, at least, to die in light. Virgil and Horace were very familiar with him, but, I apprehend it was a familiarity of old acquaintance; not recently cultivated by reading in his old age. He was a good scholar, a better christian, a virtuous priest; the friend and father of the poor, whom he relieved in private; nor were his public charities ever given with ostentation. They were known; but

were never mentioned by himself. His right hand never knew what his left hand did. Long will the poor feel the loss, and long will England feel the influence of Mr. Chamberlayne's *prudent foresight and charity*."

It has been observed, that Mr. Chamberlayne was fellow of King's College, Cambridge. One of the conditions of his fellowship was, that he should say certain prayers daily for the repose of the soul of Henry VI., the founder of the College. This, of course, while a Protestant, he had neglected to do: yet he had regularly received the income, to which this obligation was annexed. On this head he felt a scruple of conscience, after he became a Catholic, and wrote to Dr. Stoner, the clergy-agent at Rome, for his advice, and direction, how he ought to act. What answer he received, I am unable to say; but no doubt he was advised to make such restitution, as circumstances permitted; and, at his death, his *prudent foresight and charity*, as Mr. Hodgson expresses it, bequeathed a sum of money for charitable purposes. It may also be added, that after his conversion, he complied with the obligations annexed to his fellowship; and, hence, used to say, that "he was the only statutable fellow of the College, as the fellows of King's College, and of Eton, both founded by Henry VI., are obliged to *swear*, that they will accept of no dispensation from the statutes of their founder."

After receiving all the rites of the church in a manner the most edifying, Mr. Chamberlayne died of a confirmed dropsy, February 4, 1815, the 77th year of his age.

C. L.

NOTE BY THE EDITORS.

The publication of the memoir of Mr. Chamberlayne affords us an opportunity of hazarding a conjecture respecting what we believe to have been a mistake of the late Bishop Milner. The prelate, in his invaluable work, *The End of Religious Controversy*, states his belief, that Halifax, Bishop of St. Asaph, on his death-bed, being urged to follow up his conviction of the truth of the Catholic Religion, exclaimed, "What then will become of my lady and my children?" For this he was attacked by the late Dr. Parr, in a pamphlet written expressly to refute him. Bishop Milner did not state his authority, as all the parties were dead, and it was therefore impossible to verify the statement by their testimony. He was, however, known to say, that he received his information

at the house of Bishop Douglass, in Castle-street, Holborn, where, as the Memoir states, Mr. Chamberlayne lived. It was, therefore, probably derived from Mr. C. We are inclined to think, that the prelate confounded two anecdotes. In a conversation held by the writer of this note with the late lamented Mr. Canning of Foxcote, Mr. Canning told the writer, that he had heard the same story related by Mr. Chamberlayne, not of the Bishop, but of another dignitary of the establishment. With this person, Mr. Chamberlayne was discoursing on his own happy conversion to the faith; the clergyman exclaimed, "You are right." "Then," said Mr. Chamberlayne, "if you think I am right, why not follow my example." The answer was, after a pause, "What would become of my wife and children?" This was a more reasonable objection in the mind of a person, in whose perseverance in the Protestant ministry the worldly interest of his family was involved. In a dying man, it would be obviously absurd, inasmuch as his family would not continue to enjoy his ecclesiastical emoluments after his death, and, therefore, could not be affected by any step he might, at that moment, take.

ON THE WRITINGS OF S. EPHREM,

WITH EXAMPLES FROM THE ORIGINAL.

St. Ephrem is an example of a phenomenon not uncommon in the history of literature.* Like Moses in Hebrew, Homer in Greek, Mahommed in Arabic, Chaucer in English, Dante and Boccaccio in Italian, he is at once the earliest and purest author preserved to us from the ancient learning of Syria. From his age, the third and fourth centuries of the Christian era, the language and learning of his country improved no more; his writings have been considered the model of elegance by all later authors. And yet hardly a fragment survives to shew us how the language had gradually reached such a degree of elegance and perfection. By his countrymen he is styled *the prophet of the Syrians, the harp of the Holy Ghost, the eloquent mouth, the column of the Church*. He has been called too the *Syriac Chrysostome*. It may be interesting to our readers to know what entitled him to the honourable appellations. They may indeed read

* The works of this Father in Syriac and Greek, were first published complete in six volumes, folio, by P. Ambrachi, (Benedictus) a Maronite Jesuit, Rome, 1737, seqq.

his life in Mr. Butler's collections, but the extracts there given from his writings can convey but a faint idea of his elevated and often sublime bursts of *poetic* eloquence. We have used this term, because, extraordinary as it may appear, what are commonly considered the Sermons of St. Ephrem, are all metrical compositions.

The first persons, who introduced the alluring charms of versification into polemic or doctrinal compositions, in the Syriac Church, were the celebrated Gnostics, Bardesanes and his son Harmonius.* It is against these heresiarchs and their followers, that most of St. Ephrem's writings are directed; and so full is his confutation of their errors, that the entire system of their doctrines may be collected from his works. Some years ago, it was our intention to undertake this task, but we abandoned it upon reading the learned and interesting tract of Augustus Hahn upon the subject.† St. Ephrem, seeing how men's minds were allured by the smooth verses of those false men, to read and remember their words, resolved to employ the same weapons, and accordingly drew up his confutations in verse, sometimes employing the metre of Bardesanes himself, which was pentasyllabic,‡ oftener another made up of seven syllables, which is generally called, by the Syrians, the metre of St. Ephrem.§ It might be doubted whether these discourses were ever delivered to the people; but passages may be quoted from them to shew that they were. Certainly, the stream of rich allegory, which winds through many of them, sometimes flowing through a succession of beautifully connected imagery, then suddenly broken by an abrupt transition, the bold figures of speech, and the choice of lofty words, and the close brevity of his reasoning, seem hardly adapted

* See S. Ephr. Opp. to. ii. p. 558. and his Acts, prefixed to the second volume, p. 51.

† Bardesanes Gnosticus Syrorum primus hymnologus. Lip. 1819.

‡ We have seventeen discourses of St. Ephrem in this measure, among those against the *Searchers*, ending with the sixty-fifth, to. iii. p. 128, where a note, in the original, mentions this circumstance.

§ This is frequently met in manuscripts, prefixed to poems; as in *Cod. Vat. (Syr.)* cliii. is an anonymous poem on the seven climates *C'nisho d'mor Ephrem*, in the measure of St. Ephrem.

for popular addresses. But then we must remember, that we are men of another age, and land, and speech, and thought; that it has been well remarked by an able writer, that, in the East, eloquence has never placed boundaries between its territories and those of poetry,* which, in western countries, has been done. And, indeed, we have many other metrical discourses, besides those of St. Ephrem, of which there seems no cause to doubt, but that they were delivered in speech. These in Syriac are called *mimre*.

Among the heretics, whom this great saint attacked with most zeal, was a branch of the Aëtians, or Eunomians, whom he calls *Botzooie*, that is, *Searchers*, as men, who pretended to dive into the mysteries of faith, and, by reason unaided, to fathom and understand them. Against these men, therefore, he composed eighty-seven sermons. The seven last of these are more particulaly called *On the pearl*, that is, on Faith, which is allegorically spoken of in them, under this emblem. We present our readers with a translation of the first of these, from the original; for the Latin version of these discourses is often very defective, owing to the conciseness and obscurity of their style. Many expressions we have been obliged to paraphrase, otherwise they could not have been understood, but thereby the strength of the original has been weakened.

“ First Sermon of St. Ephrem on the Pearl. †

“On a certain occasion, my brethren, a pearl came into my possession. In it I saw kingly emblems, images and types of the Divine Majesty; and therein too was a fountain, whence I drank the mysteries of the Son of God. I placed it, my brethren, upon the palm of my hand, that so I might more curiously note it. I examined it on one side, but it had faces on all its sides,—the image of God’s Son, who is incomprehensible because he is all light. In this its clearness I contemplated that serene One who is never overcast; by its purity the great type of our Lord’s body was expressed; and in its indivisibility I saw the indivisibility of truth. Therein too could I discern its own pure offspring, the Church, in whose midst was the Son, and She who bare him, whose

* Michaelis in his Preface to Lowth’s *Prælectiones*, reprinted in the Oxford edition, 1810, vol. ii.

† In his Syriac works, to. iii. p. 150.

figure is the cloud (of Elias), whose emblem is the heavens, from whom shone forth the beautiful splendour. I saw there represented the trophies of his victories and his crownings; I beheld all his benefits and efficacy, whether hidden or manifest.

"I prized myself more upon this pearl than if it had been the Ark of the Covenant, so as to be lost in admiration. I beheld in it bowers not shaded, for it was a draught of light, vocal types without a tongue, mysterious words without lips, a silent lyre, which, without any voice, did utter tuneful notes.—The indistinct sound of a trumpet, and the murmuring of thunder! 'Presume not! Let alone that which is hidden, hold that which has been declared!' Again, I saw, amidst serenity, rain; a fountain for the ears as if dropping from clouds of interpretation. And as the manna did, by its varied tastes supply for the people (of Israel), the place of all other food, so did this pearl stand me, instead of books, and of the reading and explanation thereof. And, if I would ask whether there yet remain other mysteries, it had no mouth that I should hear from it; neither had it ears, that it should hear me; it had no senses, whereby I might learn new ideas from it.

At length it addressed me and said, 'I am a daughter of the immeasurable sea; and from that ocean, whence I ascended, cometh the rich treasure of mysteries which is in my bosom. Fathom the sea, but think not to fathom the Lord of the sea. I saw the Divers who descended after me with fear: quickly from the depths they returned to the shore. Even for a short time they could not bear it; who can persevere in investigating the abyss of the Divinity?'

"The waves of the Son of God are laden with benefits, but yet are full of peril. Have you not seen how the billows of the sea do dash in pieces the bark, which struggleth against them; but so that if it submit, and resist not, then shall it be saved? In the sea were the Egyptians drowned, although they did not scrutinize; and, without this investigation, even on dry land, were the Israelites swallowed up; where then are you safe? By fire (in like manner) the Sodomites were licked up; and how then can you resist.* At the groans (of the Egyptians) even the fishes of the ocean were moved, and the Leviathans thereof. Verily, ye must have a heart of stone, to read these things and yet forget them. Great is your danger, for long hath justice been silent.

Curiosity is mingled with your thanksgiving, and which shall most

* Our Saint selects examples of God's judgment exercised upon his enemies by the different elements, thereby to shew, that for such is no security, and then returns to that of the Egyptians, which he first mentioned.

prevail (with God)? Praise and vain enquiry rise together like incense from your lips, and which shall he regard? Prayer and foolish research proceed from one mouth, and to which shall he attend?—For three days was Jonas an inhabitant of the abyss; the monsters in the depths thereof were moved, (saying); ‘Who shall flee from God?’ Jonas only fled, but ye presume to search into Him.”

St. Ephrem was scarcely less admired by the Greek church, than by that of his own country. He was bound by strictest friendship with the great St. Basil. and we have a glowing discourse in his praise, by St. Gregory of Nyssa. Hence, it is no wonder, that his writings should early have been translated into the Greek language. The collection of his works contains three folio volumes of these translations, edited by Joseph Assemani. It is chiefly from these, that extracts have been translated into modern languages. In the third volume of these Greek translations, are many prayers, remarkable for the warm and animated feelings and expressions of devotion, which they contain. None, however, are so remarkable, as those addressed to the Blessed Virgin. If the prayer-books of modern Catholics have been ransacked, to prove that divine honour is paid to this Queen of saints, and if the most innocent expressions, well understood by us all, have been deemed sufficient argument against us, I fear our saint, of whom St. Gregory of Nyssa, hath said such glorious things, must fain help us to bear the burthen of modern condemnation. For he goes far beyond all which modern tongue would venture to utter in addressing its supplications to her. And, whereas, we have been already once charged solemnly, by a grave author, and in a large book,* with having falsified the doctrines of the Syriac church, for the purpose of vindicating ours, whereunto, we shall find a time more fitting to answer, we will translate a few expressions from one of these prayers, so to justify what we have said. It opens thus. “In thee, Patroness, and *Mediatrix* with God, who was born from thee,† the human race,

* We allude to a note in the learned Professor Lee’s Prolegomena to Bagster’s Polyglott Bible.

† ΜΕΣΙΤΗΝ πρὸς τοῦ ἐκ σου τεχθέντα Θεόν. This prayer occurs in his Greek Works, to. iii. p. 532.

O Mother of God, placeth its joy ; and ever is dependent upon thy patronage ; and, in thee alone, hath refuge and defence, who hast full confidence in Him. Behold, I also draw nigh to thee, with a fervent soul, not having courage to approach thy Son, but imploring, that, through thy intercession (*μεσίτεως*) I may obtain salvation. Despise not, then, thy servant, who placeth all his hopes in thee, after God ; reject him not, placed in grievous danger, and oppressed with many griefs ; but, thou, who art compassionate, and the mother of a merciful God, have mercy upon thy servant, free me from fatal concupiscence, &c.” In the course of this prayer, our B. Lady is called, “ the precious vision of the prophet, the clearest fulfilment of all prophecy, the eloquent mouth of the apostles, the strength of kings, the boast of the priesthood, the forgiveness of sins, the propitiation of the just Judge, the rise of the fallen, the redemption from sins, &c.” In another prayer, we meet the following words, addressed to the same ever-glorious Virgin. “ After the Trinity (thou art) mistress of all ; after the Paraclete another paraclete, after the Mediator, mediatrix of the whole world.*” Surely this is more than enough, to prove, that, if this glory of the Syriac church, this friend of the great St. Basil lived in our times, he would not have been allowed to officiate in the English church, as deacon, for he never received higher ordination, but would have been obliged to retire to some humble chapel, if he wished to discharge his sacred functions, where he should find men who fear not, in fulfilment of holy prophecy, to place the title of Blessed, before the name of God’s mother, and address her in suppliant prayer, without fear of offending her Son.

On the commentaries of St. Ephrem we might say much ; but, perhaps it would not be interesting to many. On their value in critical questions, regarding the Syriac version, the reader may consult a curious and erudite essay by Cesar Lengerke ;† whom, however, we approve not in all things. When we perused these commentaries, we often perceived a

* Η μετὰ τὴν Τριάδα παντῶν δεσπόινα, ἡ μετὰ τὸν παράκλητον ἄλλος παράκλητος, καὶ μετὰ τὸν μεσίτην μεσίτης κοσμοῦ παντός. p. 528.

† Commentatio critica de Ephræmo Syro S. S. interprete. Halis Sax. 1828.

variety of style, both in the interpretation itself, and in the language, which betrayed sometimes a later age, and we felt no difficulty in attributing such parts to James of Edessa. However, to be more certain, we consulted the manuscript, from which the Roman edition was made, and found our conjecture verified; as some parts, which are printed as St. Ephrem's, do really belong to the other writer, whom we have just named. But this would be matter beseeing a more elaborate enquiry.

N. W.

CORRESPONDENCE

QUIS ON THE PROTESTANT MISSIONARIES IN THE EAST.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN.—Whilst the sincere zeal of many of the subscribers to Protestant Missions, with whom I have conversed, has elicited both my admiration and respect, I have usually had occasion also to admire, without respecting, their simplicity. They pay the annual subscription, and read the annual reports, with implicit faith, and to balance the account of cash, regularly received by the society, give due credit for Bibles, sown in the good soil, and an abundant harvest of converts reaped in distant regions. These reports of the society are *uniformly favourable*. The Missionaries are more zealous, the converts more numerous each succeeding year, and only give them enough money for a sufficient length of time, and there will be neither Jew, Turk, nor Papist, left on the earth. Some suspicious people, (and what unpleasant characters those suspicious people are!) yet some do presume to think it might be more satisfactory, if all these splendid accounts were corroborated by the evidence of a few persons not connected with, or interested in, the projects of the society. If any such evidence have appeared, I am unfortunate, in not having met with it. I have, however, stumbled upon a few facts, touching this subject, in the 1st volume of Travels, in Turkey, by Lieutenant Slade, an able writer, a Protestant of the Establishment, I should infer, from his work, and assuredly not under the influence of any Catholic bias. This gentleman was at Salorica, in 1830, when Mr. Joseph Wolff, Missionary to

Persia, and to Palestine, arrived there. Of Mr. Wolff's talents and character, he speaks highly; but states that "after a fortnight's preaching and arguing, Mr. Wolff desisted. He told me, that endeavouring to convert the Jews, was reaping in a barren field. No one acquainted with them, will be much surprised at this confession."

In reference to the other "Missionaries who frequent the shores of the Turkish empire" he proceeds thus, "One comes to Malta, and settles there with his lady: another comes to Tino, and, while learning Greek, to be enabled to labour on the continent, falls in love, and marries an amiable Tiniote, his spiritual ardour takes another course: another fixes himself at Smyrna, finding that demi-Frank City pleasanter than the interior of Turkey whither he was destined; another takes a *disorder* and dies of it on the shores of the Persian gulf: another quietly pursues his own studies at Alexandria, regardless of others' souls, to qualify himself for a situation in one of the London colleges. All are living on the stipends granted by the Missionary societies, and occupied in forwarding their particular views. Far be it from me to say that human weakness does not merit indulgence; but they, who embark in a holy cause, should quit it when they find that the flesh overpowers the spirit. Religion is the last asylum, where hypocrisy should shelter in."

"Independent of moral qualifications, which, apparently, are not seriously attended to by the nominators of missionaries, it is reasonable to suppose that other qualifications are considered indispensable, particularly a knowledge of languages; yet it will scarcely be credited, missionaries arrive in the Levant to preach, to convert, knowing absolutely no other than their mother tongue. Every body knows the length of time it requires to learn a foreign language, so as to be able to argue in it; the older the tyro, the more difficult the task. There is no field without a flower, no desert without an oasis, no sea without a coral. I say this in reference to Mr. Hartley, Missionary of the church of England. His unwearied zeal and his amiable character gained him the esteem of all, who met him during his stay in the Levant." But even of this gentleman, he afterwards adds, "Where did Mr. Hartley's labours lie? among the Greeks and without effect."

He then observes, "The lavish distribution of bibles is distressing to behold. Did the members and supporters of the bible society know how they go, how they are received, they would infinitely prefer giving their money to their poor countrymen. God knows, it would be a more praiseworthy action. But then the patronage of appointing missionaries, bible distributors, &c. would cease. Let us examine what became of these books. Bibles are given to the Turks, printed very rationally in the Turkish character; (199 of 200 cannot read.) A Turk takes one of them as he would a Treatise on Fluxions, or a Life of Lord Bacon, and with about as much interest; as neither the pasha or the muphti interferes with his possession of it, it does not gain additional value as a prohibited article: he either keeps it as a curiosity, or tears it as waste paper. If imams came to England and France, and distributed Korans in the English and French tongues, I make no doubt that the people would willingly accept them, or buy them cheap; but I am sure, that the propagation of the Mohammedan faith would not be the least advanced by this liberality, especially not being enforced by word of mouth. The Hebrews take the bible with great pleasure, because saving them expense: they carefully destroy the New Testaments, and place the Old Testaments in their synagogues, sneering at the donors. The Albanian klephtes make wadding for their guns, of the leaves of the society's bibles, if they have no other. Vast numbers of bibles are annually distributed, or sold cheap, to the Greek: these tell their priests, and their priests, as in duty bound, relieve them of the charge of keeping such forbidden books."

"I must, however, add that the missionaries do not entirely labour in vain. Converts are obtained, not many certainly, but enough to impose on the world, chiefly from among the Syrian Christians. I will not say that any of them are gained by actual bribery, but they certainly are by promises of employment in the missionary line, promises often not fulfilled, in consequence of which the converts are reduced to distress. More than one Armenian bishop has embraced a Protestant faith, in order to marry: 'every man has his price.' Mr. Wolff's Arabic professor, Joseph, was one of these Syrian Christians. He

had been converted 5 years since, by an American Missionary at Beyruth."

Here follows a long account of the rascal making a complete dupe of Mr. Wolff, by his sanctified demeanour, and affectation of extreme poverty, and eventually robbing him of 4000 piastres. "On our arrival at Smyrna, the Cypriote, (Mr. Wolff's domestic,) between whom and Joseph had been a growing coolness on the passage, quarrelled with him seriously, on account of the said wrongly appropriated piastres, and, to be revenged, told his master the story of the theft, of which he was an eye-witness, and which he was to have shared. The case being laid before the consul, honest Joseph was induced to disgorge great part of his dearly beloved piastres, and was sent back to Syria in disgrace. He will probably resume his old creed, laugh at the credulity of missionaries, and lament his own sufficient want of cunning. The name of this man has figured more than once in the reports of the Bible society, and been cited as an instance of the success attending the missionaries' labours."

In the course of his remarks upon Smyrna the author writes "If I do not mistake, it was said in one of the Bible Society reports, 'that the Smyrniote Greeks were to be seen sitting at their shopboards diligently reading the Bibles distributed by the society, every moment they could spare from their work.' I have no wish to cavil, but I cannot help remarking on so astounding a misrepresentation, made for an interested motive. I have often been at Smyrna, a good deal in the bazaars, and among the Greeks; but I have never seen one of them read a bible; nor has, I believe, any other Englishman at Smyrna."

Now, gentlemen, I do not pretend to assert that these casual statements are entitled to more credit than the elaborate reports periodically prepared by the Bible Societies, but I do venture to insinuate that such extracts as these should make the really well meaning subscribers to these schemes of conversion, enquire a little more narrowly, *and from other sources, besides the reports of the society*, how their money is disposed of.

I am, Gentlemen, your's, most obedient,
Sheffield, June 15, 1833.

QUIS.

PROSELYTUS ON THE DOUAY CATECHISM.

LETTER II.

MR. EDITOR,—The principal object, in intruding myself into the number of your correspondents, being to elicit attention to the incongruities of the Douay Catechism, I shall, *sans apologie*, prosecute my critical remarks upon it, picking up, as before, a question and answer, here and there, just as they occur.

I begin with the two questions to the second petition of the Lord's Prayer, six-cross edition, which are evidently the same in substance, consequently, may be condensed into one. To the question; "What is the honour," &c. in the first commandment, the answer is, "supreme and sovereign honor." Now, Mr. Editor, what is the difference between supreme and sovereign? I can discover none. Again: The distinction between the sixth and ninth; the seventh and tenth commandments, is not explained in any edition of the Abstract, that I have seen. This, I think, ought to have been done.

With respect to the "Commands of the Church: it would puzzle Solomon himself to reconcile the discrepancies of the different editions of the Abstract. The first commandment, of the Rockliff, and former editions, is, "To keep certain days holy, with obligation of hearing Mass, &c," But, in the six-cross edition, there is nothing about hearing Mass. There we are told, that "hearing Mass" is the second commandment; while the approved Rockliff edition, with its usual contumaciousness, tells us, that the second commandment relates to fasting. Again: The elder editions tell us, the fifth commandment is, "to pay Tithes;" but the six-cross edition has got rid of that kind of spiritual toll altogether. Nevertheless, to keep up the number six, and to contrive a fifth, it has split the first commandment in twain, as West Indian planters split red herrings down the back to make two dinners for a slave.

The pompous epithet, "to solemnize marriage," would, in my opinion, be much better, if it were reduced to the standard of juvenile intellect, than stand as it does, without being understood.

The two-fold definition of a sacrament in general, and the

very confused definition of grace, for a long time, kept their position of absurdity ; but in the six-cross edition they are rectified.

In Baptism, we have another instance of Abstract simplicity, for, in the definition of that sacrament, as if to render it unintelligible, what it consists in, its form, and its effects are all there comprehended, which, to say the least, creates an obscurity, which had much better been avoided. Again : What is the meaning of the answer to the question, " Can a man be saved without Baptism ? " The words, " either actually," have always appeared to your correspondent, both unintelligible and superfluous ; and the last part would insinuate that contrition was not necessary.

To the question ; " What is the matter of Confirmation ? " The Rockliff edition gives a just and proper answer ; but the answer of the six-cross edition would, I think, arrest the ratiocination of the Angelic Doctor himself. There the oil and balm are metamorphosed into the imposition of hands, and the sacramental action. As well might we assert, that the pouring on of the water is the matter, or water itself of Baptism. But a question and answer or two, will exhibit, by way of contrast, the incongruities of the Abstract, in a better point of view.

Q. What is the second commandment of the Church ?

A. To hear Mass, on Holidays and Sundays. Six-cross edition.

A. To fast in Lent, &c.—Rockliff edition.

Q. What is the matter of Confirmation ?

A. Oil mingled with balm.—Rockliff edition.

A. The imposition of hands, and the unction of chrism.—Six-cross edition.

But with respect to the " Commands of the Church," it may be said, that it is of no consequence which comes first, or which comes second. But : Is it of no consequence that children should imbibe, and have uniform and accurate ideas instilled into their tender minds upon these essential points of Religion ? Must it not confound both children and congregation to hear one-third declare the second commandment to be, " hearing Mass ; " while another as confidently declares it to be, " fasting in Lent, &c. ? " To hear one assert the matter of Confirmation to be " oil mingled with

balm:” while another as positively declares it to be, “the imposition of hands, and the unction of the chrism;?” Now, Mr. Editor, which of these conflicting answers is the right one? Both cannot be right. Therefore, one must be wrong. Yet both are published, approved of, and sanctioned by authority. Is it not enough to confound the child, and the ignorant? What would a simple Catholic be able to answer the heretic, who should propose these incongruities to him? These things afford fine sport for the heathen, and sadly expose us to his unmerited assaults and sarcasms. Moreover, I think a more appropriate reference, than the 8th of Acts, would have been 2 Cor. i. 21. But this is as each one thinks.

Should the foregoing observations, on the catechetical rudiments of our faith, call the attention of proper authority to a thorough revision of the Abstract, the object in making these remarks will be fully accomplished. Could we, like the heathen, and the heretic, accommodate our faith to caprice and interest, and change our religion with the transition of circumstances, purity and accuracy of catechetical definition would be of no more absolute importance than the purity of definition in the rudiments of horse-racing. But in a book, which is made an instrument, whereby to diffuse around the true faith, and to convey it unadulterated down the stream of time, too much attention cannot be given to the purity of its definitions, its simplicity, and arrangement. And certainly, if one point, more than another, can be said to challenge the serious attention of authority in the Catholic body, it is the purity and accuracy of that book, by the instrumentality of which, the juvenile minds of the rising generation are enriched with the immutable tenets of Catholic faith.

PROSELYTUS.

R. ON PROSELYTUS.

MR. EDITOR.—As far as my judgment goes, no communication could have been sent to you of a more interesting nature, than the observations of Proselytus, on the Douay Catechism. If the subject be properly treated, none will prove more useful, none more instructive. I am not aware, who it is that writes under the signature, but the production

evidently comes from the hand of a master, and I hope he will be called upon by the ecclesiastical authority, to produce his work, and that he will go forth to the public under their patronage.

Having dedicated a considerable portion of my time, during one quarter of a century, to the instruction of youth, in the knowledge of the principles of religion, and adopted a plan of my own, it would afford me much pleasure, could I compare notes with Proselytus ; since I feel convinced, from the few observations which he has made, that I shall profit by them. Could he not be induced to give a criticism, in your periodical, on the "*Abstract*," taking a small portion of that catechism each month ? This method would probably induce others to come forward with their observations on the mode, in which early religious instruction ought to be conveyed to, and impressed on the minds of children. At all events, no possible harm could result from adopting this method of making the public acquainted with his ideas on this important subject.

R.

PASTOR IN REPLY TO AUGUSTINUS.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—In proportion as Catholics have been released from penal restrictions, they have generally been observed to be less firmly attached to various practices of their venerable religion ; and from mixing more with those who habitually deride our religious usages, they have too often learnt a readiness to accommodate themselves to the prejudices of their neighbours, at the expense of their own better judgment, if not of their professed principles. Those, who are bold enough to reprove this weak condescension, are sure to be repaid with unmeasured censure, by men who would falsely identify it with "the social virtue of liberality." Thus LAURETANUS and PASTOR have been called to account in your pages for their attempts to preserve revered usages, and their castigation of upstart novelty. This they both probably expected ; one of them certainly did : but he considered that the subject justified indignation ; and he stood prepared to vindicate his strictures : for "they who are not

angry when there is a worthy occasion, seem to be stupid," says Aristotle.

Did not the first Letter of PROSELYTOS furnish such an occasion? He came, a proselyte, confessing himself untrained to the habits of thought, and the nicety of language of the thorough-bred Catholic; and, instead of the modest reserve which became him on these accounts, because he himself was shocked before his conversion at what he did not at first hearing comprehend, he, a layman and proselyte, must stand up to censure a custom venerable from long established use in every country upon earth, where Catholicity is known. If the friend, whom he consulted, could allege no better argument for the peculiar expressions in the litany of Loretto, than that they pleased the taste of the age in which they were composed; I must still repeat my strong and indignant censure on his unceremonious wish to exclude them altogether from the public service. His friend could allege no better reason; but did it follow that no one else could? Is the impression on the mind of an untrained neophyte to be thrust upon us as the conviction of a thorough-bred Catholic? Or is the flippant censure of an indiscreet proselyte to disturb a practice, so long followed under the eye, and with the concurrence, of so many zealous and enlightened prelates and pastors?

Men of experience on the mission, who "derive their knowledge from things, as well as books," have not found that the impressions of Proselytos have been often those of strangers; and, he appears to have argued much too hastily, in giving to his own particular case a general application. This has led him indirectly to arraign the wisdom of hosts of prelates and pastors, who have publicly used this litany; and to overstep, in his precipitate opinion, the diffidence which ought to distinguish a proselyte, and a layman, on such subjects. I sorrowfully concur with Lauretanus in thinking his letter too likely to scandalize the weak, and give occasion of scoffing to the libertine.

I am not disturbed by the arrogant interference of AUGUSTINUS. I have not discharged at random any terms, the import of which I do not comprehend, or the justice of which I am not prepared to maintain. But when Augusti-

nus insinuates against me, does he not himself accuse me at random. He charges me with questioning the orthodoxy of Proselytos. I said nothing of his orthodoxy; I hope I comprehend the import of terms better. When I expressed an opinion, that his Catholicity would be easily appreciated, my meaning was evidently, that it would be easy to tell what kind of Catholic he was. Very orthodox, no doubt, in all matters of faith: but very accommodating, or, if it please better, very *liberal*, in those matters which wonderfully shew the degree of true Catholic spirit, which animates the faithful. As then I have not pronounced upon the orthodoxy of Proselytos, none of my reverend brethren can call upon me to establish a right, which I have not claimed, or to repair a wrong, which I have not inflicted. Augustinus, therefore, is much more entitled than Pastor to be numbered among "an inquisitorial and pragmatistical police, patrolling the avenues of discussion."

Augustinus is not more correct when he represents me as defending the propriety of commencing the public service on a Sunday with the litany of Loretto. I said nothing of the Sunday service, nor did Proselytos; I understood his adventure to have taken place on a week-day. But Proselytos would have this litany excluded from the public service altogether: this provoked my censure. If Augustinus knows several clergymen who agree with Proselytos, Pastor knows how to respect the judgment of his clerical brethren, though he dissents from it; and though he was not bound to tolerate the bold dictation of a layman and a proselyte.

With similar want of accuracy, Augustinus pronounces it unfortunate that I referred to the works of Dr. Fletcher, with a view to render the ideas of Proselytos more *orthodox*. I repeat, that I never alluded to his *orthodoxy*. Dr. Fletcher is to teach me that a pious Catholic does not always incur the blame of indecorum by not prefixing Blessed, when he speaks of the Virgin Mother. I said it would be more edifying to hear a Catholic styling her Blessed; and I have never heard a pious Catholic speak otherwise. It is true that the head lines of three pages in the prayer book speak of the *Virgin*; but those matters are usually the work of the printer, and, in this case, I have some reason to believe,

that they were not directed by the author: the more, since his own title is precisely what it ought to me,—The litany of the *Blessed Virgin*. Had the learned author alluded to that litany, when he spoke of certain ill-expressed prayers, he would either not have retained it, or he would have given some note of disapprobation of it; instead of which he carefully expounds it, and strongly pleads its cause by those remarkable words: “In the language of pious feeling, and with the eloquence of religious gratitude, we make use of so many striking titles, and endearing epithets.”

I was not sorry when Proselytos made his exit; because I agreed with reverend brethren, neither “of stinted information, nor of peculiar judgment,” that, while little good was to be expected, much evil might follow from his performances. But, if Proselytus is the same individual, as I presume to be the case, he has been bowed back again: but to what purpose? To cast some rash and irreverent censures upon a catechism authorized by our venerable prelates. To style the edition impressed with their episcopal signatures, the *six-cross* edition; and to represent what their venerable authority has sanctioned as abounding in “*visible tautology*,” and setting all order and method at defiance. This is the new performance of Proselytus: have the admirers of Proselytos any reason to applaud it?

For my part, Gentlemen, far be it from me to approve of a readiness to make almost any sacrifice, to humour prejudice, and affect *liberality*. Who shall say where such weak, unworthy condescension shall end? Are men, thus labouring to please, more respected for their timid compliance: Is their base temporizing successful in keeping credit with both sides, or with either: or does not their boasted liberality render them contemptible to all? Let us hear the venerable Robert, founder of the Sorbonne. “Of such men, the world proclaims that they are wise and *liberal*, because they know well how to accommodate themselves to all kinds of men. But these men are like hats, the vilest and most hateful of creatures, of which no man can pronounce what they are. Of old, we read, that the bat waited to see whether the beasts or the birds gained the victory, that she might then share with the conqueror; and being caught by the beasts,

she shewed her four feet, and said, 'I am one of you:' and when she was among the birds, she shewed her wings, and so passed among them." So Proselytos insists, that he is one of us: "I am now a Catholic." Lauretanus had much reason to doubt his having been a convert; and will probably be as little proud of his fellowship in religious matters, as,
Gentlemen, your constant friend,

PASTOR.

THE LITANY OF LORETTO AGAIN.

MR. EDITOR,—I am one of your readers, who have been very much disappointed at the sudden termination of the discussion on the litany of the Blessed Virgin Mary. I had anticipated a fair statement of the objections, and as fair an answer to them, when, all at once, one of the combatants, having received a rough blow or two, takes pet and will fight no more, leaving us to suppose, either that, in the language of the *ring*, *he has no bottom*, or that he sees thus early that to prolong the warfare will not answer his purpose. My present object is to take a short review of what is past, in the hopes of inducing both parties to return to the *scratch* and finish what yet remains to be discussed, that the matter may be fairly set at rest. Depend upon it too, Mr. Editor, as far as you are concerned, there is nothing gives a number of your Magazine more interest than a well maintained controversy, especially when it becomes warm and animated, and it is in vain to think of carrying on war without sometimes receiving a blow that must smart.

In the first place, then, Proselytos travels out of his brief, which evidently ought to have contained nothing but his own history, to give a sly blow at the Litany in question. It would have been in strict order to have told us, what the impression made upon him as a Protestant was, but when to this he adds, "that it never *can* be understood by the people, and must require *much* ingenuity in the learned to give these titles of the Blessed Virgin *any thing like* a rational meaning—that they ought to be excluded from the public service, because they *cannot* fail to offend the more correct taste of the present age," he evidently becomes the assailant and sets the example of what he afterwards calls hypercriticism. He

was surely not so young as to expect to escape scot free, after such an attack on a devotion so universally prevalent among all classes of Catholics except hyper-liberal ones, and so much cherished in spite of the "march of intellect" and "better taste of the age." He therefore was, or ought to have been, prepared for the combat. His object was to cry down the use of the Litany, on which, in his heart, he set no great value, for he afterwards tells us he would give a *dozen* of them for some other Litany. And did he expect no one would rise up in defence of what he knows well is clung to with great affection by many devout persons? As for taste, he surely knew the proverb, *de gustibus non est disputandum*. And perhaps he may have heard that the late Charles Butler was not afraid of telling the bigoted poet Laureate, that he found great pleasure and devotion in repeating this same tasteless Litany every day of his life.

2ndly. This, as might have been expected, soon brought into the field the sturdy Lauretanus, who gave such a reply to Proselytos's first charge, as, if not unanswerable, certainly remains unanswered. The weapons, which Bishop Hay furnished him, were of admirable service. And Pastor gives to his second charge an answer, if not quite so formidable as Lauretanus's, yet not to be despised.

3rdly. To these unwelcome correspondents what says the Proselyte? He tells us, with what certainly appears to me a little want of candour, "that his great *crime* is in having given a faithful description of what were his feelings when he was present at the reciting of the Litany of Loretto." A reference back to No. 1 of this article will shew that that was not his *crime*, as he is pleased to call it. "What," says he again, "is the head and front of my offending? That I have *only* described my astonishment at the strange *portentous** meaning of some of the invocations, and described it solely for the purpose of drawing the attention of Catholic ministers to this important question, whether in this Protestant country it would not be better to abstain in the public service from the use of a form of devotion, which of its very nature *must*

* *Portentous*. Foretokening ill, ominous, monstrous, prodigious, wonderful, *in a bad sense*.—JOHNSON'S DICTIONARY.

confirm the prejudices of strangers and indispose their minds for the reception of Catholic doctrines." If this were his only object, he certainly took not the most courteous way of doing it, by insulting the understandings of those he addressed, by telling them they are habitually guilty of repeating in public prayer, what the people *cannot* understand, and to which they themselves would be puzzled to give any thing like a rational meaning. This language is tolerably positive for a Neophyte, but what shall we say to the language, in which he apostrophizes his opponents, when he calls them "ye monopolisers of orthodoxy, by the injudicious introduction of this litany, you shock the Protestants' religious feelings, you scare him from your altars, *you oppose the designs of God in his favour, you shut the door of salvation against him?*" If this be all true, what a great sin it must be to say this wicked litany under such circumstances! but, if it be not true, what then? I do not quote these extracts as objecting to them myself, for I like a little spirit in arguments, but to forestall an objection, which soon is to be made against my clients Lauretanus and Pastor, and to shew with what grace it comes from the opposite party. If his object was only to call the attention of Catholic ministers, he has succeeded. Lauretanus and Pastor have answered to his call; why does he not continue his subject? Why run away as if scared by the ghosts of his own raising?

4thly. In this state of the controversy, enters a new character on the stage, who calls himself Augustinus. The air, the importance, the anger, the spirit, with which he enters, shews us, at once, that this is the first personage in the piece, and leads us irresistibly to suppose, that poor Proselytos was only the scape-goat, who had been sent forward to bear the first blows. Let us now examine what this great man has to say on the subject. He first reads us a flaming encomium on his protégé, which may be very justly applied for what we know. For how could we possibly discover the great personage we had to deal with, through the anonymous disguise, which we presume he had assumed to hide it from us? He had indeed told us that he had a taste for the study of antiquities, and admired our cathedrals, which Augustinus in his grandiloquence, has translated into his being an "En-

glish antiquary." He next reads a lecture on being very civil and using pretty speeches to your antagonists, which he very properly illustrates by example, calling Lauretanus and Pastor "intruders, who have yet to learn the ordinary civilities of life—men, who discharge at random terms they don't understand—correspondents *disreputable* to your columns—men, of whom there is no room to ask any questions about their charity or liberality, but must tax their principles of morality and common justice—usurpers of an odious jurisdiction—patroles of an inquisitorial and pragmatical police—a gentleman of stinted information and peculiar judgment—the hissing vapours of Lauretanus's zeal—men who had indecently upbraided Proselytos." Now sir, suppose we balance accounts between the Proselyte and his Protector, and Lauretanus and Pastor, on this score, which, think you, will come on the creditor, which on the debtor, side of the page? And if we balance, at the same time, the temper, with which each side has acted, which, think you, will be found wanting? After these preliminaries, Augustinus has little to say, which throws light on the main question. He makes, indeed, an unfortunate attempt to screen his friend from castigation, by assuring us, "that he had not done aught but proclaim the victories of our Faith." What! when he accused the English priesthood generally of reading a public prayer, which the people never understood, and which puzzled even themselves, was he "proclaiming the victories of our faith?" When he told them, that, by so doing, they were opposing the designs of God in favour of the Protestant, and shutting the gates of heaven against him, was he "proclaiming the victories of our faith?" Gently, good Augustinus, be not warm in your argument, for you see, that, though many may not weigh your words, and examine into their truth, there are some that will. He next attempts to throw the reader off his guard, as to what Proselytos terms his *crime*, by telling us, "that he *submitted*, that the Litany was unfit for public service." This is true, but it is not the *whole truth*. He did more. He also *submitted* reasons, which, *if true*, according to his own account, implicated the Pastors of the Church in a most awful responsibility, and proved, that the Litany was not only unfit for public service, but equally so for private

use, for processions, or for any other good purpose. For, if it be unintelligible, what can it be fit for?

I have now a few questions to ask on the astounding assertion, "that *All* the clergymen of my acquaintance concur in opinion with Proselytos, and yet their Catholicity in these *latitudes* has never been called in question." Pray, who is this Augustinus, who does not know a priest, but what condemns the recitation of the Litany of Loretto before Mass? In what latitude does he dwell? I should certainly like to be acquainted with such a person, as a curiosity, and know the exact longitude and latitude of his mansion, that we might measure its extent exactly. If he would condescend to favour his readers with these particulars, they would be valuable. And why should he not? If he could bring forward a fine array of priests of his acquaintance, who take his side of the question, it would help him on a little in his controversy.

He concludes his letter in a very proper spirit, when he reminds his young friend, that, in his future writings, a little more caution will be expedient. Had this advice been given, before Proselytos's manuscript was sent to press, it would have been both more friendly and better timed, than now, when experience has taught them the necessity of it.

5thly. I wish I could provoke your correspondents to enter upon the discussion of a second point, which has only just been started between them. The question is, Do Catholics receive their faith, *on trust*, from their parents and pastor only? This is an interesting question, which, if pursued, will lead farther than you at first imagine. Proselytos says it is a *fact*. Now, this fact I deny, and call upon him for his proofs: Augustinus refers us to the "volumes of Catholic Theology," but unfortunately forgot to say, which volumes, and which Theologians. I call upon him, therefore, to supply this omission, and I will promise, that, neither Pastor nor Lauretanus will be wanting to their duty. And if they be, that some other will afford them room for the display of their theological acquirements.

It is now time, Mr. Editor, to conclude my letter, perhaps, you will think, already much too long. And as Augustinus, with infinite naiveté, for which he deserves the credit

of being very ingenious, has suggested to you the propriety of excluding such writers as Lauretanus and Pastor from your pages, I hope you will take some early opportunity of slipping my poor letter into your columns before it be picked up by the *Patroles*, or be put into the inquisitorial index. And as great names are now in vogue, you will, perhaps, for distinction's sake, allow me to assume a name, to which I have no other claim, viz.

HIERONYMUS.

June 4, 1833.

REV. MR. WOODS ON THE CATHOLIC OATH.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN.—Mr. Andrews can not be reasonably surprised if I felt rather hurt when he denounced me as a bad man, (for he, who consents to evil, is as bad as he, who does evil,) and when he classed me with the abettors of the heretical oath of supremacy. But, overlooking personalities and little ebullitions of temper, I can assure him that I would, long ago, have retracted my opinion, if the arguments on which I founded it had been “*seriatim*” and satisfactorily refuted. If it had been proved, that the Catholic, who takes it, is obliged to collect, from circumstances, a meaning not clearly expressed by the words of the oath, understood in the plain and obvious (and peculiar) sense of *these* words, for their alleged synonymas are not the words of the oath; if it had been proved that I had mistaken *this* sense of the words of the oath; if it had been proved that the oath, in these words, obliged the Catholic to concur *positively* to the permanency of heresy, or of an heretical church. Pitt, &c. never hinted that they meant to require this *positive* concurrence; they only required security from danger. Now, what danger could they apprehend from *Catholics*, unless it were the danger that they would abuse civil power, by making it the means of aggressions inspired by religious party spirit? From these aggressions the oath obliges the Catholic to refrain; but is he not obliged to refrain from them even as a loyal subject? The refraining from aggression, may be styled *negative* concurrence. But all Catholic divines teach that *negative* concurrence is then only criminal, when a person does not hinder an evil, which he is obliged to hin-

der, and which it is *in his power* to hinder, by lawful and proper means.

Mr. O'Connell knew that it was *intended* to forbid "the Catholics to vote on any subject connected with the church." No clause to this effect exists in the bill, or in the oath. It is then clear, that this intention was relinquished; that the Catholic members have not been made "an unconstitutional class of mongrel senators" since the abandonment of the intended prohibition leaves them at full liberty to vote on every subject connected with the church; at full liberty, of course, to vote conscientiously, guided by the *certain* principle, that all laws are enacted for the public good, and, that, when *any* law becomes pernicious, or even useless, it is the duty of legislators to repeal it. I repeat, that *government* has not degraded our members. If Sir Thomas More and Dr. Milner could speak for themselves, their opinions would be of great weight, but what others say for them, in circumstances different, in many respects, from those, in which they were placed, does not rest upon their authority.

To conclude, I wish what I have written on this oath, to be compared with what was written on the coronation oath. Above all, I trust, no Catholic divine will suspect the orthodoxy of what I have written, to resist the *creation* of sin where I see none.

I am, &c.

JOHN WOODS.

Hinckley, July 7, 1833.

R. J. ON THE CATHOLIC OATH.

London, July 6, 1833.

MR. EDITOR,—I was sorry to see on the cover of your Number for July, an intimation that you were obliged to postpone the domestic intelligence of the month, which you at the same time, describe as "highly interesting;" and I must candidly say, that I am not satisfied with the reason, which you give, for the omission. I am very sensible of the merit of the communications (save one) for which the "highly interesting" intelligence was sacrificed, but, I must, at the same time, contend, that articles of intelligence should always have priority. They interest every reader, and they lose their value by postponement.

But why sacrifice *eleven pages* to Mr. Andrews's letter, on the Catholic oath? Why not, at least, "curtail" him within "fair proportions?" I have read some of the productions of his pen with pleasure, but I cannot say so of this letter, which is little better than a jumble of mistakes. He assumes as facts what only exists in his own imagination. He says the oath was the result of a compact between the Catholics and the government, although it is well known that the Catholics were in no way consulted upon the subject, and were, indeed, kept in complete ignorance of the intentions of government. The Duke of Wellington and Mr. Peel disclaimed in the most express terms, any compact or communication whatsoever with the Catholics. Such a compact, would, in fact, have been unconstitutional; and those statesmen were not likely to commit themselves upon such a delicate subject.

Mr. Andrews also asserts, that the Catholic engages, by his oath, to defend the property of the law church, to the utmost of his power! The property of the establishment is neither expressed nor implied in the oath, and, it is known, from the debates, that the mention of church property was intentionally omitted.

Mr. Andrews contends that Catholic and Dissenting members of parliament are excluded (their oath being in terms the same) from voting upon any question which may affect the Protestant establishment; and, because Mr. Wilmot Horton's proposition to exclude them by a legislative enactment, was scouted by all parties, Mr. Andrews argues that the existing oath contains it by implication. This is really the form and substance of his argument, and if it does not amount to a *reductio ad absurdum*, I do not know what does.

It is time that this discussion should cease. The oath has been repeatedly referred to of late in the proper place, namely, in parliament, and has there received its proper construction. The public are satisfied, and it is surely not for Catholics to give the oath a different and a forced and unnatural construction. I am, Sir, your obedient servant,

R. J.

[Our correspondent's letter requires a few remarks from us. To

his censure upon our omission of the Intelligence we plead, to a certain extent, guilty ; though we have also received a censure for not carrying our delinquency farther. But here our concurrence in his strictures stops. We cannot curtail the communications of our correspondents, more especially of those, who, by signing their names, relieve us of all responsibility for their contents. If we were to attend to all the suggestions made to us on the subject of the insertion of our several communications, we should establish a very rigorous censorship indeed. Pastor thinks we should have excluded Proselytos, Augustinus that we should have excluded Pastor and Lauretanus, and very probably we are condemned, in some quarter, for admitting Lauretanus. Again, the length of Mr. Andrews's letter has been occasioned, in part, by our delay in inserting it, which delay allowed of another article, to which he thought it right to reply.

R. J. thinks, that the discussion should cease. We must submit this, in some degree, to our correspondents, but when they have finished their labours, we think of delivering our opinion upon the subject. We doubt much whether it can be said quite correctly, that the oath has received "its proper construction" in Parliament; certainly it has not received, in any quarter, an authoritative construction. We also doubt whether the Catholic portion of "the public" are satisfied. We apprehend not.

We thank R. J. for his letter, which, though concise, is very clear, and, in some parts, we think, conclusive. We have somewhat softened a few of his expressions, because he is anonymous, and writing against a person, by name.—EDRS.]

RATIONALISM.

"The leaves of modern books are exactly like a Protestant country where all is secularized, and every image of Religion effaced, excepting what belongs to the Idolizing of Nature."—*Mores Catholici*, 3—299.

Nothing is more true than this observation, which must forcibly strike every reflecting Catholic. There is, in all the sects of Protestantism, a restlessness, which, like the moving sands of the desert, are perpetually assuming a different form—a want of stability, which allows the thinking mind no peace, until it takes refuge in indifference, which excludes all thought—an interminable doubt and gloomy uncertainty, which is almost as painful to the soul as despair itself. The natural consequence of this suffering existence is, that men

change, in hopes of bettering themselves; and, as all mysteries are difficult, they throw aside one article of faith after another, thinking thus to emancipate the human mind, and find true rest in perfect Liberty, as it is styled: for, being mere men, they have not learned, that there is no liberty but in subjection to the revealed will of God. This is the march of Protestant intellect—its destined course, which it must run—and already has it advanced near to the goal. In Germany, where the human mind was first emancipated, the race is run—in England, in spite of Evangelicals and Bible Societies, or, rather, in spite of church livings and church cesses, men keep up a noble rivalry with their German brethren. Whatever ~~may~~ be said of the people, the literati distinguish themselves in this downward career. “*Nature* is idolized—every thing else is secularized, and every image of Religion effaced.” With the different sectarians we have held controversy enough—in this essay I will unfold, if I can, the comforts and the prospects of those, who have already emancipated themselves from the yoke of every sect, and become, what I shall denominate, Rationalists, as the common name for them all. And, as the Edinburgh Review has long been the organ of these Illuminati, and modern Athens the most enlightened of Academies, I shall select, for the illustration of my subject, an article, which appeared in that once celebrated work, in December, 1831, and is entitled, “Characteristics.”

I said, “*unfold if I can*,” for I must candidly own, that both German and Scotch metaphysics are quite beyond the sphere of my comprehension; as, however, the reader may be more talented than the writer of this essay, I will present him with a few propositions extracted at random from the three first pages, and, if these are not satisfactory, I will beg of him to turn to the article itself, and read it all.

1.

“Life, from its mysterious fountains, flows out in celestial music and diapason—which also like that other music of the spheres, even because it is perennial and complete.... might be fabled to escape the ear.”

2.

"The beginning of Enquiry is Disease. All Science, if we consider well, must have originated in the feeling of something being wrong."

3.

"Nature, like a kind mother, strives to hide from us even this, that she is a mystery : she will have us rest on her beautiful and awful bosom, as if it were our secure home ; on the bottomless boundless deep, whereon all things fearfully and wonderfully swim, she will have us walk and build, as if the firm which supported us there, were no firm but a solid-rock foundation.

4.

"Under all her works, chiefly under her noblest work, life, lies a basis of darkness, which nature conceals ; in life too, the roots and circulations, which stretch down fearfully to the regions of death and night, shall not hint of their existence, and only the stem with its leaves and flowers, shone on by the fair sun, disclose itself and joyfully grow."

These and others similar are advanced as plain and easy truths, "without advancing into the abstruse" as their author says ; on which I can only observe, if this be the alphabet of their religion made easy, what will the *abstruse* be ? and all this and much more proposed by learned men as the means of avoiding what is hard to be understood in religion !! How fearfully do the mysteries of *reason* (heaven forgive me for prophaning the word thus) contrast with the mysteries of religion ! How lucid the dogmas of life and death promulgated by reason, compared with those taught us by revelation !!

This is the introduction, like the scraping of the instrument before any distinct notes of the piece are sounded. We are next taught, that, in society, man first feels what he is. "When man has joined himself with man, soul acts and reacts on soul : a *mystic, miraculous, unfathomable* union establishes itself. Life in all its *elements* becomes *intensated*, consecrated....thought is accumulated....literature preserved....politics are formed....and last, as the keystone of the fabric, Religion arises." Is not this a most *rational* way of accounting for Religion ? God has nothing to do with

it, as revealing, or prescribing it. It is wholly the product of man's brain, which arises *last* in the mind, after he has settled every other question of literature, politics, &c. "The devout meditation," says he, "of isolated man, which flitted through his soul, like a transient tone of love and awe from unknown lands, acquires *certainty* continuance when it is shared in by his brother man." What marvellous philosophy have we here! In order to acquire *certainty*, we have only to communicate our meditations to others! But I must here caution the reader against attaching the ordinary meaning to words, which are generally supposed to have distinct meanings, but are by no means used so in this place. For the *certainty* is so easily acquired, it is the object of the Review to teach us, that society has now existed for thousands of years, and has no where yet discovered it. All the efforts of the human mind, even in a state of society, and all the systems of Religion, which have existed from the beginning of the world, have been so many efforts at discovering light, which has not yet appeared. Nor is it a little to have advanced so far! "The recognition of this universal darkness is the first step towards the attainment of light." Behold, then, the happy state, to which we have at length arrived, after the labours and exertions of six thousand years, the recognition of universal darkness! Truly the history and prospects of man, as drawn out by these sophists, is vastly noble and enlivening! But, to shew that I am not exaggerating, I will give you, from this same author, a more lengthened description of the present state and future prospects of society.

"If we examine....the condition of our own era, and the life of man therein, the diagnosis we arrive at is by no means of a flattering sort....What, for example, is all this we hear of for the last generation or two, about the improvement of the age....the progress of the species, the march of intellect....but an unhealthy state, and prognostic of still worse health? That intellect march....is very desirable, nevertheless....Intellect did not awaken for the first time yesterday, but has been under weigh from Noah's flood downwards. Greatly her *best progress*, moreo-

ver, was in the *old times*, when she said nothing about it. In these same "dark ages" intellect could invent *glass*, which now she has enough to do to grind into *spectacles*. Intellect built not only churches, but a church, *the church*, based on this firm earth, yet reaching up and leading up as high as heaven. And now it is as much as she can do, to keep its doors bolted that there be no robbery of the Alms-boxes." In these compliments to "*the church*" which truth extracts from our author, the reader will not fail to observe, that still it is only the work of *intellect*, no divinity, no inspiration, but the divinity and the inspiration of the human intellect. We shall have occasion a little later to see the value of faith acknowledged, but we proceed with our description of the present state of society.

"The *physical* diseases of society we may sorrow over, with or without, hope. Countries are rich, prosperous in all manner of increase beyond example, but the men of these countries are poor, needier than ever of all sustenance *outward* and *inward*, of *belief*, of *knowledge*, of money, of food. The rule, *sic vos non vobis*, now presses with such incubus weight, that industry must shake it off, or be strangled under it, and, alas, can as yet but gasp, and rave, and aimlessly struggle, like one in the final deliration.... So that society, were it not immortal, might appear as it does in the eyes of some, to be sick to dissolution, and even now writhing in its last agony."

"But leaving this, let us look into the *spiritual* condition of society, and see what prospects offer themselves there. For, after all, it is there properly that the origin of the whole is to be sought. The physical derangements of society are but the image of its spiritual: while the heart remains sound, all other sickness is superficial and temporary.... But, alas, *with us*, the spiritual condition of society is no less sickly than the physical. To begin with our highest spiritual function, Religion, we might ask, whither has religion now fled? Of churches and church establishments we say nothing, nor of the unhappy domains of unbelief, and how innumerable men, blinded in their minds, *must* live without God in the world. But taking the fairest side of the matter,

we ask, what is the nature of that religion, which still lingers in the hearts of the few, who are called, and call themselves, specially the religious. Is it a healthy religion, that shines forth in doing of the work, or even in preaching of the word? Unhappily, no. We have 'Discourses on Evidences,' endeavouring with smallest result to make it *probable*, that such a thing as religion exists.... Considered as a whole, the Christian religion of late ages, has been dissipating itself into metaphysics, and threatens now to disappear, as some rivers do, in the deserts of barren sand. *Literature is only a branch of religion*, and always participates in its character. However, *in our days*, it is the only branch that shews any greatness, and, as some think, must one day *become the main stem*," i. e. of religion. While we thank our author for this candid description of the state of the *Christian* religion, as far as that term is applicable to all the modern sects, of which we allow him to be a competent judge, we shall enter our protest against the Catholics being included in the description. The author, indeed, intends the same compliment for us too, but we decline it, on the score of his not knowing any thing either of us, or of our religion. While he sees, that all with which he is acquainted, are dead, he imagines, as a matter of course, that the other, with which he is not acquainted, is in the same condition; and the more, as that, like all the rest, is only a work of intellect. Hence we find the Book of Genesis, and a book of Mr. Thomas Hope, a materialist, classed together as the first and last system of metaphysics. "And even now man *stands in the centre of Nature*, and how can he forbear to ask himself, What am I? and Whence, and whither? And where shall he find answers to such enquiries, except in partial hints, in kind assurances, such as a mother quiets her fretfully inquisitive child with?" So that what a Catholic child learns in the very first chapter of his catechism, who made man, and for what purpose, and whither he will go, is, after the deepest meditation, unknown to these philosophers, and Reason supplies them with no answer. But so it always was from the beginning of the world, and always will be. A fruitless struggle for the wisest, as well as for the foolish, to find a satisfactory answer to

these questions, without the aid of Revelation. Yet, notwithstanding these evident facts, and plain acknowledgments, wise men still prefer to try again, and grope their way in the dark, seeking, doubting and despairing, rather than admit the light, which the wise Author of our existence, knowing it to be necessary, has vouchsafed to bestow upon us—a light, which clears up every doubt, satisfies every desire, and leaves us nothing more to hope or wish for, till we come to the enjoyment of the beatific vision. Oh! if there be an object more worthy than another of angels' tears, or man's compassion, it is to see a human being wander, from birth to death, over the barren waste of this world, not knowing whither he is going, satisfying himself, in the mean while, with the husks of swine, which alone are presented to him, and, in the evening of his days, set clouded and gloomy in the damp grave, ignorant whether he shall ever rise again bright in the morning.

It is curious how, in the gloomy view, which he has taken of human existence, a bright gleam every now and then breaks in upon him. He has evidently meditated on the years that are gone by, and seen, that, formerly, things were not so bad. "In no time," says he, "was the life of man what he calls a happy one....but if man in all ages has had enough to encounter, there has, in most civilized ages, been an inward force vouchsafed him, whereby the pressure of outward things might be withstood. Obstruction abounded, but *Faith* was also not wanting. And by Faith man can remove mountains. While he had Faith, his limbs might be wearied with toiling, his back galled with bearing; but the *heart* within him was *peaceable* and resolved. *In the thickest gloom there burnt a lamp to guide him.* If he struggled and suffered, he felt that it even should be so: he knew for what he was suffering and struggling. Faith gave him an inward willingness, a world of strength to combat a world of difficulties. The true wretchedness lies here, that the difficulties remain and the strength is lost....Faith strengthens us, enlightens us for all endeavours and endurances. With faith we can do all and dare all, and life itself has a thousand times been joyfully given away. But the sum of man's misery

is even this, that he feels himself crushed under the Juggernaut wheels, and knows that Juggernaut is not divinity. This is the especial misery, which has fallen on man in our era. Belief, Faith has well nigh vanished from our world.... Time was, when, if he asked himself, what is man, what are the duties of man? *the answer stood ready written for him.* But now.... Mother church has, to the most, become a superannuated step-mother, whose lessons go disregarded, or are spurned at, or scornfully gainsaid.... The *thinker* must, in all senses, wander homeless, too often aimless, looking up to a heaven, which is dead to him, round to an earth, which is deaf.... Truly may it be said, the Divinity has withdrawn himself from the earth.... Doubt storms on man through every avenue.... enquiries of the painfullest sort must be engaged with.... whereto no answer will be returned. Hard, for the most part, is the fate of the nobler class of men. They have dared to say NO, and cannot yet say YEA, but feel, that, in their NO, they dwell as in a Golgotha, where life enters not, where *peace* is not appointed for them.... Behold a Byron in melodious notes "cursing his day:" without heavenly loadstar, he rushes madly into the dance of meteoric lights, that hover on the mad whirlpool (Mahlstrom) and goes down among its eddies. Hear a Shelly fill the earth with inarticulate wail, like the infinite inarticulate grief and weeping of forsaken infants. A noble Frederick Schlegel, stupified in that fearful loneliness, as of a silenced battle field, flies back to Catholicism; as a child might to its slain mother's bosom, and cling there. In lower regions, how many a poor Hazlitt must wander on God's verdant earth, like the unblest on burning deserts; passionately dig wells and draw up only dry sand; believe he is seeking the truth, yet only wrestle among endless sophisms, doing desperate battle as with spectre-hosts, and die and make no sign!"

In this pathetic extract, you would suppose it was a Catholic writing, so beautifully does he contrast the *peace* of *faith* and *religion*, with the wretchedness of *reason*, and doubt. There is only one sentence to discover the contrary, wherein he tells us of the noble F. Schlegel flying back to

the Catholic Church as to a dead mother. On Byron's and Shelly's fate we make no comments. We take the history of them as presented to us. But we humbly presume to ask for the evidence, upon which it is asserted, that Schlegel found the Catholic church a dead mother. Did he, after taking refuge in that, utter inarticulate wailings, or complain that he did not find *peace* there, and enough to satisfy even his noble mind? Did he ever avow that he had found her a *dead mother*, or finding her so, did he ever start back in abhorrence. or abandon her? As nothing of this kind ever occurred, we shall suppose, that Frederic Schlegel knew somewhat more of the faith, which he adopted, than an Edinburgh reviewer, and was quite as good a judge of the vitality of the church. As to the motives which influenced him in the change, the writer does him great justice. "Of Frederic Schlegel himself, his character and spiritual history, we profess no final understanding; but enough to make us view him with admiration and pity, nowise with harsh contemptuous censure; and must say with clearest persuasion that the out cry of his being a *Renegade* is but a judgment where there was neither jury, nor evidence, nor judge. The candid reader will, in his works, find traces of a high, far-seeing, earnest spirit, to whom Austrian pensions, and the Kaiser's crown and Austria altogether were but a light matter to the finding and vitally appropriating the truth. Let us respect the sacred mystery of a person, nor rush irreverently into man's Holy of holies."*

* Perhaps this reviewer, who *pities* Schlegel, did not know that the latter, after his conversion, carried on a Catholic periodical, under the title of Concordia. And that at least three hundred of the literati of Germany, in one year, imitated his example, and returned into the bosom of the Catholic Church, where they found that rest they had sought in vain elsewhere. Yet none of these ever made the grand discovery, that their adopted Mother was dead! [Some account of the conversion of this gentleman, and of any of the literati of Germany, who followed his example, would, no doubt, be very acceptable to the readers of the Magazine, and we should feel much obliged to any of our correspondents, who would favour us with such an account.—EDRS.]

This is all very well, yet what Catholic will not feel, at least, somewhat astonished, to see this nameless critic *pity*, one of the *noblest* of men, becoming a Catholic, and emancipating himself from that mist of doubt, which he himself has so ably described? What Catholic will not admire that impenetrable darkness of his mind, by which he establishes and reasons on this as an unquestionable axiom, that the Catholic church is dead? Not the slightest glimpse of a contrary suspicion seems ever to flit across his mind. Not even the example of such a man as Schlegel seems ever to awaken in him the slightest doubt on that head. While every thing else around him is dark and doubtful, and uncertain; this one fact without argument, without evidence, even without truth, is quite clear, incontrovertible, and fixed. Such are the consistencies of *reasoners* and *system makers*; such the facility, with which they can dispose of every thing in heaven, or on earth. But it remains yet to be explained, why this faith, which once wrought such wonderful effects for man, should be incapable of doing the same now: why *the church* which once could reach and *lead* up to heaven, should not have the same power now? And how it comes to pass, that religious knowledge should have left this earth, it being one of his own maxims, that no knowledge, when once realized, is ever lost to the world! And again, what should we gain by adopting his dark and hopeless theories, instead of the cheerful consolations, which our system imparts? Endless are the questions of this nature, which we should propose, but our object has been simply to explain, not to controvert. I am well aware, that all such writings as these ought to be accompanied by a glossary; for a Catholic, at least, without such help, cannot possibly understand, what, in the mouth of a Rationalist, is meant by Nature, Unbelief, Faith, Religion, and many more. To attach precise significations to these words in the mind of a person, who does not admit Revelation, is more than we are able to do: nay, it would not be an easy task to persuade us, that they themselves have clear definitions for any one of these words. And, from this defect, arises that ambiguous, wordy, mystified, undefined phraseology, which is always

found in such writings, high sounding words or metaphors, which are perpetually playing around a meaning, without ever coming to it.

(*To be concluded in our next.*)

REVIEW

THE FOLLOWING OF CHRIST.

In Four Books, translated from the Original Latin, by the Rt. Rev. and Ven. RICHARD CHALLONER, D. D. V. A. To which are added, Practical Reflections and a Prayer at the end of each Chapter; translated from the French by the REV. JAMES JONES. London: Keating and Brown: Nottingham: S. Bennet. 1833.

WE hail with great pleasure the appearance of this edition of the golden work, **THE FOLLOWING OF CHRIST**. It will not be supposed, that, of the most sublime book from the pen of man, which the concurrent admiration of so many ages has immortalized, we should presume to enrich the glory by our slender eulogy. But if it were our wish to attest its merits, we should rather borrow the high praises of so many distinguished writers, who have profusely extolled it. We should say with the pious Cornelius A Lapide: "It has as many maxims as sentiments, gems of practical and salutary truth, which I read every day with great enjoyment and fruit, and always desire to read again and again."* We might say with the illustrious Bellarmine: "The little work is of the greatest utility, and justly received throughout the Church by universal consent, continually used, and translated into all languages. I have certainly, from my youth, and unto old age, most frequently read this little work over and over again, and it has always appeared new to me, and still wonderfully delights my heart"† But there would be no end of accumulating the praises of this book, not from Ca-

* B. Corn. a Lap. in Joan. viii. v. 11.

† B. Rob. Bellarm. De Script. Eccles. An. 1420.

tholics alone, but from Christians of all denominations, and even from Mahometans.

The late discussions in our pages have probably excited a new interest for the book, though it is scarcely to be supposed that its merits could, at any time, be less attractive; if so, however, the new edition before us comes forth very opportunely. The value of the work itself is, indeed, attested proudly by the zeal of the different combatants to claim its authorship for their favourites: and all, at least, agree in fully proclaiming the sterling value of this Book of books. We perceive, with pleasure, that the Reverend editor of this new edition stands wisely aloof from these controversies, and announces the work upon the simple title of its own transcendent merit, without attributing it to any author, when so much uncertainty prevails upon the subject. "The spirit, with which these men wrote," says the incomparable Digby, "may be inferred from the circumstance of their having so often succeeded in concealing their names from posterity. They were content to be forgotten or unknown, if they could but save their readers, unlike so many writers of later times, who are ever anxious to secure for themselves a name; and if they can but further this object, scruple not to excite the passions, and to expose their readers to eternal ruin! The author of the *Imitation of Christ* is unknown. Some ascribe it to Thomas A-Kempis, others to the Abbot Gersen; and this diversity of opinion has been the source of long, and, as the Abbé de la Mennais says, useless controversies; 'but no object,' he observes, 'is too frivolous for human curiosity. Immense researches have been made to discover the name of a poor solitary of the thirteenth century. What is the result of so many labours? The solitary has continued unknown; and the happy obscurity, in which his life glided, has protected his humility against our vain science.'" *

To this edition are appended the Practical Reflections and Prayers after each Chapter, composed in French by F. Gonnellieu. They are well known, and have been greatly ad-

* *Mores Catholicii*; or *Ages of Faith*. Book i. Chap. vi.

mired, but have never before appeared in our language. We have heard it objected as something like temerity in Father Gonnellieu to attempt any addition, much more any improvement, to a work so sublime and sacred ; and it has also been said, that the man, who could not find in his own heart a practical reflection and prayer, after perusing any chapter of the glowing original, was not likely to benefit much by the assistance of Gonnellieu. But we know, that many souls, far advanced in the science of spirituality, have greatly admired and valued these additions ; and their author modestly apologizes for his attempt, by professing to have composed them only for the assistance of those Christians, who have not that exalted piety and exquisite relish for holy things, which distinguish some highly favoured souls.

The translator merits the thanks of the public for a version, correct and well executed, and a volume produced at a very moderate price, in good typography, and very neatly "got up," in the phrase of the trade. The translation is generally so good, that we have no wish to point out the few slight inaccuracies, which have caught our notice. But the translator departs from approved usages, by spelling *christian* uniformly with a small *c*, and he is incorrect, we believe, in writing the verb *practice* instead of *practise*. These are trifling defects ; but it is our duty to recommend their correction in future editions. We trust there will be many such of a work so richly deserving. We hope sincerely, that the worthy editor will meet a better fate, than most of those have shared, who have toiled for the spiritual edification of the faithful in various publications. To the disgrace of the Catholic body, it is too well known, that, whoever publishes a book amongst us, is almost sure to sustain loss or ruin, when he ought to meet with encouragement, if not remuneration.* While there exists among us so singular and deplorable an apathy for Catholic works, how are we to elicit genius latent in our body, how are we to keep pace with the busy circulation of the works of our adversaries, or to sup-

* Even Mr. Moore's admirable work has had, we are informed, but a heavy sale in England.—EDRS.

ply food for the growing appetite for knowledge connected with our holy Religion? There is an easy remedy; but we have little hope of its being applied. Let there be a society, a library in every congregation, and let it be one of its objects to take a copy of every new Catholic book, which deserves its attention. The most trashy novel is sure of a remunerating sale from its certain reception into all the circulating libraries. Let us learn a lesson from the children of this generation, and be wiser in the encouragement of those, who so meritoriously devote their time and labour to our instruction, edification or vindication.

RULE OF FAITH.

Chiefly an Epitome of the Rt. Rev. Dr. Milner's End of Religious Controversy. By the Rev. SAMUEL JONES.

We owe an apology to the Rev. author, and to the public, for having allowed ourselves to have been prevented by circumstances from noticing this very useful little work on its first appearance.

It is, as it professes to be, "*chiefly*" an abridgment of the principal parts of Bishop Milner's End to Religious Controversy. That work consists of three parts. In the first, having, by way of Introduction, established the principle, that God has provided for man a Rule to guide him to the faith, which he has revealed, the author discusses the question—What is this Rule? Having arrived at the conclusion, that this Rule is the *Whole word of God, expounded by the Church of God*, he proposes another question—Which is the Church? Which, among the different societies of Christians, is entitled to that appellation? After discussing what are usually styled the marks of the Church, he concludes, that that Church, which is called Catholic, is, in reality, the Church of Christ, appointed to teach the doctrines of Christ. In the third part, some of those doctrines, which are the subject of controversy, are explained and defended.

The Rev. author of the Epitome, justly considering, that the work is complete at the end of the second part, and that much of that might be omitted without impairing its usefulness, has presented it to the world, thus adapted to the general reader. Having recently had occasion to look into the book more particularly, we were forcibly impressed with a regret, that it was not in more general circulation, and with remorse, that we had neglected a duty, in not having endeavoured to promote that circulation. Those, who have admired the close reasoning, the unction and piety of the original, will be pleased to find them retained in Mr. Jones's work. The author has also performed, with great ability, the difficult task of condensing the Prelate's arguments, without diminishing their force, and with all the ease of an original writer. We strongly recommend the book, as a *vade mecum* of the established principles of Religious controversy.

TRAVELS OF AN IRISH GENTLEMAN.

In reference to our review of Mr. Moore's late publication, we have received a letter from a highly respected layman, from which we make the following extracts.

The Magazine has received and bestowed unlimited approbation, and certainly well merited encomiums on Mr. Moore's late work. It certainly is a masterly performance, and well calculated to advance the Catholic cause. The Edinburgh Catholic review has followed your example. As your Magazines are universally read, and enjoy great influence, especially where our doctrine and faith are concerned; do pray allow me, who, at the same time profess myself to be a great admirer of the *Travels of an Irish Gentleman*, to observe to you, that, after reading it attentively twice over, there are, as it appears to me, some few passages in it which required your observations, as *critics*, to prevent the bad effect they may have on many readers, who, perceiving them passed over by you, may be deceived by Mr. Moore's assertions and equivocal hints. There are up and down in the

work several things, that I think open to objection. But, I will confine myself to some few, at the same time submitting my unlearned opinion to your better judgment. They are chiefly contained in the second volume.

In page 333, vol. 2, Mr. Moore's words are "While the famous verse, 1 John v. 7—that long contested scriptural basis of the doctrine of a Triune God, is now, *on all sides, abandoned, as unquestionably spurious.*" What are we simple unlearned laymen to think, who find these words in our Rheims and Douay Bibles, and likewise read to us from the altar in the sacrifice of the mass; as well as frequently serving for a text to our preachers from the pulpit? Had Mr. Moore told us that such was the opinion of our adversaries, the anti-Trinitarians, all would have been right. But, when it is asserted, that the words are, *on all sides, abandoned as unquestionably spurious*, we must infer from *all sides*, that Catholics are included. Surely, that requires contradiction. Your several articles and Dr. Wiseman's* on this well known controversy are too difficult to satisfy, or indeed, to be understood by, many unlearned readers, whereas Mr. Moore's assertion is so positive that it must indeed stagger and puzzle many.

In page 243, Mr. Moore, in a note has "When St. Augustine opposed the Manichœans, he advanced doctrines wholly different from those, which he afterwards took up in opposition to Palagius; and this latter *party* opinion has been his bequest to future times; inflicting thereby an injury on Christianity (for even the Catholic church did not wholly escape the infection) far greater than all his labours in her service can ever compensate. In rejecting Jansenism, an inoculation of this virus, from her communion, the church of Rome has got rid of the only slight taint of heresy that in her course 'immortal and unchanged' the milk-white hind has ever known." I cannot help thinking the whole of this note as very reprehensible, but perhaps I may be wrong.

Our correspondent is indisputably right. It was principally to

* It is our intention to attempt in our next, a popular analysis of Dr. Wiseman's letters.—EDRS.

this note that the stricture at the conclusion of our article was directed. This we explained to Mr. Moore, in a private letter; in reply to which, that gentleman, who possesses in an eminent degree, the humility which is the usual concomitant of distinguished merit, informs us that the note will be corrected in the second edition, which is about to appear shortly.

Respecting his observation on the reading of *Κυρίου* instead of *Θεοῦ* in Acts xx. 28, as having the same humanizing effect, he remarks, that the word God in that verse is suspected by Erasmus and Grotius to be an Athanasian forgery. Grotius and Erasmus, although learned men, are nevertheless not authors that we should esteem as conclusive, and the effect, produced by their opinions, Moore, I think, ought to have counter-balanced by other equally judicious opinions taken from our own party: for I, (for one) protest I think Moore seems to coincide with them. In general, Moore seems to me rather weak and unsatisfactory as to the divinity of Christ. For example, in one place he remarks, and the remark seems to be his own, that Christ, upon no occasion whatever, ordered or recommended to his disciples to pray to *him*, but always to his Father. I believe the observation to be true. But no reasonable inference can be produced from that against the Divinity of his Divine Person, since he uniformly calls himself Son of man, and in his human quality referred all to his Father. Moore might, and ought to, have accompanied his remark with suitable explanation.

In his last remark, we trust that our intelligent correspondent has mistaken Mr. Moore. We are writing from memory, but, we think, a correct memory, according to which, the impression upon our mind is, that Mr. Moore assumes the divinity of Christ, as an article of mutual agreement, between the Catholic and Protestant churches, and upon it grounds the *argumentum ad hominem*. It is clear, that, in this hypothesis, he would write with less reserve than if he were addressing himself to Unitarians.

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No. 32.

THE CHOLERA.

Is any man sick among you? Let him bring in the Priests of the Church.—**ST. JAMES, vi. 14.**

“I wish you also to represent to your hearers, that a Protestant is not to suppose that he is guilty of any disrespect to religion in not sending for a minister when he apprehends himself to be dying.

“A Roman Catholic who trusts in the efficacy of extreme unction, is bound on his principles to apply to his priest to administer it. And the priest (if a sincere believer in his religion) will be ready at the utmost hazard of his life to impart what he considers those spiritual helps, which, according to his creed, may make the difference of a soul's being saved or lost eternally. But I should say that a Protestant who considers himself to be labouring under any infectious disease, is bound to abstain from exposing his pastor to the risk of infection; believing, as every Protestant is bound to do, that there is nothing in his religion at all corresponding to the extreme unction of the Romish church.

Address to his Clergy, by Dr. Whately, Protestant Archbishop of Dublin. See Catholic Magazine for July, 1832, Vol 2, pp. 396, et seq.

It is in adversity, in the day of trial and of danger, that Religion appears in her genuine character. In days of peace and prosperity, vice may wear the mask of virtue, and error assume the visor of Religion, and persuade their votaries that they are really the characters which they personate. The passionate man shall appear meek in the absence of provocation, the miser may be mistaken for the charitable, when no occasion is presented for alms, the coward is not distinguished from the hero when the danger is past, and the sensualist may be as abstemious as the anchoret, when he has satisfied his appetite. Each shall declaim in favour of his

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absent virtue fondly and eloquently, and the frequency with which he lays claim to it, shall impose upon the giddy throng and extort credit from it, as the man was assured that, as he had been for ten years reiterating his statement that he was but 30 years old, it was impossible to refuse to credit his assertion.

But the time of trial arrives. Our Blessed Saviour condescends, in the excess of his beneficence, to admonish his children, that, in the lapse of ages, persons will continually present themselves to them under the most specious appearances, in fact, in the guise of sheep, though in reality they be ravenous wolves. He is pleased, at the same time, to assure us, that it is by their fruits that they shall be discovered. Of such persons, and of all others, the time of trial is the day of adversity and tribulation and danger.

These remarks are illustrated by every page of Christian history. The sound principles of true religion have, in every age, been proved by the noble courage of its professors, in the hour of danger, which has also proved the weakness of those of the disciples of error. We shall pass over many illustrious examples, with which the histories of the servants of God abound, and present our readers with Mr. Butler's account of the conduct of St. Charles Borromeo, during the raging of the plague at Milan in 1575.*

"The news of this calamity reached the saint at Lodi, whither he was gone to assist the bishop of that see at his death, as it was his custom to do towards all his suffragans. The governor fled to Vigevano, and all the rest of the nobility left the town. St. Charles made haste thither, visited the pesthouse, whither the infected were sent by the magistrates, and provided both the sick and the poor with every succour spiritual and corporal. According to his custom in all difficulties, he consulted his vicars and canonists, whether he was obliged to remain with the infected, or to withdraw to some other part of his diocese. They answered him with warm solicitations in the negative, entreating him not to expose his life, which was at that time of infinite importance, both to the sick and to those parts of his diocese which were not visited with that calamity. But St. Charles proved to them that a pastor, who is obliged to lay down his life for his flock, must not abandon them in the time of danger. All granted this was the more perfect. And is

* Lives of Saints, Nov. 4, p. 119.

not abishop, said the saint, obliged to choose what is most perfect? Sin being the cause of scourges, he strongly exhorted the people to have recourse to the divine mercy by humble penance, and he redoubled his prayers and austerities. In three general processions he walked barefoot, having on a purple cope, as in times of penance, with a halter about his neck, and a crucifix in his hands, from which he seemed never to turn his eyes, which were drowned in tears. Thus he offered himself a victim for the sins of the people. He preached almost every day, and never ceased admonishing his fellow-labourers to condemn life in such a cause, himself exhorting the sick, and administering the sacraments. For the relief of those that were destitute, he melted down all his plate, and gave all his furniture, even the straw bed on which he lay, taking his rest on the boards. The number of priests, chiefly of his own clergy, whom he at first appointed to attend the sick, not being sufficient, he assembled the superiors of the religious communities, and, begging their concurrence, made them a most pathetic discourse, in which he shews how great a happiness it was for any to lose their lives (which are always uncertain and short) in such a cause of the most noble charity, though the danger was not so great as was commonly imagined, and they were under the divine protection. Such was the effect of this zealous discourse, that about twenty-eight priests immediately presented themselves out of that body, and the saint allotted them their diet and lodgings in his own palace. The magistrates found fault with his numerous processions and assemblies of devotion, for fear of spreading the contagion. The saint justified his conduct by the example of St. Gregory, St. Mammertus, and other great prelates, alleged that, all human remedies failing, it was more necessary to have recourse to those which are divine, and assured them that those devotions, far from increasing, would remove the calamity: which seemed a prophecy; for, though four score died in the procession which St. Gregory made, no one caught the infection in those of St. Charles, nor any one of those that attended him in his visits of the sick; only two of his family died, who never went to the infected houses."

The same heroic conduct has always distinguished the pastors of the Church of Christ, whereas, generally speaking, the ministers of error have shrunk from the apprehension of personal danger. Our blessed Saviour has prepared us for this difference, and has explained the principle upon which it rests. "I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose town the sheep are not, seeth the

wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling; and he hath no care for the sheep.”*

These reflections have been suggested to us by the scenes, which were exhibited to an astonished and admiring world, during the recent ravages of the cholera, and they are renewed by the alarming announcement of its reappearance in this country. Throughout France, the British empire, and the United States, our brethren of the faith have been true to the noble principles, which the Saviour of the world has inculcated by precept, and illustrated by example.

When the frightful malady made its appearance in France, the generous zeal of her prelates was roused. In their pastoral addresses to their clergy, and to their flocks, they referred to the terrible scourge, with which their country was afflicted; but, while they directed their people to propitiate an offended God by those sentiments of contrition and penance, which have so often averted the threatened visitations of his anger, they forgot to inform their clergy, that, in disregarding every consideration of personal danger, and in administering, without fear and without calculation, the sacred consolations of religion to the dying Christian, they incurred the risk of “doing harm instead of good.” Oh! No. They admonished their heroic clergy, that the day was at hand, when every sacrifice of time, of indulgence, of worldly goods, and, if requisite, of life itself, would be demanded of them; and they assured both priests and people, that they themselves would not desert their posts, but would gladly share the dangers, to which their beloved flocks were exposed.

“If,” says one of these excellent prelates, the Bishop of Saint-Diez, “If the contagion should assail our country, spreading desolation and death, your pastors, beloved brethren, and the other priests of the Lord, who assist them to bear the burden of the pastoral ministry, would prove to you their tender solicitude for you. They would not hesitate to hazard a life, every moment of which is consecrated to you. Living but for you, they would be ready, for you, to lay down their lives. You would behold them anxious to encourage and to

* St. John, x. 11, 12, 13.

console you, to administer to you the treasures of divine grace, as well as to share with you their slender earthly means.

"We should also be happy, on so melancholy an occasion, to discharge the obligations imposed upon us by the character of your principal pastor. Whatever duties might then be required of us would be rendered easy by our affection for you. We should not abandon you, we should be constantly in the midst of you. No danger should arrest your bishop: woe to him, should he be accessible to fear, when he has to fly to the succour of his children, to sympathise in their sorrows, to assuage their sufferings."

"We doubt not," says the Archbishop of Paris, "that the pastors, the other clergy, and the people, will, in these painful circumstances, emulate each other in generous zeal and devotedness. The past is to us the pledge of the future."

Nor were these excellent men disappointed in the expectations, which they had conceived respecting their clergy and those of their people, who had devoted themselves to the exercises of religion.

"Piety and charity," writes the editor of the *Ami de la Religion*, from which publication the preceding paragraphs have been extracted, "Piety and Charity redouble their exertions in these days of misfortune. The ecclesiastics, attached either to the parishes or to the hospitals, seem to multiply themselves, (*se multiplient*) for a service, the incessant labour of which renders it more and more oppressive. Several pastors, and other ecclesiastics, are ill of mere fatigue: some have been visited with the prevailing pestilence. Mons. Tardieux, a young and fervent ecclesiastic, but not yet advanced to the priesthood, has fallen a victim. The necessary cessation on the part of some, has only increased the exertions of others. In many parishes, the clergy have demanded assistance, and priests, not attached to the sacred ministry, have readily offered their services. On occasions such as the present, we look around with regret for that co-operation, which might have been yielded by the houses of the Missions and of the Jesuits. They were broken up, and their inhabitants obliged to fly, and now their loss is felt. The clergy attached to hospitals have been overwhelmed with the incessant demands upon them, and their brethren, though

otherwise engaged, have run to their assistance. The professors of the Sorbonne, the Lazarists, and others, have vied with each other in this charitable devotedness. Thus it is that they revenge themselves of the furious hatred, which so lately assailed them, They have soon forgotten their injuries : they hasten to console perhaps the very men, who, a few months since, clamoured for their death. Among the sufferers is said to have been found one, who, during the preceding year, had assisted in the removal of the crosses from the churches. This man was overjoyed to meet with a priest, under whose ministry he might discharge himself of the burden, by which he was oppressed. He expressed the most lively sentiments of repentance ; publicly confessed the sacrilege, of which he had been guilty, and acknowledged the justice of God in the visitation by which he was overtaken. In these sentiments he died, declaring himself unworthy to kiss the crucifix, which was presented to his lips. Another discovered the remnants of the sacred vessels ; and another, some of the spoils of the archiepiscopal palace. Religion lavished her blessings upon them, as upon the rest ; and if they sincerely repented, as we fondly trust, the divine mercy has been extended to them."

" The various communities of holy women have emulated the zeal and devotedness of the clergy. We speak especially of the Sisters of Charity In addition to the hospitals, which they ordinarily serve, they have undertaken the care of others, such as that formed by the Archbishop at Conflans, that of the Lazarists, and that established by the Mayor of Grenelle, *in his own house*. They have despatched some of the sisters to these hospitals. Already have some of these heroic servants of the poor become martyrs of charity. At one hospital, one of the religious and a novice have fallen victims to the cholera, and several others have been ill. At the Hotel-Dieu one of the sisters has died within these few days, and the Superior is very ill. Four from another community have successfully importuned, as for a favour, that they might be permitted to assist their religious sisters. One of them has already received the reward of her charity : she has died in her attendance on the poor. Her companions envy her happy lot. The sisters, who devote themselves to attendance

on the sick (*les Sœurs gardes-malades*) are unequal to the demands made on all sides. Within the week, they have been obliged to refuse many of the families of the rich for want of subjects, the novices being all engaged as well as the religious. Yet they are as usual, assiduous in their attention to the poor whom, and whom only, they never refuse."

The Archbishops of Paris and Rouen, the Bishops of Meaux and Nantes, among others, offered their palaces, their seminaries, or other houses, as hospitals for the cholera, in which the clergy and the young ecclesiastics would devote themselves to attendance upon the sick. In some of these cases, these noble offers were accepted by the local authorities, but, in others, the wretched spirit of anti-ecclesiastical jealousy dictated a refusal.

Wherever this dreadful malady has appeared, the same heroism has been manifested. As a specimen, and only as a specimen, of the spirit animating our brethren in Scotland, who have been uniformly the same wherever their labours were required, we publish the following account, which appeared originally in the pages of our cotemporary, the Edinburgh Catholic Magazine.

CHOLERA AND THE CATHOLIC CLERGY.

"I WAS SICK AND YE VISITED ME."

The county of Caithness, is situated at the northern extremity of Scotland. It has long been celebrated for the extent of its herring fisheries. At the fishing season, large numbers of Catholics from different parts of Europe, frequent that remote district for the purpose of prosecuting the fishing trade; but while there, they never had an opportunity of attending divine service. Anxious to remedy this evil, Dr. Kyle, Bishop of the Northern District of Scotland, deputed Mr. Lovi, a zealous and indefatigable missionary, to Wick, the principal town of the county, to officiate during the fishing season. As there were no resident Catholics in the town, nor even in the surrounding country, Mr. Lovi found the public mind highly excited against him, when his arrival was announced. Caithness was the first county in Scotland, in which the Catholic religion was suppressed at the Reformation, and from that period up to the last year, no Priest had ever visited the district. In passing along the streets of Wick, Mr. Lovi was gazed at with wonder and astonishment by the inhabitants who were, no doubt, much surprised to observe no difference between a Catholic Priest and any other man. Mr. Lovi, shortly after his arrival, went out in quest of a

place in which to celebrate divine worship; but so great was the hostility of the people, that he could procure none, and, in consequence, no service took place the first Sunday after his arrival. Tempted, however, by a high pecuniary offer for accommodation, some needy persons intimated an intention of letting apartments; but no sooner was this known in the town, than they were threatened with loss of trade, if they thus dared to give encouragement to "Popery." Baffled in every attempt, Mr. Lovi was about giving up his enterprise, when he had the good fortune to secure a cabinet-maker's show shop at £1. per week; but although an attempt was made to prevent the proprietor from implementing his agreement, it proved ineffectual, as the place had been secured under a written missive.

To the praise of the ministers of the place, it may be mentioned that they did not join in this combination; but when they heard that Mr. Lovi had succeeded in procuring a place of worship, and that it was crowded even by Protestants, who were exceedingly attentive, and apparently greatly pleased with the explanation of Catholic doctrine, given by Mr. Lovi, they broke silence, and denounced him from their pulpits as *the head of Popery*, who would bring a judgment on the town. The attack had this effect, that Mr. Lovi was publicly hooted at in the streets, pelted in some instances, and his life even threatened.

The Cholera now made its appearance. It is impossible to give any adequate idea of the terror and dismay which prevailed. Mothers abandoned their own children, children their parents, husbands their wives, and wives their husbands, when attacked by the disease. In short, the feelings of nature, the ties of kindred, and the bonds of friendship were forgotten in the general alarm, and in the desire of self-preservation; and no person could be found bold enough to undertake the hazardous duty of assisting the sick. The consequence was, that the mortality was terrific. The more ignorant inhabitants, almost in a state of despair, attributed the calamity to Mr. Lovi's presence, and he was again threatened in the streets. But regardless of these threats, and considering that the time was now come for taking Christian revenge, as a servant of his Divine Master, for the insults heaped on him and his religion—the only revenge which religion allows—that of heaping coals of fire on the heads of his enemies—he went constantly to the Cholera Hospital, where he performed all the duties of a nurse at a time when scarcely any person could be induced by any consideration, to enter within its infected walls. When he could be spared from the labours of the hospital, he went among the sick in the town, whom he often found abandoned to their fate by their friends. In this situation he had to discharge the most common menial offices. It became fre-

quently necessary for him to go to the public well to fetch water for the use of the sick, and even for those very persons who had before threatened his life. Besides kindling fires which had been allowed to go out from inattention, he had to lift the sick in his arms out of bed, and to clean the beds of the nausea and impurities with which they were defiled, and to shake and make them up when the patients complained of their hardness. Besides all this, he frequently had to carry the sick to the hospital, put the dead into the coffins, and assist in carrying them to the grave.

When the terror had so far subsided that the people, seeing the example set before them, could be induced, by promises of ample payment, to perform these necessary, yet perilous, duties, Mr. Lovi began to employ himself in prescribing medicines for the sick, under the able directions of Dr. Venables, who had been sent down from London to take charge of the Cholera patients in Wick; and, wonderful to tell, upwards of 200 persons were cured by Mr. Lovi's prescriptions alone. We are assured that, during a whole fortnight, Mr. Lovi did not get an hour's continued repose; and from incessant walking his feet became so swollen and blistered, that he could scarcely walk, and had to be helped along the streets by such persons as he occasionally met in his journeys from house to house. From incessant fatigue, and want of sleep, Mr. Lovi almost entirely lost his appetite; and his appearance was so completely changed, that it was generally supposed that he would fall a victim in the cause of charity; but he was buoyed up by the consideration that he was acting in the discharge of a sacred duty, and that his toil and peril would be amply compensated for by a favourable change in the minds of the people towards the Catholic religion; and in this happy anticipation he was not disappointed, for the very persons who had, in their ignorance, openly proclaimed him in the streets as an idolator, now hailed him as he passed along, as their deliverer, who, like the good Samaritan, visited and consoled the sick stranger, when the ministers of their own faith shut themselves up in their own houses, and refused, from their timidity, to impart to them any consolation. Nor was this all. So sudden and extraordinary was the change among all classes, that even the ministers themselves prayed publicly in their churches for the preservation of Mr. Lovi's valuable life—a circumstance which formed a singular contrast to the fulminations they had uttered against him a few weeks before from the same places.

At the close of the fishing season, Mr. Lovi proposed to return to his congregation at Keith; but the inhabitants rose *en masse* to prevent him, and the Board of Health petitioned Bishop Kyle to allow him to remain for some time longer. The worthy Bishop gave his consent.

Such was the enthusiasm of the people, that many of them fervently prayed, that if they were to be seized with the Cholera, they might take it before Mr. Lovi's departure, so that they might have the benefit of his attendance, so great was their confidence in his skill and successful mode of treatment. On returning to his lodgings, Mr. Lovi would often find a number of persons waiting for him to conduct him to the sick ; and so eager were they to carry him to their respective friends, that it was no uncommon sight to see two or three persons laying hold of him at once, each contending for a prior claim upon his attention. The Catholic would argue, in support of his claim, that one of Mr. Lovi's own flock demanded his immediate services, whilst the Protestant would answer that the charity of the Priest made no distinction. In this dilemma Mr. Lovi made the parties draw lots, and the fortunate individuals would bless God for their success. In moving from house to house, a long train of persons followed Mr. Lovi to secure his aid as soon as disengaged ; and the old women poured out their blessings on his head as he went along.

The Board of Health, justly appreciating the value of Mr. Lovi's services, unanimously passed a vote of thanks to him, and even intended to place him on the same footing with the medical men, by paying him for his services ; but Mr. Lovi declined to accept such remuneration, stating, as his reasons, that he had done no more than what in duty, as a Catholic priest, he was bound to do, and that the Church did not permit her clergy to receive compensation for such services. As, however, Mr. Lovi had been put to considerable personal expenses, the Board insisted upon reimbursing him, and voted a sum of 25 guineas for that purpose.

The departure of Mr. Lovi from Wick was hastened by a report that the Cholera had broke out at Keith, and the Board of Health reluctantly consented to his departure. Mr. Lovi, accordingly, took his leave, accompanied by the good wishes and sincere regret of the inhabitants. In stopping at Tain for dinner, the guard of the coach having announced Mr. Lovi as a passenger, he was immediately waited upon by some of the inhabitants, who wished him to remain till the authorities of the town should have an opportunity of shewing him some mark of public respect ; but not having time to stop, he thanked them for their kind intentions, and proceeded on his journey. On arriving at Inverness, where the Cholera was committing fearful depredations, Mr. Lovi ascertained that the report of Cholera at Keith was unfounded, a circumstance which induced him to stay at Inverness, to afford such relief as he could. As the inhabitants of Inverness had already a full knowledge of Mr. Lovi's exertions in Wick, and had even at one time proposed to send an express

for him, he had already secured their confidence. In entering on this new scene of his labours, he found the inhabitants at variance with the medical men, and the medical men at variance with each other. There had been 14 deaths on the day he arrived. On the following day, he, in conjunction with the Rev. Mr. Maguire, the resident clergyman, went to every house where he could ascertain the disease was; and, by administering the remedies he had used at Wick, he had the satisfaction of seeing the deaths that day immediately reduced to three. The circumstance gave confidence to the public; trade, which had declined, began to get brisk; and the drooping spirits of the inhabitants were revived. Mr. Lovi continued his exertions till the disease was almost eradicated from the town. His labours effected a wonderful change in the dispositions of the people of Inverness towards the Catholic religion; crowds of them thronged to the chapel in the evenings to hear him preach; and from what has transpired, we have reason to believe that seed has been there sown that will produce much fruit.

"Before taking leave of Inverness, a deputation of the inhabitants waited on Mr. Lovi with an address, and presented him with a valuable snuff-box, with an appropriate inscription, as a mark of esteem. The inscription, of which we are sorry we cannot present our readers with a copy, concludes with these words—*Infirmus eram et visitasti me.*"

The Irish and English clergy were not inferior in zeal and self-devotion to their brethren on the Continent and in Scotland. In Ireland, the pestilence seemed to have established its horrible dominion. The poverty and misery of the unhappy people, their destitution of food and clothing, were its just claims to empire. Accordingly the charity of the pastor had a wide field in which to expatiate, and nobly did he avail himself of the glorious occasion. "In this," writes the apostle,* "we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren." This maxim of charity seemed to be ever before the eyes, and in the hearts, of the ministers of the God, who is charity itself. No danger could appal, no office of personal kindness, however loathsome, could repel, and, almost no labour could exhaust them. In numerous instances, they performed the most disgusting menial offices; frequently they carried the afflicted patients to the vehicles

* 1 St. John iii. 16.

that were to convey them to the hospitals ; frequently they put them into their coffins ; and, in one instance, we read of the Rev. Mr. Sheehy of Kildysart, Co. Clare, who, at midnight, dug the grave for the deceased. The religious of both sexes emulated their heroic pastors, attending, with unwearied assiduity, the bed of pestilence, and, where hospitals were not provided, devoting their own convents to the purpose, and themselves to all the offices of charity, both spiritual and corporal.

When the terrible scourge visited England, our brethren were equally ready at their post, and equally unflinching in the hour of danger. We have recorded the zeal and courage of Mr. Worswick of Newcastle on Tyne : we have, in the words of the late lamented prelate of the district, Bishop Gradwell, spoken in general terms of the self-devotion of the clergy in London, which extorted from strangers the strong expression of their admiration ; and we should have been most happy, if any one had furnished us with a more detailed statement, to have published such statement in our pages. This, indeed, we could hardly expect ; inasmuch as, generally, the only person, who could have done it, would have been the individual himself, whose praises would be recorded. But if any one choose to present to us an account of another's labours, we shall even yet thankfully receive it, and gladly give it insertion in the Magazine.

The spirit of humility, to which we have alluded, and, we may add, the modest consciousness of having merely performed a duty, have deprived us of any very detailed knowledge of the labours of our excellent brethren in our immediate vicinity. The frightful malady raged with peculiar virulence in the district of Wolverhampton, Bilston, Walsall, Sedgley, Dudley, West Bromwich, Bloxwich, and the large and densely peopled country, which that district comprises, and the calm fortitude, the unostentatious zeal, with which the clergy of that district, Messrs. Martyn, O'Sullivan, Mostyn, Tysan, Ross, and Bagnall, laboured in their sacred and charitable vocation have placed them upon a level with those, whose heroism, having a sphere of greater notoriety, has been more extensively known. The same virtues equally distinguished the pastors of Newcastle under Lyme, the Potteries, Kidderminster, Bath, Bristol, Oxford, Exeter, and

many other places, and commend to the delight of Catholics, and to the admiration of strangers, the names of Egan, Gerard, O'Connor, Burgess, Cooper, Jenkins, Edgeworth, O'Farrell, Newsham, and Oliver. We perceive that we have forgotten to refer to scenes, probably the most perilous and laborious of all, in Liverpool, Manchester, Sheffield, and the other populous places in Lancashire and Yorkshire, but, in reality, the glories of the priesthood crowd upon our mind, and the very enumeration threatens to monopolise our pages. Those of our brethren, the mention of whose deeds this consideration obliges us to suppress, will appreciate our motive, and, as the stimulus to their glorious exertions was the desire to please their heavenly Master, and not to be recorded in the annals of human eulogium, they will not suspect us of any want of respect for them, if we hasten to the accomplishment of our purpose in writing this article.

The ravages of the cholera have, we understand, been most terrible in Lisbon and Oporto. One of the best of men, our personal friend, Rev. Richard Vanzeller, is archdeacon of the latter place, and, in the patriarch of the former, the Church possesses a truly Christian prelate. The persecutions of former days in England and Ireland were the cause of the establishment of seminaries in that city for the education of English and Irish ecclesiasties, and we are certain, that they would readily offer their services to aid the labours of the native clergy: but, of the facts, we have received no account.

We are not much more fortunate with regard to the United States; but the meagre accounts, which we have received, partly through the *Ami de la Religion*, partly through the Catholic Herald, correspond to those, which Europe has afforded. At the city of St. Louis, it appears, that the cholera suddenly broke out on the 24th of October. During that day and the 25th, it made alarming progress, and the two hospitals of the place were filled with patients. The consternation was general: the inhabitants fled from the place. Friends abandoned their friends, but found no asylum themselves; every one fearing lest the fugitives might carry contagion with them. The 26th was the day of the communion of the Sisters of Charity. The bishop, Rosati, celebrated

Mass, and having poured forth his tears before the altar, addressed a few words to the Sisters, at the moment of communion. "Your God," said the good prelate, "will be your support: he will reckon all your steps." The Sisters were presently called to the hospitals and to the sick. Till the 31st, the pestilence continued in all its fury. The clergy were constantly occupied in administering the holy sacraments of penance, of baptism, of the holy Eucharist, and of Extreme Unction, and in imparting instruction and consolation as far as the terrible scenes would permit. Their labours were nobly seconded by the Sisters, who were, day and night, constant in their attendance upon the sick, hardly allowing themselves the repose, which exhausted nature demanded.*

From the Catholic Herald of Philadelphia, † we extract, with pleasure, the following testimony to the exalted charity displayed by another community of these holy women at Baltimore.

Mayor's Office, Baltimore, Nov. 3, 1832.

REV. J. ELDER:

Dear Sir—"The duties assigned me, as Mayor of the City of Baltimore, being concluded this day, I cannot retire to the quietude of private life, without acknowledging the obligation which the Board of Health and myself are under to you, sir, for your persevering attention to our afflicted fellow-citizens, and through you, to those invaluable *Sisters of Charity*, whose benevolent conduct has been of such essential utility in alleviating the horrors incident to the fatal Epidemic, which, a short period since, raged in our city. But, their attention to the sick was not the only service rendered by the *Sisters of Charity*; they voluntarily furnished clothing, at their own expense, to the destitute Orphans of those who fell victims to the *Cholera*; thus exhibiting the purest system of unostentatious charity that could have been devised.

"At the Hospitals, their labour and attention became so important, and their exertions so incessant, that, even they were often physically exhausted, and required the helping hand of others. At this time, the *Sisters of Charity* at the Orphan Asylum, and Infirmary, freely tendered their sisterly assistance to smoothe the path of anxiety and care, of those especially devoted to the Hospitals.

* *Ami de la Reñon*, May 18, 1833.

† March 28, 1833.

"But, it surely is a solemn consideration, that the *Sisters of Charity*, will retire with two less of their number, than when they commenced their labour of love, in Baltimore.

"The rapacious and desolating scourge, with indiscriminate violence, seized Sister MARY FRANCIS and MARY GEORGE, and transferred their administering spirits to regions of peace and tranquillity. We humbly bow in submission to the Divine dispensation, confiding in the Evangelist who saith, 'Blessed are the dead, who die in the Lord.'

"The Board of Health and myself have deemed it an imperious duty, in behalf of the citizens of Baltimore, to express our warmest gratitude, and deepest sense of obligation, for those services which were given without compensation; thereby, leaving us doubly your debtors.

"Be pleased, therefore, my dear Sir, to tender the sincere and grateful thanks of the Board of Health and myself, to Sisters Barbara, Clare, Leocadia, Julia, Euphrosyne, at Hospital No. 2—to Sisters Mary Paul, Domitilla, Mary Jane, and Mary James, at Hospital No. 3—to Sisters Ambrosia, Superior of the Infirmary; and also, to Henrietta, Dorothea, Hilaria, Octavia, Delphine, and Chrysostom, of that institution—to Sisters Felicity, superior of the Orphans' Asylum; and also, to Camilla, Bernardine, Marcellina, Beozillia, and Alphonzo, of that institution, for their unwearied attention to the sick of Cholera; and although they will receive no pecuniary remuneration from us, yet I hope, their reward is registered in Heaven.

"I remain, Dear Sir, yours, and the Sisters of Charity's obliged friend and humble servant,

WILLIAM STEUART.

Mayor of the City of Baltimore.

From the following extract from the Herald of a later date,* it will appear that, at Philadelphia, the same holy courage was accompanied with a disinterestedness, truly worthy of Religion.

SISTERS OF CHARITY.

"These Angels of Mercy, hearing that the city authorities of Philadelphia were about to present each of them with a piece of plate, with appropriate inscriptions, for their labours in the Cholera Hospitals, during the spread of the pestilence, have addressed a letter to the Mayor, informing him that they are unwilling to receive any guerdon for the perils which they voluntarily braved. They remark, in their letter,

* May 9.

that they are 'aware that the offering was not to be presented as a recompense for their services, but as a mark of public approbation of their conduct. If their exertions have been useful to their suffering fellow beings, and satisfactory to the public authorities, they deem it a sufficient reward, and indeed the only one which it would be consistent with their vocation to receive.' Here we perceive that mercy, which droppeth like the gentle dew from Heaven upon the earth beneath. Unostentatious—kind—from the heart. They look at the absent places of their departed sisters who have dropped—flowers untimely nipped—into honourable graves, and the spirit of worldly pride is hushed, in the memory of virtues which they live but to emulate—of a sad but glorious fate, which they would if need should be, most willingly share. How touching the picture! The gentle 'sisters' are treading a path over which He walked, as an example, who comforted the afflicted—bound up the broken hearted—visited the sick and the suffering—weeping with those who wept! They have coveted no man's silver or gold—but have performed unostentatious deeds of goodness, which they blush to find have gained them fame."

We are aware of the imputations which may be cast upon us, for the fervour of our panegyric on our ecclesiastical brethren, and their associates of religious men and women in the holy and noble work in which they have distinguished themselves; but, as the cholera has hardly made an appearance in Birmingham, and as the clergy there have had no opportunity of imitating the conduct of others, we are, to all such imputations, wholly indifferent. Indeed, if we may be allowed to derive any satisfaction from our exemption from the meritorious labours, sacrifices, and perils of our brethren, it is only from this circumstance, that the accident of our exemption enables us to speak without any just reflection upon our disinterestedness, the praises, which, in their persons, religion has earned.

Yes! they will allow us to transfer the credit from themselves to the sacred influence of our religion. Catholics are in nature the same as others. They are subject to the same laws, moral as well as physical. They have the same infirmities, the same imperfections, the same bad, and only the same good qualities, which the rest of mankind participate. If, therefore, there be one character, and one only, by which they are distinguished from the rest, then to that one charac-

ter, must all their peculiarities, good or bad be ascribed. It is in religious belief only, that they differ from all others : to their religion only then must their proud pre-eminence during the late eventful times be ascribed.

Of that pre-eminence no doubt can exist. We are not able to speak of the Protestant ministers in France, having learned nothing of their conduct. We can only form an opinion therefore from this absence of all information : but of the conduct of the ministers of the new French Catholic Church of Mons. Chatel, the whole history is contained in the few words in which we described it in our No for June, 1832.

"In France the schismatics observed a religious retreat and silence during the ravages of the Cholera, but now, that that trial of the true christian spirit is withdrawn, these persons have re-appeared, and the first news of their resuscitation consisted of an announcement that one of their priests was about to preach a sermon, to controvert the doctrines of the Catholic Prelates in their pastoral addresses on occasion of the appearance of that awful scourge."

At home we have seen the instructions given by a Protestant Archbishop to his clergy. We have been amused with a possible commentary on the text of St. James.

St. James. Is any man sick among you, let him bring in the priests of the church.

Dr. Whately. The *priests* and welcome, but not the *parsons*.

St. James. Let them pray over him anointing him with oil.

Dr. Whately. That is extreme unction. The apostle believed in extreme unction. So do the Roman Catholics. Let them send for their priest as the apostle tells them. But we have changed all that ; so dont send for us.

St. James. The prayer of faith shall save the sick man, and the Lord shall raise him up, and, if he be in sins, they shall be forgiven him.

Dr. Whately. That must apply to Roman Catholics. As to Protestants, "I cannot forbear warning you, that great care is requisite to avoid doing harm instead of good."

* Vol. 2, p. 374.

It is not without reluctance, that we proceed to another remarkable instance of this spirit of Protestantism, exemplified in the conduct of a most humane and benevolent minister of the establishment, recorded by himself in a pamphlet recently published. We allude to an account of the cholera, at Bilston, by the Rev. W. Leigh of that town.

Mr. Leigh is a gentleman of most estimable character; liberal in his principles, benevolent in his conduct, an upright and humane magistrate, and, for his sect, an exemplary clergyman. The work before us is interesting as an account of the events of the cholera, and is a pleasing evidence of the humane solicitude for the welfare of his people, by which this excellent person is distinguished. If then we find, that even Mr. Leigh has failed in the essentials of a good pastor, the fault is not so much in himself, as in the system which he is appointed to administer, and it is with reference to the system only that we remark upon his pamphlet.

We shall first call the attention of the reader, to the remarkable, the astounding fact, that, in the severe visitation of divine wrath, a Christian minister instead of exhorting his people to crowd the house of God, to environ his altars, and importune him with prayer in his holy place for mercy, actually closes that place against them. The following are Mr. Leigh's words on this extraordinary proceeding.

"My situation this evening, as the spiritual guide and adviser of my afflicted people, and as a Christian Minister, was truly appalling. To-morrow was the Sabbath, the Lord's Day, the day of holy rest, the day when the rich and the poor 'take sweet counsel together, and walk in the House of God as friends,' the day when Christians of all denominations throughout the habitable world kneel at the Throne of Grace, and with united voices, in the name of their common Saviour, supplicate for support, and protection, and forgiveness. And, gracious Heaven! was I about to close the doors of the Sanctuary against my dying parishioners in an hour like this; in an hour when all human skill and human aid were utterly powerless; when, if ever, the most hardened wretch alive might be prevailed upon to fly to the Cross of Christ for refuge, and for pardon? Was it at such a time, and under such circumstances, that I could refuse to my flock, even for a single Sabbath, the consolations of public worship? I will not attempt to describe what it cost me to come to such a determination. I seriously considered the

step I was about to take ; I paused long before I decided. At length, at eleven o'clock at night, having offered up a fervent prayer to the God of all mercies to direct me aright, I sent the following address to the printer."*

Here follows the address announcing his intention, stating, that the Rev. Mr. Fletcher, another minister of the establishment, would also close his church, and inviting the Dissenting ministers to follow the example. In a note it is stated, ' They generally did so.'

As a contrast with the principles of Mr. Leigh's conduct, we shall cite a {portion of the prayer of King Solomon when opening the temple of Jerusalem, and of the answer of Almighty God.*

" If a famine arise in the land, or a *pestilence* or blasting, or mildew, or locusts, or caterpillars ; or, if their enemies waste the country, and besiege the cities, whatsoever *scourge* or infirmity shall be upon them : then if any of thy people Israel, knowing his own *scourge* and infirmity, shall pray, and shall spread forth his hands in *this house*, hear thou from heaven, from thy high dwelling-place, and forgive."

" And the Lord appeared to him by night, and said : I have heard thy prayer, and I have chosen *this place* to myself for a house of sacrifice. If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send *pestilence* among my people : and my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways : then will I hear from heaven, and forgive their sins, and will heal their land. My eyes, also, shall be open, and my ears attentive, to the prayer of him that shall pray in *this place*. For I have chosen, and have sanctified *this place*, that my name may be there for ever, and my eyes and my heart may remain there perpetually."†

It appears, indeed, that Mr. Leigh was lectured for this act by an anonymous correspondent, who refers to these and a few other places in the holy scripture, and what does Mr. Leigh allege in defence ?

" The desolation of a Sabbath, in which the assembling together of God's people is prevented, must have an awful and startling influence on every mind not totally dead to religious feeling."‡

* P. 18. † 2 Paralipomenon vi. 28, 29, 30, and vii. 12 to 17.

‡ P. 23.

In thus closing the doors of the places of worship, we believe that Mr. Leigh and the several ministers of Bilston, who followed his example, are alone, but, in omitting to afford to his dying people the consolations of Religion, this really benevolent man acted upon the principles of Dr. Whately's pastoral, rather than upon those of the divine word. Let Mr. Leigh again speak for himself.

"The impossibility of visiting them, and affording that spiritual consolation which it is the bounden duty of a Clergyman to administer to his sick flock, was the source of much uneasiness. In the case of Bilston no human strength, no human constitution could have supported it, and the attempt was never made either by Mr. Fletcher or myself. It is strange, but I was called upon only once, and then I did not go. The poor man who sent for me, perished a short time afterwards. But to reject such an application; to withhold heavenly comfort when all earthly comfort was at end; to deny one's prayers to a fellow creature on the brink of the grave, and asking them in the name of Christ; to refuse the Holy Communion to a dying sinner supplicating to receive it;—a Minister of the Gospel, anxious to discharge the duties of his sacred office with fidelity, could not pursue a course like this and not be unhappy, though convinced of its necessity. To me and my friend the sacrifice was most painful, and often became the subject of our conversation."*

In this extract we perceive the struggle between an upright mind and the vicious principles of a "human institution." This "human institution" is characteristically inconsistent on this very point. In the directions for 'The Communion of the Sick,' in the Common Prayer Book, the minister is directed to communicate his parishioners, even "in the time of pestilence or other infectious sickness;" and a rule is specially added for the communion "in times of plague, sweat, or such other like contagious times of sickness or diseases." But, in the 67th Canon, an indulgent dispensation is introduced, "if the disease be known, or probably suspected, to be infectious." It is the special privilege of error to be inconsistent; and, before the tribunal of his church, Mr. Leigh must clearly be acquitted. It is not, therefore, the man, whom we arraign; it is the system, of which he is the minister, which tells him, that he is not bound

to risk his life in doing his duty to his people, and thus clearly disclaims for him, and for every one of his fellow-pastors, the character of "a good shepherd," of whom it is said by the highest authority, that "he giveth his life for his sheep"*

Mr. Leigh, indeed, alleges no definite motive for his conduct and that of his colleague on this occasion, but he seems to insinuate, that it arose from the 'impossibility' of 'human strength' or 'human constitution' supporting the duty. The answer is obvious, that this impossibility would have been sufficient justification had it arisen: it would be a justification to its extent, but no farther. Thus, because Mr. Leigh and Mr. Fletcher might not probably have been able to attend to the whole of their proportion of the 3,568, the total number of the infected, it does not follow, that they could not have attended any. It does not follow, that they could not have visited the only one, who besought them. They knew nothing of the possibilities or impossibilities; for they made not the experiment. It is, indeed, preposterous, after reflecting upon the topics here suggested, to affect surprise that the people of Bilston have not in their moral deportment been improved by the dreadful scourge. Here is a population so scantily imbued with religious principles, that only one, at the awful moment, which separates time and eternity, seeks support in the sacred treasures of religion, and, on the other hand, here are clergymen of high moral worth and of a religious character, shutting the house of God against their people in their greatest need, and suffering them to die like the mere animal. It is not to be expected, that the decorum of such a people would last beyond the existence of its immediate cause, and we must add, that it is with sentiments of sincere pity towards the unfortunate people, but of condemnation, not of their teachers, but of the system, which has communicated its spirit to those teachers, that we read the following melancholy acknowledgment of Mr. Leigh.

"Every Christian reader will be anxious to know the effects of this most awful visitation upon the survivors in my own parish, and in the surrounding district. Alas! I am constrained to confess, and with

* St. John x. 11.

shame and sorrow I do confess, that I can see nothing like proof remaining of religious impression, or religious improvement. Whilst the *pestilence* was raging in all its deadly violence, whilst 'the hand of the destroying Angel' was doing its appointed work, and our fellow mortals were falling by our sides on the right hand and on the left, I willingly admit there were, in every class, a seriousness of demeanour, and correctness of conduct, befitting the awfulness of our situation; and how could it have been otherwise? The mariner, when the storm is up, and the thunders roll, and the lightnings flash, and death stares him in the face, whatever may have been his former life, calls upon his God for mercy and deliverance. It may then be said of him with perfect truth, 'Behold, he prayeth.' But when the Lord, 'rebukes the wind and the sea, and there is a great calm,' then the tempest and the Ruler of the tempest are alike forgotten. I fear it was thus at Bilston. With the terrors of death and judgment before our eyes, we were ready to recognise the power of the Most High, and fly to Him, and the Saviour, for protection and forgiveness.—But when the pestilence had ceased, then the God who sent it in 'His Wrath,' and removed it in 'His Mercy,' was no longer in 'all their thoughts.' The same indifference to 'Heavenly Things,' as heretofore, was soon visible amongst all ranks, the rich and the poor, and the message from Heaven seemed disregarded. It is painful to make this representation, but, in a matter of such moment, I cannot, and I dare not, withhold the truth. Of the adjoining parishes, I am solicitous to say as little as possible, but it is a melancholy fact that, during the many years I have acted as a Magistrate in this populous district, there never have been brought before my valued friend and colleague, the Rev. J. Clare, and myself, at our Petty Sessions at Bilston, so many cases of iniquity, from all quarters, as within the last six months!"

We have hitherto written with freedom, but at the same time] we have avoided any strictures upon Mr. Leigh personally. We wish that, in the small remainder of our observations, we could observe the same abstinence. We cannot. We regret it, but we think we perform but a duty. We observe then, that Mr. Leigh is very lavish of his thanks and praises and prayers and blessings in return for services of every kind and from every person, and we highly commend this generous profusion of gratitude: but we must ask Mr. Leigh how it happened that he takes not the slightest notice;

that he makes not a single mention ; that he does not recognise the existence of men, who never for a moment were absent from the post of danger ; who never indeed closed the doors of the house of God, which they opened wide to his people, but yet, after this duty was performed, took up their abode at the bedside of pestilence and death, who were ready at the hour of midnight, as at noon-day, to interrupt their necessary repose, that they might fly to the assistance of their dying people. These men made no calculation of "human strength" and "human constitution." What God had given them of either, they had already consecrated to his service, and to the benefit of their brethren, and if the time had arrived when a gracious master would accept the consummation of their sacrifice, they were ready to present it, and with the alacrity of holy Simeon to exclaim in his words, * "Now dost thou dismiss thy servants, O Lord, in peace."

We allude to the clergy of Wolverhampton, Rev. Messrs. O'Sullivan, and Mostyn, and to the Rev. Mr. Ross of Moseley. These excellent men were indefatigable in their labours at Wolverhampton, and in its' vicinity, and at Bilston, and in its' vicinity, also, attending, amongst others, members of the flock of Mr. Leigh himself. A person who knew the labours of the several parties pretty well, was lately asked how the ministers of religion attended the sick during the season of the cholera at Bilston. His answer was "The Roman Priests attended constantly, the Dissenters now and then, but the Parsons never." Could Mr. Leigh have been ignorant of this constant attendance of the Catholic clergy ? Could he have been so ignorant of what was passing daily in the hospital itself ? We must hope he was.—

The cheerful devotedness of Mr. Ross, is singularly contrasted with an avowal made by Mr. Leigh, at p. 45 of his pamphlet. His labours and anxieties had brought on an illness, which, though of short duration, prevented him from performing divine service on one Sunday, and this is his remark on the occasion.

"To get assistance from my clerical friends in the neighbourhood was more than I could expect, and my endeavour to do so did not succeed."

* Luke ii. 29.

The Catholic clergy of Wolverhampton or their venerable Superior did not reason thus : but application was made to Mr. Ross, not merely to perform divine service after a good breakfast, and then fly away from the infected atmosphere. He was requested to live in that atmosphere, and to share the labours and dangers of his brethren of Wolverhampton, and the request was no sooner made than it was granted, and during the remainder of the awful visitation, he exchanged the pure air and the comparative repose of Moseley, for the unceasing fatigue and the pestilential inhalations of Wolverhampton and Bilston, Such are the different effects of different principles.

But Mr. Leigh has closed this memorable period with an act, which from *him* was not to be expected. When he made his appeal to the public soliciting pecuniary aid, that appeal was answered with truly British munificence, and it does not appear that Catholics or Dissenters were influenced by the circumstance, that the appeal was made by a minister of the establishment, to withhold their subscriptions. Nothing sectarian appears in the list of subscribers ; then why in the appropriation of the subscription ? And yet by a regulation of the school, which the committee is establishing with the surplus, Catholic children and the children of conscientious Dissenters are excluded from all benefit. The following is the regulation :

“ That the children of all denominations belonging to the school attend divine service at St. Leonard’s Chapel, every Sabbath morning, accompanied by the master and mistress. That, in the afternoon and evening, each child will be permitted, and expected, to go to such place of public worship within the township of Bilston, as the friends and relatives of the child may direct.”

We trust that Mr. Leigh and his committee will reconsider this matter ; that they will reflect upon the justice of making a partial application of funds subscribed for a general purpose ; and that they will not disturb a community, hitherto peaceable, by the introduction of religious animosity. If they should eventually persist in this their regulation, it will be their duty to send a copy to every accessible subscriber ; to ask him whether he confirms the appropriation of his subscription, and if he does not, to return to him his money.

Jamque opus exegi. We have finished a task, which will procure for us no small share of odium from without, and we apprehend some censure from the timid within. But we thought it due to the exalted and exalting character of Religion, to exhibit, however faintly and imperfectly, the heavenly influence of her sacred principles, and to shew to an enquiring public, that, though error may, in the day of peace, and riot, and laughter, assume the mask of Religion, as we have observed in the commencement, and impose his own visor upon her countenance, yet, in the day of trial, of adversity, of danger, the masks fall off and each stands confessed, one in native beauty and majesty and strength, the other in congenial weakness and deformity.

REV. DR. WISEMAN ON THE HEAVENLY WITNESSES.

It has been remarked by an intelligent correspondent, and indeed it is sufficiently obvious, that the valuable letters of Dr. Wiseman, in support of the genuineness of the disputed text, 1 John v. 7. are too elaborate and excursive to produce the desired effect upon the mind of an ordinary reader. We estimate so highly their utility towards the elucidation of the important point, which the learned writer has in view, that we shall endeavour to present our readers with a popular analysis of them, in which we shall endeavour to compress the argument, omitting many of the details of the investigation, but referring to them as we proceed for the benefit of those, who are inclined to devote to the subject the patient investigation which it deserves.

“ Perhaps ” says the learned writer, “ the strongest portion of the evidence in favour of this long controverted passage consists in the authority of Latin testimonies ; the Vulgate, and the Latin Fathers. The adversaries of the verse have been compelled to acknowledge, that the bulk of Latin manuscripts contain this verse : but have, in reply, contended that it is wanting in the most ancient.” The highest antiquity conceded to the MS. containing the verse seems to be the ninth century, whereas Porson speaks of one wanting it as old as the seventh century. The seventh century, therefore, being the earliest date of Latin MSS.

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hitherto cited upon the subject of the controversy, and the evidence of the earliest being against the genuineness of the text, it will be most important towards the satisfactory elucidation of the subject, if MSS. can be produced of as early or earlier date, in which the verse can be found. Such MSS. Dr. Wiseman contends have been discovered, and the object of his letters is to prove this point, more especially, in regard to two MSS.

One of these is a MS. copy of the vulgate preserved in the Benedictine Monastery of La Cava. In this the verse is found together with marginal notes, applying it and some preceding verses to the Arian controversy. This MS. seems to be of very early date. The Abbé Rozan in a letter published in 1822, "has carefully collected all those characteristics, which can have any weight in deciding its age." These characteristics are thirty-one in number, and they are thus classified. Thirteen are decisive of *very high* antiquity; five indicate a period anterior to the ninth century; three indicate the eighth, at latest; four the seventh; and four the sixth; the two remaining ones are too vague to be of any use. From this reasoning we should conclude, that the MS. is probably as old as the sixth century; but if we make allowance for the lapse of time, in which changes may be introduced, we may safely attribute the MS. to the seventh century at latest, and this appears to be the reasoning of Monsignor Mai, the learned and experienced librarian of the Vatican. "Monsignor Mai," says Dr. Wiseman, "has no hesitation in considering it as of the seventh century at latest; it may even be more ancient." Monsignor Mai confirms his decision by the great similarity, which exists between the form of the letters in this MS. and that of the letters of another MS. preserved at St. Peter's, which cannot be later than the year 509, the beginning of the sixth century.

The adversaries of the text ascribe to it no higher antiquity than the 10th century, or "perhaps in one or two MS. of the ninth," whereas they claim for the oldest in which it is not found, a date as early as the seventh. The conclusion to which Dr. Wiseman's reasoning fairly conducts us is, that the earliest date belongs to the text.

At page 581 of vol. 2, the learned writer commences his account of the second MS. and his enquiry into the influence,

to which it is entitled in deciding this controversy. The MS. is without title from the hand of the author, but it is a collection of texts applicable to particular points of belief and practice. In the second chapter, which is entitled, on the distinction of Persons, we have the following passage. "Item Johannis in æpistula.....Item illic Tres sunt qui testimonium dicunt in cœlo, pater, verbum et sps. et hii tres unum sunt." * Here then is a doctrinal arrangement of the scripture, and in this the text appears. Two questions then present themselves—what are the age and country of the work in question?—and what its force in deciding upon the genuineness of the disputed text? At p. 360 and 361 of vol. 3, reasons are alleged for the belief, that it was written about the middle of the fourth century; that it is, therefore, a compilation of the Latin scripture, three centuries earlier than that upon which Porson lays so much stress, as wanting the text, and two centuries earlier than the MS. to which we have before referred. As to the country, it appears from the coincidence of its readings with those of the African fathers, that its birth-place was Africa. This is the principal basis of the argument, which therefore we repeat. The work in question is a compilation or arrangement of the Latin testament, drawn up in Africa a little before the time when the improved version of St. Jerome superseded the ancient Latin version. It is an African compilation, while the ancient Latin version was yet in existence. How then does it bear upon the controversy? Thus.

In a series of elaborate, but perspicuous, reasoning, Dr. Wiseman shews, that the western church possessed one Latin version, but that, from the multiplicity of copyists, different readings existed, and that these differences were not so much those of individuals, as of classes, or, as they are styled, *recensions* or families. The Italians were accustomed to certain readings, and the Africans to certain others; that is, certain readings belonged to the Italian recension; certain others were peculiar to the African recension. It hence might follow, that an individual would be an African by birth,

* P. 533. Also John in an epistle....Also there are three, who declare testimony in heaven. The Father, the Word, and the Spirit. And these three are one.

but an Italian, as a scripturist, being more partial to the Italian readings, and thus belonging to the Italian recension; which was the case of the great St. Augustine.

Having then shewn that the compilation belonged to the African recension of scriptural readings, the learned writer proceeds to argue, that the text of this compilation was the ancient Latin text, inasmuch as the ancient Latin Vulgate was an African, not an Italian, version. This he proves by a two-fold argument. The first is, that such was the proficiency of the Romans in Greek literature, that all the early Christian writings among them, including those portions of the scripture addressed particularly to them, were not in Latin, but in Greek.* The second argument is derived from the fact, that the Vulgate abounds, and that the old Vulgate abounded still more, in idiomatic and provincial terms, which are all African. This argument occupies nearly the whole of the last two divisions of his letter, and is enforced by the authority of Plautus and Terence, and Tertullian, Arnobius, Aulus Gellius, Apuleius, Lactantius, and many others. We give the conclusion in his own words.

“The result is, that Africa was the birth place of the vulgate, and consequently the African recension represents its oldest type, and is far superior, in authority, to the Italian. Thus it gives us the assurance, that, in the primary translation, the verse existed, and that, if the Italian Fathers had it not, it was from its having been lost in their recension. We are thus led to conclude, that the manuscripts used in making this version possessed the verse; and these were necessarily manuscripts of far greater antiquity than any we can now inspect.”†

RATIONALISM.

(CONCLUDED.)

Let us now see the hopes which are held out to us under these gloomy circumstances, into which our Era has fallen. “The Genius of Destruction,” says he, “has done its work: there is now nothing to destroy. The doom of the Old has been long pronounced and irrevocable: the Old has passed away: but alas, the New appears not in its stead.” But, have a little patience, parturiunt montes. “Time is still in

* Pp. 365 et seq. He excepts the writings of St. Victor.

† P. 518

the pangs of travail with the New." "The world struggles and writhes every where externally, and internally, like a thing in pain." Here truly we begin to find relief in our gloomy apprehensions, we certainly had thought that these had been the agonies of expiring nature ; it is a consolation to discover now they are only the pains of parturition. After all this mighty struggling and writhing, what will be brought forth ? Do not lower your anticipations by the *ridiculus mus* of the Latin poet. There is no room for it here, I assure you, for it is announced as a certainty, that something great will be produced. "Deep and sad as is our feeling, that we stand yet in the bodeful night, equally deep, indestructible is our assurance, that the morning also will not fail. Nay, already streaks of a day spring are in the East : it is dawning ; when the time shall be fulfilled, it will be day. The progress of man towards *higher developements*, lies not only *propheesied to faith*, but now written to the eye of observation : so that he who runs may read." That the initiated may understand these higher developements, and may be acquainted with the prophets who have foretold all these fine things to *Faith*, we dare not question, but we, who belong to the lower order of intellects, must be content with a simple act of Faith, piously supposing that it is so—which act of ours ought to be the more acceptable, as we understand the less about it. As we cannot read this, either running or standing, we can only acquiesce and pass on. "So much at least," continues our author, "is evident to every one, that this wondrous man is advancing *somewhither* ; that at least all human things are, have been, and for ever will be, in movement and change." How profound is all this ! It is left to this wondrous Reviewer to discover that man is advancing *somewhither*, and that all things under the sun are subject to change. Verily, Solomon himself never uttered any thing truer. Praise to the man, who now for the first time, informs us of this ! This we suppose is one of the streaks in the heavens that portend day. The following must be another, but what it portends, we dare not say. "The fever of scepticism must needs burn itself out.... then again will there be clearness and health. The principle of life, which now struggles painfully in the outer, thin, bar-

ren domain of the conscious, or mechanical, may then withdraw into its inner sanctuaries, its abysses of mystery and miracle: withdraw deeper than ever into that domain of the unconscious by nature, infinite and inexhaustible; and creatively work there." This may be very good German, but who will translate it us into English? "Is not this issue visible enough, that Pyrrhonism and Materialism, themselves *necessary* phenomena in European culture, have disappeared, and a *Faith* in religion has again become *possible*.... and a free thinker no longer means a denier or caviller, but a believer or ready to believe." This is all very promising, but there is more yet "For *remarkable* it is truly, how every where the eternal fact begins again to be recognised.... that God not only made us and beholds us, but is in us and around us!" This is *remarkable*, certainly, and shews the surprising progress of the human intellect, in these our later day. Prodigious, that God should be every where, and know and see all things! and that this fact should now be recognised! But the summing up and conclusion of the whole is thus expressed: "Meanwhile let us rejoice that so *much* has been *seen into*.... that in all dialects, though but half articulately, this high Gospel begins to be preached, "man is still man."..... He that has an eye or a heart can, *even now* say, why should I falter? Light is come into the world!!!"

We hope the reader is perfectly satisfied with this conclusion, and rejoices exceedingly in the increase of light, he has derived from its perusal. If he does not, it is not our fault; we have given him all the present comforts, *modern* discoveries and future promises of *reason*, as far as these were intelligible to us, with the sublime conclusion, or high Gospel, as we should say, that man is still man. Whether the same premises would not authorize the still more important conclusion, that an ass is still an ass, we must leave uncertain, a problem of doubt, as we dare hardly pronounce in such high matters. These are the noble products of *reason*, and such they always have been from the beginning of the world till now. No human mind, however powerful, has at any time been able to give us any better account of the origin, progress and destiny of man, till it called in the aid

of Revelation, without which these must for ever remain an impenetrable mystery.

How consoling on the other hand is it to the Catholic, while he beholds the Sophist of every age propounding such high nonsense "*buccis concrepantibus*" and laughing to scorn the *ignorance* of the Church, to see the latter at all times pursuing the even tenor of her way, giving the same answer to all, teaching the same unchangeable truths, and still succeeding in satisfying the wisest and best of men, and drawing them into her bosom! as much alive now as in the times of the apostles, and as successful in propagating her reign over the human mind! Let them explain this phenomenon, if they can, without calling in the unerring guidance of Providence, without recognising in her doctrines, truths, that are adapted to the wants of the soul, that remove all her doubts, satisfy all her desires, and therefore can not but be adopted. And let us not pass unnoticed, that where, in the preceding extracts, the Sophist has exulted, as if at the discovering of some glimmering of light, there is not one *intelligible* idea propounded, but what emanates from the simplest, most elementary truths taught by her these eighteen hundred years.

St. Augustine was also a Sophist; and, with one of the finest geniuses ever possessed by man, he would "go to, and make himself a religion, built on the basis of reason:" with what success we all know. And it is instructive to witness the fatuity, into which so noble a mind could sink. When the Almighty had humbled him enough, he brought him to the church, and the vigour of his intellect returned, and increased, It was at this time, when, humbled by meditation on his own narrow escape, and comparing the happier fate of the simple believer, he breaks out into this beautiful apostrophe in one of his sermons: 'I was proud, and I sought in the scriptures, what was not to be found there, but by the humble. Oh! how fortunate are you Catholic people, who keep yourselves little and humble in the nest, in which your faith is first formed and nourished! I, unfortunately, thinking to fly by the strength of my own wings, quitted that nest, and fell before I could take my flight. And, while I thus lay on the ground,

ready to be trodden under the foot of every passer-by, the pitying hand of my God took me up, and restored me again to the nest." *

How cheerful are the consolations of an humble faith, when put in contrast with the agonies of a proud disdain! †

REMARKS ON JOSHUA, CHAP 10.

One of the greatest miracles in the Old Testament is that recorded in 10 chap. of Joshua, verse 12, where, as the original is translated in our English version, Joshua commands the sun to *stand* still:—and as, with the exception of a similar one, which took place in the reign of King Ahaz, it is the most stupendous on record, so none has called forth more severe animadversions from the opposers of revelation; most of whom have treated the whole account with ridicule.—With these the christian enquirer has nothing to do. He, who presumes so much upon his own individual reasons as to use the weapons of sarcasm against opinions, which, whether true or false, have been adopted by millions of men, all possessing equal, many perhaps having superior, claims to knowledge than himself, can have no reason to complain if his objections are treated with merited contempt.—But there is another class, who, with some show of reason, have urged, what they deem a philosophical objection, viz.—that, if Joshua had been really inspired, he ought to have been acquainted with the true system of the universe, and to have known that the sun *does* stand still, in the established course of nature, and that the *apparent* motion of that body, is nothing more than a deception caused by the *real* motion of the *earth*; and that in philosophical language he ought to have said, “*earth* stand thou still!”

This objection has been met by the advocates of revelation in various ways; some have with reason denied, that we ought to attach any idea to inspiration as necessarily to comprehend under it, the property of “Omniscience,” or that the Almighty cannot inspire one of his creatures with powers to work a certain end, without, by that act, making him acquainted with all the secrets of nature.—Others have said that

* St. Aug. Serm. 51, n. 6.

even if we suppose Joshua himself did possess this knowledge, that the people he addressed did not, and that, amid the din of battle, the time would have been very ill chosen for an astronomical lecture.—A third party has been content to evade the “onus” of the difficulty, by asserting that God has ever chosen to make known his will to the world, in the common and best understood language of mankind. Now all these objections, all these reasonings and theories might have been spared, if, instead of arguing from the various translations, which, after all, can only be regarded as the opinions of the translators upon the passage of the original, liable to be tinged with the prejudices, and preconceptions of the person translating, reference had been made to the original, for I trust it may be shown clearly, that the plain and simple language there used is not liable to any of the above objections: It reads thus; *Shemesh Begibeon dom veyariah beaimesh ayalon*: properly translated, “Solar light remain thou equably balanced in Gibeon, and thou moonlight in the valley of Ajalon.” For the reader will observe, that (*shemesh*) the light, or fluid, which flows from the sun is here used, and not *Hamah*, or *Heres*, both signifying his flaming orb, or body. It does not say, “Sun, that is, SOLAR ORB, stand still or be stationary, but SOLAR LIGHT remain stationary.” And as this effect would take place, as readily by the earth’s being stopped in its course, as by the old supposition of the “sun’s standing still:” it is evident there is nothing in the Hebrew words, which contradicts the truth of the *Copernican system of the universe*. That this is the true meaning of *Shemesh*, in this passage, is apparent, not only from its being joined with *Yariah*, the light or splendour of the moon, and from its connection with the verb *Dom*, which comes from *Damah*, equable, even, level, or uniform, but also from its similar use in many other passages; thus we find, Gen xxviii. 11. *Ke ba hashEMESH*. Because the solar light was going off,—(off the hemisphere on which Jacob was.) Again, Gen. xix. 23. *Hashemesh yatza’al haaretz*. The SOLAR LIGHT was spreading upon the earth. It would be a strange perversion of language to say: The sun’s BODY or ORB was going off the hemisphere, or spreading upon the earth. And yet, in conformity to the erroneous principles of philosophy in general

received when our English translation was made, the passage is rendered, "Because the sun was set:" and the second, "The sun was risen upon the earth." Also Exod. xxi. 21. (*Veham shemesh*) "and when the solar beams grew hot," (the manna melted,) that is, when they grew hot upon the ground: and certainly not when the BODY OF THE SUN. From a great number of passages, all proving that *Shemesh* never means the ORB of the sun, but always the rays, light, or fluid, which flows from it, I have illustrated at length these three. I shall now content myself with giving reference to many more, and any person, with a very limited knowledge of Hebrew, by the aid of a good lexicon, and the Hebrew Bible, may convince himself beyond doubt. Is. xiii. 10., Zech. viii. 7., Eccles. i. 5., Deut. xi. 30., Jos. i. 4., Deut. iv. 19., Sam. xi. 9., Ps. cxxi. 6., Jonah iv. 8., Eccles. xi. 7., Deut. xxiii. 11., Jos. xiii. 5., Judges ix. 33., xix. 14., xx. 43., 2 Sam. xxiii. 4., Neh. vii. 3., Is. xl. 10., Jer. xxxi. 35., Ezek. xxii. 7., Joel ii. 10., 31., and numerous other places. Moreover it may be remarked, that whenever the sacred writers wish to mention the orb of the sun, they either use *Hamah*, or, in a very few places, *Heres*, and never *Shemesh*, and, as it was before remarked, that *Shemesh*, the light of the sun, is always joined to *Yaraiah*, the light of the moon, whenever the two luminaries are mentioned together, so, in the same situation, it will be found, that *Hamah*, the FLAMING ORB of the sun, is as invariably coupled with *Libnah*, the white orb or disk of the moon. Thus, Canticles vi. 10, "Who is she that looketh forth as the morning? (*Yaphah kalibnah bara kahamah.*) Fair as the BRIGHT FACE OF THE MOON, (*Libnah*) clear as the FLAMING ORB OF THE SUN, (*Hamah.*) The same meaning and connection will be found Is. xxiv. 23, and xxx. 26, and in other places, and this distinction of meaning in these three words, so minutely attended to in the original, has been invariably neglected by the translators, from the seventy elders, to the authors of our English version, a coincidence in error, easily to be accounted for, when we consider, that they were all influenced by a belief in the Ptolemaic philosophy, which taught them, that the earth was the immoveable centre of the universe, and that the sun and planets moved round it: thus the passage, which gave rise to these remarks,

is translated in the Septuagint. “Στήτω ὁ ἥλιος κατὰ Γαβαὼν καὶ ἡ σελήνη κατὰ φάραγγα Αἰλων.” “Let the sun stand over Gibeon, and the moon over the vale of Ajalon.”

The vulgate Latin version reads: “Sol, contra Gabaon ne movearis; et Luna, contra vallem Ajalon.” “Sun move not from over against Gibeon, nor moon from the valley of Ajalon:” and the next verse says, “Steteruntque sol et luna:” “And the sun and the moon stood,” &c.

No one can consider the investigation of this passage a matter of little consequence, who reflects, that, as it was probably at first, as translated, the offspring of an astronomical error, so it was the means of continuing that error in the world for many ages, and was the great obstacle, which prevented men of genius adopting a more rational system of philosophy. No doubt the fear of countenancing a system apparently opposed to revelation, was one of the reasons, which induced the ingenious Tycho Brahe to adopt a theory scarcely one remove in absurdity from the old one; and it was only by death that Copernicus escaped those persecutions, which fell afterwards upon Galileo,* for, after enduring all his life the opposition of a narrow-minded but well-meaning priesthood, it was not till the close of that life that he ventured to publish his opinions, and, on his death-bed, he received the first edition of his work. And though, at the present day, his theory is universally received among the learned, how often do we find this passage become a stumbling-block in the way of the pious, but unlearned, Christian. When he thinks he hears his bible speak one language, and philosophy another, he hesitates not to adopt what he considers to be the oracle of God, in preference to the theories of men, and, in spite of his reason, in spite of his common sense, he continues to think, that the sun, the planets, and the fixed stars, immeasurable in distance, as in magnitude, all move round this comparatively insignificant speck, our earth: while, on the other hand, the deist, unable to reconcile what reason teaches him to be true, with what he finds recorded in revelation, denies that “Nature” and the “Bible” can emanate from the same God, and boldly rejects the latter, as a fabrication of superstitious or designing men.

* Our next No. will contain a paragraph on this subject.—EDRS.

If these remarks should be the means of shewing one humble enquirer, that philosophy, instead of being opposed to the bible, only strengthens and confirms the truth of it : or of convincing one deist, that the law of God, whether seen in nature, or heard in revelation, is *one* and the same ; and that, by rejecting the law revealed, he is, in reality, giving up the only certain guide, that can direct him through the mazes and difficulties of the laws of nature ; if these observations, I repeat, should attain either of these results, they will not have been made in vain.

July 16, 1831.

W. J. K.

CORRESPONDENCE

REV. T. L. GREEN OF THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In the No. of your Magazine for May, a correspondent, who signed himself L., submitted to the judgment of your readers some remarks on the Catholic oath. He proposed for the solution of a question, on which the Catholic public are divided in opinion, viz. What is “the plain and ordinary sense of the words of the oath?” a rule, which appeared to him just and reasonable, and against which he did not conceive that exceptions could possibly be taken. The rule is invariably adopted in the English courts of law ; and acts of Parliament, and all legal documents are interpreted by it. In applying this rule to the questionable clauses of the oath, he availed himself also of certain constitutional principles, which every liberal authority recognises ; and the result of his scrutiny seemed to be that two of the clauses are perfectly innocent, and a third is not so objectionable as some interpreters had represented ; but that the fourth and fifth, being negative propositions, and totally unqualified in their terms, are equally unrestricted and unlimited in their several provisions. No objection has been urged, by any writer in your journal, to the rule laid down, or the principles adopted, or the application of the same, as made by your correspondent, to the clauses in question. And he does not, therefore, consider it unreasonable to presume, that either they are admitted, as correct, by your previous correspondents on the subject, or that, because no name was af-

fixed to the article, they do not consider themselves called upon to notice it. A third alternative suggests itself, that perhaps it was not deserving of their notice; but against that charge, Mr. Editor, his appeal must be made to your superior judgment, for he only requested its insertion in your journal, provided it "seemed calculated to interest your readers." He is anxious, however, for his own satisfaction, that the question be settled; he believes that it is really of practical importance; his own opinion on the subject is not in accordance with his wishes; and he will feel himself indebted to any candid writer, who will give him sound reasons for renouncing it. He believes that the sense, in which the British legislature proposes the oath, is "the plain and ordinary sense of the words;" he believes that "the plain and ordinary sense of the words" is the sense which the rules of language assign to them, and according to which he interpreted them, in his former communication; and he believes that a Catholic, who has taken the oath, and who wishes religiously to observe it, is strictly bound to keep it in that sense, and no other. His reasons for holding such opinion he proposes to lay before your readers.

But, before he proceeds to discuss the main question, it appears advisable to obviate certain objections. How, it is frequently asked, if such be the sense, in which the oath is to be kept, could the Catholic bishops have given their approbation? Your correspondent, Mr. Editor, is not aware that the Catholic bishops have given their approbation to it; he believes, himself, that they have not. No pastoral address to the clergy or laity has hitherto, to his knowledge, appeared, in which the most distant allusion has been made to the sense, in which it is binding upon conscience; and the only inference fairly deducible from their silence is, that in their opinion the oath may conscientiously be taken. Now it will not be disputed, that the oath may conscientiously be taken, provided it can safely and conscientiously be observed. It was not for the bishops to consider, as of paramount importance, whether the oath was exactly such as they would have framed it. It was not their duty, or consistent with their feelings of charity and forbearance, to fly in the face of the Catholic body, and, because the oath contained some restrict-

ive clauses, to oppose and prohibit their emancipation, merely on the plea of its not being totally unconditional and unqualified. The only essential points for their consideration, were, 1. Whether the oath contained a declaration inconsistent with truth or with Catholic faith; and 2. Whether directly or indirectly, by implication or otherwise, it necessarily conveyed the expression of a sentiment incompatible with Catholic morality or discipline: and the negative on both points, he presumes, was found to be the case.

The first point has not been seriously questioned, and therefore needs no discussion. A wide distinction must be made between the voluntary surrendering of privileges, which are actually enjoyed by an individual, and the not receiving of others, which are not at his command. To remain deprived of the latter, otherwise than through his own fault, can never be imputed to the individual as a crime. And assuming, therefore, that "the plain and ordinary sense of the words" is the sense attributed to them in your correspondent's former letter, and that in such sense the oath is proposed by the legislature, the second point resolves itself simply into this question, viz. could a Catholic, consistently with religion and conscience, consent to accept of a partial emancipation? Could he consent to be admitted into parliament, and to speak, and vote, and exercise his privileges, as far as the legislature was willing to concede them—or was he in duty bound to reject them, because further concession was withheld? Was it lawful for him to accept from a Protestant legislature an equal share with his Protestant fellow-countrymen, in all political and civil rights—or was it an imperative duty to refuse it, because the further right of exercising his privileges to disturb or weaken their Protestant religion or Protestant government was, as might naturally be expected, denied? Your correspondent believes that such was not his imperative duty; and that so far the second point is secured.

By the terms of the oath, the Catholic is called upon to swear, that he "never will exercise any privilege, to which he is, or may be, entitled, to disturb or weaken the Protestant religion, or Protestant government, in this kingdom." The privileges, to which an individual *is* entitled, may be

twofold, viz. those which he actually and rightfully enjoys, and those which are justly his due, ; but of which he has not actual possession. How far a Catholic would be justified in making a voluntary surrender of a right to exercise, for the objects specified, those of the former class, is a question which does not materially affect the case. Very few Catholics, before the emancipation bill was passed, were in actual possession of privileges,* which could by possibility be exercised for such purposes: and therefore supposing that the case of conscience should be decided against the lawfulness of voluntary surrendering such privileges, &c. it would only follow, that those Catholics, who actually enjoyed such privileges, could not conscientiously take the oath. Their case would form an exception to the general rule, upon which the bishops might be specially consulted. It would not affect the lawfulness of the oath with reference to Catholics in general; and therefore would not necessarily require that the bishops should express any general opinion on the subject.

But a Catholic is further called upon to swear, that he "never will exercise any privilege to which he *may be* entitled to disturb or weaken, &c." This clause appears to your correspondent of much more serious importance. It is morally impossible for any individual to know, and especially in the present uncertain state of things, to what privileges accidental circumstances may not, at some future time, entitle him. He cannot tell whether the obtaining of those privileges may not be within the grasp of his own free and lawful power. unaccompanied with any kind of conditions, and totally independent of the will of any other. He cannot tell how far the exercise of those privileges, for the purposes specified, may not be manifestly a bounden duty; or how far the welfare of his country, and the general well-being of his fellow-countrymen, Protestants as well as Catholics, may not render such exercise imperative and indispensable. For a Catholic, therefore, to declare upon oath,

* A distinction must be made between privileges and liberties; they are often improperly used as synonymous terms: all liberties are not privileges; Johnson's definition of "privilege" is 1. A *peculiar* advantage. 2. A right *not universal*.

that he never will exercise such future privileges, being totally ignorant what those privileges may be, and how far events may render such exercise a manifest duty in his regard, superinduces a question which it does not belong to your correspondent to determine. To him it appears that to swear to such a clause, considering all circumstances, would be justly chargeable with RASHNESS: and that, therefore, for him, and for those who think with him, until they are convinced by arguments to the contrary, it would be obviously sinful to take the oath. Presuming, however, since the oath has not been condemned, that arguments may be adduced sufficiently to justify the clause, he hopes, for his own satisfaction, as well as for the better information of the people, that some more competent theologian, some learned professor, or graduate in theology, will in kindness take up the pen, and give a masterly solution to the difficulty.

Another objection may be urged from a principle laid down in your correspondent's former letter, viz. that a promissory oath, proposed by authority, is conscientiously binding, in that sense only, which the party who takes it, at the time of swearing, believes to be the sense of the authority imposing it; and it may be asked, since the Catholics, without exception, who have taken the oath, believed at the time of swearing, that no restriction as to constitutional privileges was intended by the legislature in proposing it, and since, moreover, they actually took it in that sense and no other, *bona fide* believing that such was the plain and ordinary sense of the words, how can they, in common honesty, be called upon to observe and keep it in a sense at variance with the same? Of course, Mr. Editor, as long as that belief continues, they certainly cannot. But a further principle of honour as well as of conscience, with reference to promises and promissory oaths, must be urged in conjunction with the former, viz. that, if the promise or the promissory oath was made the condition for obtaining certain emoluments, and the party who has taken it, at some subsequent period, finds that he mistook the sense which was actually intended by the authority imposing it, he is bound at once to resign the emoluments; or if he continues to retain them, the very

fact of his retaining them is a virtual acceptance of the sense of the said authority, and he is thenceforth bound to observe the promise, or the promissory oath, in that sense, and no other.

But still may it not be urged, Why should Catholics give themselves further trouble on the subject, since at the time when the bill for emancipation was pending, the framers of the oath, with Sir Robert (then Mr.) Peel, and the Duke of Wellington, distinctly stated that no restriction, &c. was intended; and since recently, moreover, Lord Althorp and others, in the House of Commons, have not less distinctly confirmed such opinion? For this plain reason, Mr. Editor, because neither the framers of the bill, with (Sir Robert) then Mr. Peel, and the Duke of Wellington, were then the **BRITISH LEGISLATURE** or *authority proposing the oath*, nor is Lord Althorp and his colleagues, nor with them a majority even in the House of Commons, the British legislature now; and because from such considerations the private opinion of those noble lords and commoners, under whatever circumstances given, if urged by way of an authoritative explanation, amounts to just nothing at all. And the question, therefore, lies fairly open for discussion; and your correspondent is at liberty to proceed with the argument; and accordingly, with due submission, he proposes to your readers the following points for their consideration.

1. That the members composing the British legislature, whether English, Welch, Irish, or Scotch, are sufficiently acquainted with the English language, to understand the plain and ordinary sense of plain and ordinary English words.

2. That the words contained in the Catholic oath being plain and ordinary English words, the members composing the British legislature must be presumed to have duly apprehended their plain and ordinary sense.

3. That, during the time that the bill for emancipation, of which the said oath is an essential part, was pending, neither the Duke of Wellington, nor Mr. Peel, nor Lord Althorp, nor any other member, in either house of parliament, publicly stated in debate, that he understood the words of the oath in any other sense—But

4. That, without a dissentient voice in their committee,

the legislature positively enacted, that the parties, for whom the said oath was intended, should formally and expressly declare upon their oath, that they take it "in the plain and ordinary sense of the words, without any evasion, equivocation, or mental reservation whatsoever."

5. That, in all the British courts of law, the plain and ordinary sense of words and sentences is determined by the rules of language, in conjunction with established principles of legislation; and that, in interpreting Acts of Parliament and other legal documents, the judges of the land, the law officers of the crown, and all other constituted authorities of the state, profess to abide by the aforesaid rules and principles, and no others.

6. That the members of the British legislature, throughout their discussion on the Catholic oath, were sufficiently aware of that fact.

7. And, that the talented juriconsult, Daniel O'Connell, is equally aware of it also; and, on that account probably, deprecated the proposal made in the House of Commons, that the oath should be submitted to the law officers of the crown, for their official and authoritative interpretation.

8. That the plain and ordinary sense of the words of the oath, interpreted according to the rules of language, &c. is essentially and necessarily a restrictive sense, securing the Protestant religion, and the Protestant established church and its temporalities, from every grievance, that might by possibility accrue to them from any kind of exercise of any kind of privilege, enjoyed, or, in after times, to be enjoyed by those who might take the oath.

9. That the sentiments expressed in the King's speech, when the project of emancipation was recommended from the throne, were in perfect accordance with such interpretation, as were also the sentiments delivered in the public speeches of all the leading members, in both houses of parliament, during the whole period that the subject was debated, not excepting even those who are reported, in private, to have expressed a contradictory opinion.

10. That those, moreover, who advocate a liberal interpretation, or one that is at variance with the plain and ordinary sense of the words assigned to them by the rules of

language, generally admit, that the objectionable clauses were inserted in the oath, for the purpose of conciliating the prejudices of those, who would otherwise have strenuously opposed the bill, and whose votes would probably have been fatal to its enactment.

11. That the prejudiced members alluded to are further admitted to have understood the clauses in their plain and ordinary and (to a Catholic) objectionable sense; and that, had they understood them in a less restrictive sense than that, which the rules of language assign to them, they would not have assented to the passing of the bill.

12. And that, therefore, an obvious deduction from the above admissions must be, that, in any other sense than the said restrictive, or plain and ordinary, sense of the words, the oath, with the bill, could not have been carried through the several departments of the legislature, and that, therefore, since it actually was carried through the said departments, it was carried and enacted in that sense, and no other.

13. That, if any reasonable doubts upon the subject exist at the present day, such doubts may easily be removed by proposing, in parliament, a repeal of the said clauses, or a resolution determining to them a sense more liberal, and less restrictive, than the plain and ordinary sense of the words, as interpreted by the rules of language.

14. That no one feels otherwise than confident, that, should such repeal of the clauses, or such explanatory resolution, be proposed, though possibly it might be carried through the reformed House of Commons, it would peremptorily and indignantly be rejected by the Peers.

15. And that, therefore, the oath is still proposed by the British legislature, in the said "plain and ordinary sense of the words" as interpreted by the rules of language, &c.

16. That it is not a safe or probable* opinion, that an oath may lawfully be taken, or a promise may lawfully be made, or that, having been taken, or made, respectively, either one or the other may lawfully be kept, in a sense at variance with

* "An opinion is said by the schoolmen to be 'probable,' when the grounds upon which it is formed, are so satisfactory, that a prudent man might adopt it."

the plain and ordinary sense of the words, unless it be CERTAINLY KNOWN to the party so promising or swearing, that the said oath, or promise, is so understood by the party to whom such oath, or promise, is made, or the authority by whom it is imposed.

17. That the party to whom the promises contained in the Catholic oath are made, and the party by whom the said oath is imposed, is the British legislature ; and that to establish a reasonable certainty that the said British legislature understands the said oath, and proposes the same, in a sense at variance with the plain and ordinary sense of the words, (whereas it expresses directly the reverse,) nothing less than a formal declaration to that effect, constitutionally sanctioned by king, lords, and commons, or some other notification equivalent to the same, ought to be considered as sufficient evidence.

18. That no such formal declaration to that effect, or other notification equivalent to the same, having yet been obtained, or being likely to be obtained, there is not sufficient evidence, nor consequently can there be reasonable certainty, that the said British legislature understands the said oath, or proposes the same in any other sense, than the plain and ordinary sense of the words, &c.

19. That, therefore, it is not a safe or probable opinion, that the Catholic oath can lawfully be taken, or, having been taken, can lawfully be kept, in any other sense than the plain and ordinary sense, &c.

20. That, in cases of conscience, to act otherwise than according to a safe, or probable, opinion, is absolutely and essentially sinful.

21. And that, therefore, it is absolutely and essentially sinful, for any individual to take the said oath, or, after having taken it, to observe and keep it, in any other sense than the plain and ordinary sense, &c. &c. &c. Q. E. D.

Such, Mr. Editor, is the outline of the argument, on which your correspondent has formed his present conscientious opinion. He has previously stated that it is not in accordance with his wishes, and he is ready to abandon it for one more favourable to Catholic liberty, if any of your talented correspondents will convince him, by arguments, that he

ought. He begs that such arguments, whatever they may be, may be built on established and recognised principles, and not on unsupported opinions. He hopes that his opponent will disclaim, with himself, the odious, the execrable, diabolical principle, which would recognize as lawful the practice of evasion, equivocation, or mental reservation, and that his reasoning will be directed to prove—1. That the rules and principles adopted by your correspondent, in his former letter, for determining to the words of the Catholic oath their plain and ordinary sense, were not such as common sense and long established usage would authorize: or 2. That they were not correctly or judiciously applied: or 3. That, the arguments in this letter notwithstanding, the oath may be, lawfully, both taken and observed, in a sense at variance with your correspondent's interpretation, without any evasion, equivocation, or mental reservation whatsoever.

To obviate by anticipation an objection, which might perhaps subject this letter to the fate of its unfortunate predecessor, your correspondent begs leave to throw away his mask, and subscribe himself, Mr. Editor,

Your sincere well-wisher,

T. L. GREEN.

Tixall, July 16, 1833.

MR. ANDREWS ON THE CATHOLIC OATH.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—In justice to my own character, as a Christian, and that of the late venerable Dr. Milner, as a divine, I crave a space in your forthcoming number, to protest against the uncandid conclusions of the Rev. Mr. Woods. He charges me with having denounced him to be “a *bad man*,” which, according to Johnson, means, “*vicious, corrupt* ;” but, in the name of charity, does it necessarily follow, because I conceive a person to be in *error*, that I must deem him to be *wilfully* so, or *viciously* inclined? That Mr. Woods is under a *delusion* on the soul-ensnaring oath, I feel as certain as that I never had the slightest intention of denouncing him as “a *bad man*,” or classing him with the abettors of the heretical oath of supremacy. My allusion to the last oath was principally to shew, that, as there were ecclesiastics to be found to ad-

vocate that so universally condemned oath, it might follow, that those clergymen, who now defend the present authoritatively uncondemned oath may eventually be found to be *on the wrong side of the post*.

Mr. Woods persists in asserting, that the *intention* to forbid the Catholics to vote on subjects connected with the Protestant church was relinquished ; but he does not give us the *when* and the *where*. Now, Sir, in opposition to this unsupported assertion, we have the declaration of the Duke of Wellington, who was Prime Minister when the Relief Bill was passed, and who, consequently, must be better informed what were the intentions of the Cabinet, who framed the oath, than either Mr. Woods or Mr. O'Connell. According to the report of the *Morning Chronicle* of the 6th of February last, his Grace stated on the preceding evening, in the House of Lords, respecting the allusion in the King's speech to the meditated reform in the Irish church, "that, in the very last arrangement made, as well for the Dissenters of England, as for the Roman Catholics of Ireland, *words were inserted in the oath to be taken by them for THE SECURITY of the Protestant CHURCH;*" but, if these words, drawn up to convey the Protestant intent and meaning, are to be frittered away by Catholic casuistry and quibbling, so as to make us believe, that Catholic members are as free to interfere in church matters as Protestant members, who are not called upon to swear in these terms, then there can be *no security in oaths*, as Mr. Johnstone very pointedly remarked, and a confirmation is thus given to the opinion so current amongst Protestants, that *no form of words can bind a Catholic to his engagements* with the enemies of his church.

That Catholics are still considered to be an *inferior grade*—a sort of half-mongrel subjects—is manifest from Mr. Grant's Jew Relief Bill, which purposed to place these revilers of the Cross of Christ, not on a *perfect level* with the favoured and ascendant class, but only upon an *equality with the Roman Catholics*, the venerators of the Cross. This was all that was meditated by Mr. Grant's Jew Bill, and we ought certainly to be infinitely obliged to him for intending to place us with such company. But, I again repeat, here is incontestible evidence, that Catholics are not yet freely emancipated, but are still branded as a *proscribed caste*.

Happy would it be for the Catholic name were the lamented Milner among us ; but, although he is not personally with us, his spirit lives in his works, and the words, which I quoted, were those on which he grounded his conduct. Under no circumstances, Mr. Woods must well know, would this great prelate compromise the honour and integrity of Catholic feelings with our Protestant neighbours, and I am proud, not only in following the steps of such an illustrious guide, but of having received his dying testimony of my faithful and inflexible adherence to Catholic principle.

WILLIAM EUSEBIUS ANDREWS.

London, August 14, 1833,

A. S.—Your compositor made two rather important blunders in my last letter. In the second line of page 523, the word “meet” should have been “keep ;” and, in the seventh line of page 533, for “law-church,” it should have been “low-church,” meaning the Whigs.

POETASTER ON F. C. H.'S POETRY.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR—As an admirer of good poetry, I take an opportunity, through your excellent periodical, of expressing my ardent wish that your learned correspondent F. C. H. would gather together his many beautiful poetical effusions, which are scattered abroad in the publications of former and present days, adding those he may possess in manuscript, and send them to the press. The poetical works of so learned a man and accomplished a scholar, would be to the lovers of real and genuine poetry not merely a treat, but a feast to the mind and intellect ; and F. C. H. will add one more to the many exertions he has made in the cause of religion and literature.

I am, Sir, yours,

POETASTER.

July 27, 1833, Bungay, Suffolk.

PROSELYTOS ON THE LITANY OF LORETTO.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN—It may perhaps be thought that some remarks in your last Number call for an answer from Proselytos. I will, therefore, observe in the first place that Prose-

lytus is not Proselytos. From the similarity of our names it may perhaps be inferred that we are at least scions from the same stock : but the truth is, that I have no knowledge of Proselytus ; that I cannot form so much as a conjecture who he is. I have, however, no hesitation in saying, that I generally agree with him in his strictures on the abstract of the Douay Catechism : and, in addition, I would have those, who feel an interest in the subject, to consult the explication of the sixth commandment, where they will discover a most important omission. The abstractor, whoever he was, seems to have thought it a duty to observe to the letter the precept of the apostle,—“*Fornicatio nec nominetur in vobis, sicut decet sanctos.*” Not only has he not named it ; he has not even supplied a hint, which may lead the neophyte to suspect that it is an offence.

2. One of your correspondents, who, from his language, appears to have received a portion of his education “in the ring,” reproaches me with “having no bottom.” Let him make the trial, and he will probably be undeceived. It is, indeed, true, that I concluded rather abruptly the history of my conversion. But, was it because I feared to meet my adversaries in the fair field of controversy ? No : but I disdained to reason with men, who substitute abuse for argument, and who, arrogating to themselves the privilege of the Almighty, the searcher of the reins and heart, attribute to their opponent objects and motives, as odious to him as they can be to themselves.

3. In my narrative I stated that the objectionable expressions in the litany of Loretto “never were, I believed, nor could be understood by the people, and that it required much ingenuity, even in the learned, to give to them any thing like a rational meaning.” Has either of my adversaries attempted to shew that they are understood by the people, or to explain them in a satisfactory manner ? They have not : and I applaud their prudence ; for the discussion might lead to remarks and exposures calculated to excite painful feelings in the breasts of many pious individuals. It is certainly more wise to elude the contest, than to engage in it without any prospect of success.

4. I have been met with appeals to the opinions of two

deceased prelates, for whose memory I cherish a profound respect. But the practice, attributed by Pastor to Dr. Milner, I consider a libel on the judgment of that distinguished personage; or, if it must be an authority, I oppose to it the higher authority of our blessed Lord, where he censures the battologia of the Pagans in Matt. vi. 7. As to the explanations given by Bishop Hay, they only shew, that, finding the objectionable invocations in common use, he did his best to make them appear less enigmatical. Such things pleased the taste of the age in which the litany was composed: in the present, I conceive that every rational man will deem it preferable to put up his petitions in language which he can understand, than to employ for that purpose a jargon of mysterious, unintelligible, aye, even 'portentous' sounds.

5. I asserted (p. 17) that "Catholics and Protestants must, generally at least, take their religion upon trust; that they must believe and worship as they are taught," and I added (p. 309) that this was "the statement of a *fact*, which those only would dispute, who derive their opinions from books and not from things." This fact Hieronymus denies, as far as regards Catholics, and calls upon me for my proofs. The proof is obvious. All Catholics, in their earlier years, when they learn their catechism, take their religion upon trust: if there be any later period of life in which they generally change their belief on this ground, for belief on some other ground, I am not aware of it. It is for Hieronymus to point it out.

It is unnecessary for me to notice the strictures on Augustinus. He is fully able to do himself justice. I will only add that I am proud of the patron that has been assigned me, and that I shall continue to fight with confidence under his banner.

PROSELYTOS.

REVIEW

THE INSECURITY OF SIR H. DAVY'S LAMP
Demonstrated by a series of chemical experiments, and the perfect security of Upton and Roberts's New Safety Lamp, proved by the same chemical tests. London: Allen.

Any invention, by which human life may be protected, must be interesting to the friends of humanity. Upon this

C. M.—VOL. IV NO 32.

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ground we would direct the public attention to a small pamphlet, which has appeared under the above title. Sir Humphry Davy is, for his talents, for his modest appreciation of himself, and for the benevolent application of his great powers to the benefit of his fellow-creatures, eminently entitled to general respect and gratitude, and it is by no means a depreciation of his worth, that succeeding chemists have hoped to improve upon even his inventions, and to remedy their defects. To quote the words of the pamphlet, "that a name so deservedly eminent, as Sir H. Davy's, should give confidence in his inventions is not surprising, but, that it should screen his errors from correction is absurd, and, if allowed in this instance, would be a flagrant want of humanity." To correct these errors is what Mr. Roberts has attempted, and, apparently, with success. A few extracts from the pamphlet will not be misplaced.

"A full confidence in the perfect safety of the Davy Lamp has till lately prevailed, not only with the public generally, but also with the most scientific men. Thus the accidents, which have happened from the sudden ignition of the inflammable gases, where this Lamp has been in use, have been attributed to negligence in its management, or to some casual defect in its material, against which perfection of principle could not ensure safety.

"As any doubt of the truth of this opinion, at first, appeared a groundless suspicion, to engage scientific men in an investigation of the security of the Davy Lamp was attended with difficulty. Some discouraged it as useless, others rejected it as invidious; its tendency being to depreciate the value of Sir. H. Davy's discovery. This investigation has at length been accomplished; and the insecurity of the Davy Lamp proved by a series of chemical experiments. It has also been shewn, in the presence of several hundred persons at two public Lectures, one at the London Hospital, the other at the London Institution, that flame will pass from the Davy Lamp when it is as secure as care and proper management can make it, and that too, (even) under no very uncommon circumstances. The only conclusion to be drawn from the result of these experiments, is, that the Davy Lamp has itself produced in some cases the lamentable accidents which have been attributed to carelessness or mismanagement.*

The body of the pamphlet contains a series of experiments, with a two-fold object,—to prove, 1, The insecurity of Sir H. Davy's lamp in certain circumstances, and, 2. The

* Pp. 4, 5.

complete security of the New Safety Lamp, and the testimonies of practical men in favour of the latter. We are unable to pronounce an opinion ourselves from the mere perusal of a book, without an opportunity of attending the experiments. Our object, on the present occasion, is to assist in directing public attention to a most important subject. With one more extract, therefore, we conclude.

“ From the peculiar construction of the New Safety Lamp, the wire gauze cylinder cannot, as in the Davy Lamp, fill with flame, consequently it never can become red-hot, a danger to which, when exposed to the action of inflammable gases, the Davy Lamp is always liable. The principle, on which the new Lamp is rendered safe, is in restricting the air admitted through the feeders to the support of the flame of the wick alone; thus, as little or no pure air can pass to any other part of the Lamp, all combustion is destroyed in it, except at or near the wick.”

THE RULE OF CATHOLIC FAITH;

Or, the Principles and Doctrines of the Catholic Church, discriminated from the opinions of the schools, and from popular errors and mis-statements. Translated by the REV. J. WATERWORTH, M. A.

In vol. 1. of the Magazine, p. 265, we inserted an extract from the Catholic Miscellany, recording some of the successful controversies of Véron. In these controversies he insisted upon two things; the first, that they, who professed no other rule of faith than the scripture alone, should, in their proofs of the correctness of their opinions, confine themselves to scripture alone; the second, that nothing should be imputed to Catholics, which is not, with them, an article of faith. This last principle he deemed of so much importance, that he made it the basis of his very elaborate work, *The Rule of Catholic Faith*. It is indeed remarkable, that the great objections of Protestants are not so much to the articles of Catholic faith, correctly stated by Catholics, as to misrepresentations substituted by others for those articles, or to matters of discipline, or of opinion, which are not articles of faith. It is, therefore, a work of charity, worthy of an enlightened zeal for the salvation of souls, to present to Protestants, that, which, as Catholics, we are bound to believe, disencumbered from opinions, which, however worthy

of respect, and however well founded, are yet only opinions, and, as such, may be rejected without loss of the faith. It would be well if catechists and controvertists would, in explaining Catholic doctrines, have this principle constantly before their minds, and the translator has deserved the thanks of the Catholic and Protestant for extending the circulation of an able work grounded upon this principle.

We have, indeed, heard it advanced, as an objection to the publication, that it seems to favour the mis-called liberality, which consists in a sacrifice of Catholic principles to the prejudices of the Protestant. This is a strange objection. Are the positions of Véron tenable? Are his principles true? Are his deductions correct? If these questions must be answered in the affirmative, the objection seems to us to be answered; inasmuch as we cannot, for a moment, suppose it to be a subject of doubt, that, in proposing matters of faith, our rule should be the truth, the whole truth, and nothing but the truth.

We therefore welcome the publication before us. The translator has judiciously allowed himself some liberty in rendering into English the condensed matter of Véron, and, had he extended that liberty, he would have added to the value of his labours to the ordinary reader. The translation, we must say, bears evidence of haste, and Véron should not be translated in haste. To be as extensively useful as could be wished, his matter should be thoroughly digested, and reproduced in a paraphrase rather than a literal translation.

We say this, not in disparagement of the very valuable labours of Mr. Waterworth, but to encourage him, should he meet with the support, which he deserves, to follow up the rule of his translation to a greater extent in future editions. We extract the statement, or rather explanation, of Véron's principle.

“For any doctrine to be an article of Catholic Faith, two things are conjointly necessary:—first, that the doctrine be revealed by Almighty God, by the mouth of his prophets or apostles, or contained in the inspired writings, that form the canon of scripture; and, secondly, that it be proposed to the belief of the faithful by the church. A doctrine invested with these two conditions must be believed with divine, and Ca-

tholic faith. But it no longer belongs to this heavenly deposit, if either of these conditions fail;—namely, if it have not been revealed, or not propounded by the church. The second condition, however, presupposes the first;—for, as Christ promised his church the assistance of his Holy Spirit to teach her, and lead her into all truth, it is impossible, unless, as they cannot, these promises fail, that this heavenly guided church can ever propose any thing as revealed, which has really not been so. However, a doctrine, although actually revealed by the Almighty, and contained, but in an obscure manner, in the holy scriptures, may, as yet, not have been *proposed* by the church. In this case, though something has been revealed, still, we require an interpreter to explain the precise meaning of the revelation; and, as the church has not hitherto declared the sense of the inspired words, or unfolded her stores of tradition, nothing can be said to be positively defined on the subject. Various and conflicting opinions may be advanced; but until the church has spoken, none of these opinions have any claim to be considered as a part of *Catholic* faith."

THE CHRISTIAN'S MANUAL,

OR, THE BIBLE ITS OWN INTERPRETER.

This is the work of a Protestant; but, having examined it with some diligence, we are happy to give it the praise of impartiality and of great usefulness. It is a species of scriptural dictionary, in which under particular heads, are contained the texts of scripture, which relate to the particular topic, whether of faith or morals. Under the word Christ, are 1st, *prophecies concerning him*, In this article those prophecies are quoted at length from Moses, David, Isaiah, &c. &c. 2nd, *Testimonies concerning him*. Under this head are quoted the various texts from the Gospels, the Acts, the Epistles and the Apocalypse, which bears special testimony of Christ: and so of the rest. The compiler has displayed no small ability, as well as good taste, in abstaining as carefully as he has from all attempts to give a bias to the words of the sacred volume, which is exemplified both by the article, which we have quoted, in which he does not lean to either Trinitarians or Unitarians, and the article Justification, in which he quotes the words only of the scripture, leaving the

reader to form his own conclusion. We think the work well calculated to do good.

The author indeed makes some remarks upon the books which Protestants style Apocrypha, but they are very temperate, and, although erroneous, entirely divested of the spirit of party.

POETRY



PLANCTUS BEATÆ MARIÆ VIRGINIS

IN LINGUAM GRÆCAM CONVERSUS, A DANIELE FRENCH.

Ὁ ΚΛΑΥΘΜΟΣ.

ἮΕΣΤΗ Μήτηρ ἀθυμοῦσα
Πέλας σταυροῦ δακρύουσα
Μέχρις ἤρτατο Υἱός,
Ἦς τὴν ψυχὴν στενάζουσαν
Δυρομένην καὶ πενθοῦσαν
Διέπειρεν ὁ ξίφος.

Αἰ, αἰ, πῶς τὸ κέαρ βλητὴ
Ἦν ἐκείνη εὐλογητὴ
Μήτηρ τοῦ μονογενοῦς!
Ἦ' μαραίνεται γοῶσα,
Καὶ ἔτρομεῖ εἰσορῶσα
Πόνους παιδὸς εὐκλεοῦς.

Φεῦ! τίς ἀνὴρ οὐκ ἂν κλάει
Χριστοῦ Μητέρ' ἦν ὁράοι
Ὡδὲ χειμαζομένην!
Τίς δύναϊθ, ὥστ' οὐ τέγγεσθαι
Φίλην Μητέρα δέρκεσθαι
Σὺν παιδὶ στενομένην!

Οὐνεκ' ἔθνοῦς αὐτῆς δείνων
Εἶδ' Ἰησοῦν ὑπ' ἀλγαιῶν,

Μαστίγων τε δαμάντα·
 Τίον εἶδ' ἀγαπώμενον
 Θήσκοντα τ' ἡρμωμένον
 Καὶ βίου στερηθέντα.

ὦ μάλ' ἀγαπῶσα Τίον,
 Με τῷδ' ἀλγοῦς βέλει χρίσον
 ἔχοντι τὰ σὰ πικρὰ!
 Ἐν τῷ στέγειν Χρυστὸν Θεὸν
 Τὸ κῆρ ἐμὸν εἶη ζέειν
 ὦς αὐτῷ ποιῶ φίλα!

Ἀγνή Μήτηρ τούτο πράττει,
 Ἐμοὶ καρδία χίρσσει
 Σὸν Τίον σταυρούμενον!
 Τοῦ σοῦ Τιοῦ, ὃς ἀντ' ἐμοῦ
 Τοιαῦτ' ἐπαθε, δὸς πόνου
 εἶναι με κοινοῦμενον!

Μετὰ σοῦ κατοικτίζωμαι,
 Σταυρωθέντι συγκάμνωμαι,
 Ἔως ἂν ἐγὼ ζήσω!
 Σταυρὸν μετὰ σου πελάζειν
 Μετὰ σοῦ δ' ὑποστενάζειν
 Ἐν δάκρυσι θελήσω!

ὦ Παρθένη τῶν παρθένων,
 Μή μοι νηλὴς γένου φρένων
 Ποιεῖ δ' ὡς σοὶ συγκαλίω!
 Θυμῷ, Χριστοῦ βάλλω τύχαν,
 Τὴν τ' ἐμὴν ἀλγυνθείς ψυχὰν
 Τὰ στέρνα πληγαῖς παύω!

Πληγαῖς ποιεῖ μ' οὐτάζεσθαι,
 Ποιεῖ σταυρῷ μεθύσκεσθαι
 Δί' ἀγαπὴν τοῦ Τιοῦ!
 Ποιεῖ θεῖον πῦρ με φλέγειν,
 Σε, δ' ὦ Παρθένη, με στέγειν
 Ἐν ἡμερᾷ τοῦ κριτοῦ!

Σταυρῷ ποιῇ με τηρεῖσθαι
 Χριστοῦ θανάτῳ φρουρεῖσθαι,
 Τῇ χάριτι θάλπεισθαι!
 Ὅταν δ' ἐμὸν σῶμα θάσῃ,
 Τῇ δόξῃ παραδείσου φάνῃ
 Μοῦ ψυχὴν πλουτίζεσθαι!

INSTRUCTIONS TO AN ARCHITECT.

IN THE MANNER OF ANACREON'S INSTRUCTIONS TO A PAINTER.

"The end of the clause, as *amended* by their Lordships, makes it imperative to *build* a church and glebe-house in a parish where there is no duty, and most probably no Protestant."—*Times*, July 26.

Haste thee, haste thee, Architect,
 Quick, the lordly church erect;
 Build it strong and build it high,
 Greek or Gothic, nought care I,
 So it be that Order pure,
 Call'd by churchmen Sinecure,—
 That is, merely church and steeple,
 Wholly leaving out the people.
 Once a builder's name, we know,
 Was, most aptly, *In-i-go*;^{*}
 But a church, where people show not,
 Should be built by *In-i-go-not*.

Let the pile no luxury want,
 Church can ask, or Vestry grant.
 Heed not where th' expenses fall,
 Popish Paddy pays for all;
 Proud that, though he can't himself
 Get to heaven, benighted elf,
 Protestants who *can*, will say,
 Honest Paddy paid their way,
 Frank'd them up to heav'n, by dint,
 Of many a church—with no one in't!
 Leaving puzzled Pat to guess

* Inigo Jones.

*Which heav'n meaneth most to bless,
Purse or church, for emptiness.*

Build away, then— never fear,—
Deck the pile with costly gear;
Velvet cushions, all so smart,
Cheering to a rector's heart,
Emblems of that man of pelf,
Stuff'd and useless, like himself.
Let's too, have an organist,
Paid for playing nought but—*whist*;
Nor forget, 'mong things divine,
Port for sacramental wine,
Just a pipe,—'tis all that needs,*
Bought, of course, at Orange Sneyd's.†

There, enough,—the work's complete.
Hail, religion's chosen seat!
Long and proudly may'st thou stand,
Bugbear of a Popish land;
Long may Everybody pay
Shrines where Nobody will pray!

MOORE.

THE HORSE.

SPOKEN AT THE OSCOTT MIDSUMMER EXHIBITION, JUNE 25, 1833.

1

See where the desert spreads its sands around
The courser prances o'er the ringing ground,
In the full pride of youth, untamed and strong,
The green turf trembling as the bounds along.
High swells his arching neck, his mane behind
Waves to the breeze, and wantons with the wind;

† A much more moderate imposition than that brought before the House of Commons, by Sir John Newport, some years since, when it appeared that two pipes of port had been the quantity levied, in a particular instance, chiefly upon Catholics for this sacred purpose.

‡ A celebrated Orange wine-merchant, who, since the composition of these lines, has been unfortunately assassinated.

He darts, exulting in his might, to lave
 His glowing limbs amid the distant wave.
 No galling lash has torn that glossy side ;
 Those swelling veins no goring spur has died:
 From man and man's approach he turns away,
 Wild as the winds of air, and fleet as they !

2

But see ! he bends beneath the lifted stroke,
 His haughty neck the tightened reins provoke ;
 Stained is his curb with foam, the spur with gore,
 He bows, the slave of man, his own no more !
 He champs the foaming bit in wrath and pain
 Rolls the red eye-ball, shakes the tossing mane,
 And strives to hurry to his wilds in vain !
 Till tamed and wearied now, at length, though late,
 Patient he bows beneath his rider's weight,
 Pleased and more pleased his cheering accents hears,
 Licks the loved hand ; erects his quivering ears :
 At length that seems a good that seemed an ill,
 And bondage cheerful, though 'tis bondage still.

3

Night rushes on the world. The storm from high
 Broods on the earth, and howls along the sky.
 The light'ning flashes ; and the thunder roars ;
 The whirlwind rages ; and the raindrift pours,
 The forest bellows to the blast, the rills
 Roll down in torrents from the deluged hills ;
 While, thro' the darkness heard, the restless deep
 Foams, swells, and thunders to the whirlwind's sweep.
 Still thro' the bursting storm, with homeward haste,
 The reeking courser struggles o'er the waste.
 Tho' stiff with clammy dews, tho' drenched with rain,
 O'er his chill shoulders drops his tangled mane,
 Tho' his dull eyes, and stumbling feet confess
 The bitter anguish of his weariness ;
 Tho' no far taper's gleam, no star's dim ray
 Cheer the lone wanderer o'er his midnight way.
 Still, thro' the howling wind, the driving rain,
 His courser bears him to his home again.

4

The trembling racer waits the sign to start,
While fear and hope exhaust his panting heart;
He hears the word, he tugs the loosened rein,
And, like a whirlwind, sweeps along the plain,
On every side a storm of jarring cries
Rolls o'er the plain, and thunders to the skies.
With eye of living flame the racer hears
Their echo bursting on his joyous ears;
Fresh pow'rs each sinew brace, each limb invest;
Strain his proud neck, and clothe with might his chest.
He skims the course; he clears its utmost bound;
And, having cleared it, reels upon the ground.
From thronging crowds while shouts on shouts arise,
In the mid tempest of applause he dies.
The pride of conquest fires his glazing eye,
And anguish is absorpt in victory.

5

The clarion rings along the tented heath,
And nations hurry to the field of death.
With wild delight the pawing charger hears
The wardrum rattle in his tingling ears;
Broader his nostrils swell at every sound,
He neighs, he foams, he swallows up the ground.
Wild to the breeze his mane dishevelled flies,
While lightning flashes from his fiery eyes;
While thro' each throbbing vein his burning blood
Rolls, boils, and rages like a lava flood.

6

In vain the foeman shouts, the trumpet roars,
The volley rattles, and the death shot pours,
In vain the flame wreath thro' its sulphurous shroud
Glares, as the lightning thro' the rending cloud;
He loves the clashing din, the ceaseless rattle,
The soul-appalling music of the battle.
He snuffs the thunder of the fray from far;
He burns to mingle in the storm of war.
On—on, thro' swords, thro' pikes, thro' shot he goes,

And, like the thunder, bursts upon his foes ;
 Bursts thro' the lance's thrust, the sabres stroke,
 A hail of bullets, and a sea of smoke ;
 Still darts, still rages where the combat burns,
 Tears thro' the thick of fight, treads down, o'erturns ;
 Till sped thro' crashing bone, thro' whirling brain
 The death shot hurls him to the carnaged plain.

7

There gasps the dying steed. Life's clotting tide
 Ebbs black and stagnant, down his heaving side ;
 Quenched is the flame that lit yon bloodshot eye,
 Quenched in the gathered film of apathy ;
 And quenched for ever is that fiery might,
 That rode exulting on the waves of flight.
 With thrilling shudder, and a faint, low neigh
 He sobs in agony his soul away ;—
 One deeper gasp—one redder gush of gore—
 One last strong struggle—and he breathes no more !

8

Stand o'er that mangled corse, proud man, and see
 The death of him who lived to toil for thee,
 For thee he bore the scourge, the spur, the rein,
 The midnight journey o'er the dreary plain ;
 For thee, when legions fought and fell around,
 When roared the firmament, when reeled the ground,
 And all sensation was absorpt in sound ;
 Thro' serried legions, thro' a night of smoke,
 Thro' steel, thro' blood, thro' flame thy charger broke ;
 Braved all the fury of a baffled foe ;
 Nor feared the fatal thrust that laid him low.
 Pleased by his fallen lord in death to lie,
 He turned on that lov'd face his failing eye ;
 Gasp'd on those rigid limbs his latest breath,
 And licked the hand, that urged him on to death.

ALBAN CHARLES STONOR.

St. Mary's College, June 21, 1833.

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DESULTORY CONVERSATIONS IN ROME.

NO. I.—THE PALATINE.

When I was lately in Rome, a cold and wet April had been followed, as is there usual, by a cloudless, breathless, and glowing May, just such as old Chaucer loved, and has best described. After a sultry day early in the month, I went forth to breathe the balmy air of evening, in one of those beautiful gardens, which crown the Palatine hill. As I walked slowly through its first, low-arched avenue of ilex, which looks like the entrance into some holy cloisters I have seen, my mind glided into that serious, yet self-contented state, which makes us long rather for calm entertainment with a few chosen friends, than for absolute solitude; so that, albeit I had thought to take a still and lonely walk, I would now gladly meet some wanderer of kindred mood, with whom I might communicate, as 'twere in a whisper, the gentle feelings, which rose within me. Could one have conceived, on such an occasion, an extravagant and foolish wish, it would have been to possess the power, which the venerable schoolmen attributed to blissful spirits, of transferring their thoughts from bosom to bosom, without breaking the silence of deep meditation. Hence, it was not without a mixture of pleasure and disappointment, that I met, in the richest part of this lovely rose garden, two friends, whom chance, as men commonly speak, had brought to the same place.

They were men of very different characters. One, whom I shall call Father Eleutherius, was a member of a religious community belonging to the natives of the long-enduring island, young, and ardent, well read in the history of his

country's wrongs, and deeply sighing for their total reparation. But then holy religion had chastened and subdued his feelings ; the meek habit, which he wore, made him abhor all revengeful or unlawful deeds ; and but that he deemed the cause of God and his truth concerned in that of his country, he would hardly have allowed such thought of earth to scatter its dust within his cell. He was, though young, a man belonging rather to the old learning than to the new, as being not much aware of the changes which have taken place, within some years, in the feelings and opinions of many men and some nations. Were I to call him an enthusiast, I should certainly be misunderstood ; but he was one of those, who think that great changes may be instantaneous : and he hoped that perhaps shortly the Divine will might be so declared, as that none should mistake it. His companion, Serenus, was much older, one who looked on life with a calm mild eye, seeking everywhere fuel whereby hope might be enkindled, and milk and honey on which goodwill might feed. No less than the other longed he and sighed for the triumph of truth over error ; but he hoped that it should be a triumph wherein should be neither riot nor war-song, nor trampling under feet, nor clanking of chains, but rather that it should be such a conquest as charity, and sweet words of persuasion, and the golden eloquence of humble learning joined unto holy life, should alone achieve. He wished, indeed, that the waters of God's knowledge should overflow all the land, but then he desired they should rather descend like the dew of Hermon, softly distilling from the mountain's skirts over the whole plain, than roll down as a torrent, which levels to the ground whatever of green freshness may already exist, and if it, in the end, maketh fertile, doth first necessarily lay waste. Like holy Simeon, he waited for God's good time, and strove to keep pace with the learning of the age, that so he might be ready to assist the natural course of events, if it should be directed towards what is good.

My first greeting of these two ecclesiastics was short and almost without words : and, after it, we walked in silence to the end of the garden, where a low parapet binds its fillet of flowers round the wrinkled brow of the hill, and allows the stranger to hang over the green valley which separates him from the Aventine. We remained for some moments gazing

at the splendid prospect, scarcely noticing the swelling domes, and lofty towers, and stately palaces, of what I may call the *neighbouring* city, but wandering over the lovely face of nature before us, green, and bright, and melancholy as the turf upon the grave; and in sooth, this was an empire's grave. Serenus was the first to break the solemn pause.

"I know no spot," said he, "which delights me more than this. It is not the garden with its shaded alleys, and its plats of soft green sward, and its clustered vines, and rose-tapestried walls; nor yet is it the survey of this stage whereon have once been enacted deeds of human greatness such as shall be never repeated, although time's pencil hath tricked it out with such scenery, as well maketh it lovely to look upon; it is not nature, it is not art, that can add interest to the holier feelings which this place stirs up. The ground before us is indeed the site of what was once most noble and magnificent in ancient Rome. The little valley at our feet, over which the husbandman hath spread so rich a carpet of variegated green, was once the arena of the Circus Maximus, and that row of poplars probably marks the podium whence the spectators viewed the animated race. The hills before us were then covered with huge and costly buildings; but these have disappeared. Green hedgerows wind along their sides instead of pillared streets, the vine-dresser's song by day, and the owl's screech by night, have replaced the tumult of busy statesmen, or joyous revellers, who crowded there: the massive pavement hath been torn up, the deep foundations uprooted, and every vestige of ancient grandeur so clean removed, that the plough now passes over the site of former palaces with no interruption. But now mark what a contrast. Not even in the modern city, which may well be called the city of churches, are these sacred buildings more thickly scattered, than they are over this little landscape before us. The architecture of them all, and the saints whose name they bear, and the annals of the Roman church prove that they were built, while all this part of the city was thickly inhabited; and they stand so close to one another, that we may justly doubt, whether, if an ancient Christian rose from his tomb, he would find that even one

had perished, in the vicissitudes which have changed a city into a vineyard."

Probably Serenus observed that my eyes wandered unwittingly over the landscape, as if to verify the truth of his assertion. He gently laid his hand upon my arm, and continued. "You are as yet but a stranger in Rome, and I must direct your sight to these sacred objects, before I can expect you to enter into my feelings. We need only move a few steps on either side, to see them all. Look on your right; deep in the Velabrum you see the venerable church of St. George, supposed to cover the house of the Scipios, and so ancient, that the Great St. Gregory was obliged to order its complete repair. Near it is the little rotunda of St. Theodore, many feet below the level of the road; then the noble basilica of St. Anastasia, originally an oratory over her tomb, changed by Constantine into a magnificent church, and still more under us, at the foot of the Aventine, the great collegiate church of the *Schola Graeca*, or Sta. Maria in Cosmedin, with its tall picturesque belfry, the pride of the early Christian empire. A few feet above this you see the summit of the Aventine, crowned with a cluster of churches, whose white walls, pinnacles and towers contrast delightfully with the green of the hill's steep sides; St. Sabina, St. Alexius, and St. Mary, all dating from the first ages of christian Rome. On the other extremity of the same hill, nearly opposite to us, you see the church of St. Prisca, once probably the house of Aquila and Priscilla, St. Paul's friends; and on the gentle declivity of the false Aventine behind it, the venerable Greek Church of St. Sabbas, of which the first Adrian was a monk, stretching the pillared arcade of its upper portico over the rich foliage of orchards and plantations. I will not notice the majestic basilica of St. Paul, which here appears between the hills, as though they had been purposely opened to bring it into this sacred landscape; but descending to the left, you cannot but notice how sweetly that round knoll, apparently made up of mouldering walls, held together by bindweed and ivy, with the white goats flecking its sides, and the old crumbling tower rising above it, breaks by its darker tints and bolder outline, the brighter and gentler slope of the vineyards round it. There stands, almost buried in

the grove of fruit trees, the very ancient church of St. Balbina, consecrated early in the fourth century. Descending again into the plain on the left, between the Aventine and Celian, just where the Porta Capena stood, you may see, within a hundred yards of each other, the three old and beautiful basilicas of St. Xystus, St. Cesarius, and SS. Nereus and Achilleus, the last, which was beautified by its titular Baronius, consecrated by the homily therein preached by St. Gregory, which you may read engraven over the pontifical chair in the presbytery. Following the Latin way, you catch the solitary tower of St. John's *ad portam latinam*. Come a few steps to the left; and pass your eye over the Celian hill. There you behold that church whose threshold every Englishman should kiss, for over it passed the beautiful feet of those who brought to our country the good tidings of peace, whose names are there written in the porch; and almost touching it, is the still older basilica of St. John and Paul, with its tall palm-tree laying its gold green branches, like an oriental embroidery, upon the deep azure sky; then pass along the ridge of the hill, by the old church of St. Mary in Domnica, the circular temple of St. Stephen, scarcely distinguishable among the massive ruins of aqueducts and thermæ, with which it is almost coeval, and the ancient *memory*, as these churches were wont to be called, of the Four Crowned Martyrs, till the horizon is bounded by the towers and white statues of the 'Mother and Head of all churches, the most holy Lateran Basilic.'

"And now let me ask, is not this a sight on which a Christian may gaze with unmingled triumph? What is there in these buildings that hath given them immortality on a ground, which tells, as doth none other upon earth, concerning the frailty of man's mightiest works? Why fell they not when amphitheatres fell? Why burnt they not when palaces were in flames? Why spared the soldier, the foe, the barbarian, their marble columns, and their rich traceries, and their porphyry altars, and their gold mosaics, while the triumphal arch, and storied pillar were thrown into the kiln? Is their insecure footing among ruins a firmer base than the deep foundations grasping the mountain's ribs; or the overhanging of crumbling arches a surer screen than the granite

porch ; or the ungarnished pine beams of the ceilings a more lasting cover than the massive vaulting or brazen roof of the Thermæ before us ? * Yet see, of these nought remains but a huge quadrangular shell, stripped of every goodly ornament, shorn smooth and even without, and enclosing the confused remains of libraries, baths, porticoes and museums, in form and condition like a vast sarcophagus filled with the ashes of some mighty man, but uncovered and exposed to the winds of heaven : while every one of the churches I have enumerated is fresh, and in perfect order ; and even at the present moment, cunning workmen are busied in replacing the fallen pieces of their rude mosaics. Or may we peradventure say, that circuses and theatres were let to fall, because they were no longer needed, while the religious wants of the people saved the churches from destruction ? But no : when the population abandoned these three hills to occupy, as they now do, the field of Mars, they built there other and statlier temples ; and assuredly the tract, which contains the twenty churches I have pointed out, does not number five hundred, probably not three hundred inhabitants.

“ Well then may I ask, by what power do these churches stand, when every other building has, I will not say fallen, but rather melted away and vanished as wax before the fire ? It is that religion, Christianity, hath thrown a charmed shield over them, which no violence might ever break ; she hath anointed their door posts with the blood of martyrs, and the destroyer bowed his head in reverence, and passed them by ; she hath embalmed them in a sweet savour of holiness, which even the rust and the palmerworm seem to respect ; yea, she appeareth even to have engaged the great destroyer, time, to watch over their preservation ; having decreed that they shall last for ever, because they have already lasted so long. Here is, to my eye, religion’s history abridged, or rather represented ; cities fall, empires disappear, she alone stands, preserved and preserving, immortal and immortalizing, endowing whatever she touches with perpetual youth, perpetual vigour, and perpetual life.”

I replied and said. “ Often have these thoughts struck

* The Thermæ of Caracalla.

my mind, though not I own suggested by this spot. Whence cometh it, I have often asked myself, that the mausoleums of Augustus and Adrian have been allowed to fall into ruin, yet no one has ever thought of restoring them to their former beauty ; while the church of St. Paul is scarcely laid in ashes, before the entire world contributes to its perfect restoration? The very Colisæum has been saved from total ruin only by ecclesiastical consecration. But then, Serenus, I would speak of this preserving power as vested in narrower limits than your speech might seem to imply. I would not call it a *Christian* efficacy merely, it is one so exclusively *Catholic*. It is only seen in Catholic countries. All Italy is strewed with the remains of pagan buildings ; but I remember not, over its whole face, the ruins of a single stately church, or abbey, or hospital, though there may be some now, since the nation had rule in it, which tore down its own crosses ; but still I think I may say, that they must travel in England who would become familiar with dismantled aisles and mossgrown altars. I could give many examples of this spirit, which have struck me during my short residence in this country. The venerable and beautiful church of the Portiucula, was laid in ruins two years ago, by the earthquake in Umbria, but the sons of the seraphic Francis have already concerted the plan for its rebuilding. Upon visiting last week, the little village of Rocca di Papa, which seems placed like an eagle's nest on the clefted face of the mountain, I was much surprised by finding there a splendid new church, such as many cities would be proud of for a cathedral, beautiful in design and rich in ornament, towering above the humble cottages of a poor but happy peasantry. And my surprise and delight changed into admiration and love of those devout husbandmen, when I learnt that the church had been destroyed a few years back by earthquake, and that they had taxed themselves heavily, and made large voluntary contributions besides, to rebuild it on this grand scale, and they had persevered for years, never tiring of their huge undertaking, nor resting till they had finished it, the poorest and the very children giving their work freecost according to their strength. And I wept with joy to see that there yet remains the olden spirit of loving the beauty of God's house more than one's

own, and that, while we only think of building athenæums, as they are called, or club-houses, or news-rooms with splendour, deeming four naked walls good enough for God's house, there is yet a people who give Him their little gold and silver, and what is more worth, a cheerful and a generous heart."

" I have been much struck too with other demonstrations of the same spirit, and of its influence on the tastes of the people. Thus, a Roman nobleman, who wishes to close his avenue with a ruin, erects a broken frontispiece of a temple to Antoninus and Faustina,* but the English nobleman knows not how to come nearer truth or probability, in the embellishment of his grounds, than by building up the mock gable of a ruined church, then winding the planted ivy among its broken mullions and cleft pinnacles, till he shall have made a fitting bower whence the night bird may rail at him, for this aping of sacrilegious deeds. We have indeed lately seen one nobleman change the name of his lordly residence, for fear it should be reckoned falsely to be the spoils of some holy Abbey; but then he is one of those, whose actions, no less than name, belong to those ancient times, when affability, and benevolence, and that charity where both hands give, yet neither knoweth of the other, and zeal for religion, and honour of holy church, and the training and keeping of family in the fear of God, were considered surer proofs of noble blood, than escutcheons, or pennons, or ancient parchment rolls. But it is much oftener as I have said: and so hardened are the feelings of the English people to these sorrowful sights, that they have become as it were heathenized, and incapable of understanding our manner of thinking upon this subject. Hence a few years ago, an ancient city, which bears a saint's name, petitioned the government, it was said, that it might change this Christian name for the one it bore under the pagan Romans, deeming it greater glory to have been the station of lewd blaspheming legions, than to have given to our island her first martyr; so that I marvelled not when I heard that its venerable old abbey church, one of the largest in the kingdom, should have been allowed to fall into ruins, which happened on the 3rd of February of last year. It is only English tra-

* In the Villa Borgheese near Rome.

vellers whom one hears, as I have often heard them say, and shuddered; 'what a picturesque ruin St. Peter's would make;' having no idea of the holiness of a church, but only of its beauty, and being almost accustomed to consider a ruin the natural state of a great church.

"But this wretched feeling seems not confined to vulgar minds; for only the other day I read with indignation the heathenish complaints of a false writer, in a book called a *theological review and ecclesiastical record*, that pagan antiquities 'are not the subjects which the (papal) government is most anxious to encourage. It is upon the richness and splendour of its Basilicas, and the decoration of its religion,' he continues, 'that it relies for the preservation of its importance in the world, and for the visits of foreigners, which are so gainful to its revenues. Witness the anxiety which the accidental destruction by fire of one of these edifices, the church of St. Paolo di Fuori' (so he calls it) 'has created. It is situated a mile and a half out of Rome, on the road to Ostium,* in a spot so unwholesome as to render it of no use whatever as a church; and yet the restoration of this proud, but dreary building has been deemed of so much importance by the hierarchy, that, while many useful labours in the city are suspended for want of funds, nearly half a million has been destined to this object, to be hardly wrung from the revenues of the clergy of Rome, and from the charity of the faithful in every Catholic country in Europe' † After all, this man's conclusion is candid. The Catholic clergy have been content with taxing themselves instead of the people, as the rich chapter of Derry wished to do to repair the cathedral they had allowed to fall in pieces; and as for the charity of the faithful, the writer is unjust to exclude those of Asia and America, and of the Protestant states of Europe, for no small part of the contributions have been *wrung* (I love the word because it attests that religion hath yet power) from their charity."

* This learned critic, who has such reverence for classical antiquity, should have consulted his Festus, where he would have found, (*in voce*) "Ostium urbem ad exitum Tiberis in mare fluentis Ancus Marcius rex condidisse, *et feminino apellasse vocabulo fertur.*" If he prefers the neuter, it must at least be in the plural.

† British Critic, No. xxxiii. p. 200.

Upon this Eleutherius exclaimed. "A truer expression heard I never of the heathenish spirit of our age! How many untruths, cold and unblushing ones too, how many unchristian statements are in that short paragraph. Only the other day we heard recited in a meeting of foreigners, and chiefly Protestant antiquaries on the Capitol, the highest praises of the activity wherewith the government pursues the excavation of the Forum; and we all know, that not even during the late troubled season, has a single public work been interrupted. It would indeed have been a pity had such a mind been able to comprehend the motives, which have induced Catholics to rebuild St. Paul's. They are such as he can never feel. What can it matter that a link should snap in a golden chain, to him for whom no jewel thereby hangs? Or rather, how much in the way must he consider a monument of Constantine's age, whose religion must shut her eyes, and take a frightful leap from the New Testament to Martin Luther; or if this seem too wide a chasm, can only hope to shorten it with safety, by alighting among the weeds of the middle space, the Iconoclasts, or Hussites, or Waldenses?"

"Your sentiments, Eleutherius," said Serenus smiling, "in the main are true, though perhaps too harshly expressed. Perhaps, indeed, this pagan spirit, as you fitly term it, cannot be truly called the offspring of our age, nor would I entirely consider it, as some have done, that of modern religions. But it did so happen, that the revival of profane learning was contemporary with the rise of erroneous doctrines, or rather somewhat preceded it, and prepared men's minds for heresy, by disgusting them with holy things. And the two grew up together, like foster-brethren, hand in hand. The new religion had need of something whereunto it might transfer men's affections, and natural admiration for great deeds, now that their old objects had to be blotted out from their memories. Hence its founders were glad to substitute a Lucretia or a Clelia for an Agnes or Cecilia, a Zeno or Diogenes for an Anthony or Macarius, a Scævola for a Lawrence, or the three hundred Fabii for the Theban legion. And I fain would ask, hath the aim of human admiration been directed the higher, by thus changing its blank? But such an enquiry would lead us far. Who does not shudder

with horror at the blasphemous words of Fuller, who, in summing up the character of the unchaste Elizabeth, overlooks entirely the thousands, who, in the earlier church, twined the lily round the palm, and the many, who, in saintly ages, especially in England, loved retired chastity beneath the veil, and not the trumpeting forth their own praise for it amidst the dalliances of a slippery court, and in these words impiously concludes; ‘thus dyed Elizabeth, whilst living the first maid on earth, and *when dead, the second in heaven.*’ * By these words effacing the past, and owning that he and his claimed no part in the holiness of ancient times. Not only do writers of this class thus unblushingly renounce the most beautiful recollections of Christianity, but they make no scruple of professing their preference of things pagan to what are christian. Dr. Middleton says; ‘for my part, I should sooner be tempted out of devotion for Romulus or Antonine to prostrate myself before their statues, than those of a Laurence or Damian, and much rather, with pagan Rome, give divine honours to the founders of empires,’ (I stay not to chide the calumnious charge) ‘than, with papal Rome, to the founders of monasteries.’ † You see he chuses not more modern saints, as St. Francis or St. Bernard, on whom to vent his spite, but rather the most ancient, as St. Damian, or the glorious deacon Laurence, martyrs, whom an Ambrose, a Leo, a Prudentius, and a Jerome have so highly extolled. And truly this dread of being considered akin in thought to anything, which is not found either in the Bible or in pagan story, sometimes recalls to my mind, in sorrowful mirth, the account, which the Sarassin knight gave unto Sir Gawaine, of his history and lineage, for just so might the others say of their religion: ‘Sir, a great prince is my father, and he hath been a rebel unto Rome, and hath overridden many of their lands. My father is lineally descended of Alexander and of Hector, by right line, and duke Joshua and Maccabees are of our lineage.’ ‡ But this is matter rather for pity and compassionate grief than for scornful mirth; neither can I much marvel at the sentiments of the men I

* Holy State, B. iv. c. 15.

† Letter from Rome, p. 34, 2nd ed.

‡ History of Prince Arthur, P. 1st. c. xcvii.

have quoted, miserable as they are, it was a certain hard necessity which drew them forth."

"True, Serenus," I here replied, "such opinions are indeed meeter stuff for the weeping than the laughing philosopher.

'Nam facilis cuivis rigidi censura cachinni.'

I have often, in my mind, likened the condition of thinking men among Protestants, to that of settlers upon a new continent. For those powerful attachments, which antiquity alone can give, they must look in vain; the modern date of their charter must appear to give them a saddening rebuke. But as antiquaries will spring up even among such colonists, men who presume to search into the remains of ancient times, and gravely describe, and reverently admire the sepulchral mounds, or massive temples, or rude fortifications of the race whom their fathers banished or exterminated, though they ought to appear to them, as so many seals of more ancient rights yet stamped upon the soil, and protesting against later usurpations, even such appears to me the situation of those, who now in our country apply themselves to sacred antiquities. Cathedrals fitted with stalls for the midnight matins of a large community, and with cloisters for their noontide meditations, surrounded by chapels for private devotion, or penitential whisperings, and niches for holy images, filled too with the tombs of mitred prelates, and hooded abbots, and mailed warriors, whose hands suppliantly joined, and whose modest inscriptions ask, alas! in vain, the prayers of those who gaze on them; having behind the chancel a more hallowed sanctuary, whose stones are worn out by the knees, yea by the lips of pilgrims, certes a feeling man who sits him down to illustrate such objects, must soon have his mind tuned to a sorrowful mood, and touched by a sting of saddenning reproach, seeing that they can raise no sympathies in which he may partake, but that they belong to other men and another world of thought, discovering in them too no stamp of right inheritance for himself, save inasmuch as the defacement of tombs, and the wreck of shrines, and the upturned foundations of altars, and the mutilations of beautiful images, show that they who had strength, took from the builder his work, and gave it to whom they listed. And surely if man from nature and expe-

rience hath learnt to feel, that his hold upon the past doth make his safest anchorage in the future, such a one must have but a misgiving heart when he looks at the coming time, through the troubled mists and shifting fancies of the present.

‘For the future is dark, and the present is spread
Like a pillow of thorns for his slumberless head.’ * ”

(TO BE CONTINUED.)

THE BIBLE SOCIETY.

Though this is now rather an antiquated subject, and its delinquencies have been pretty well exposed, yet there is one transgression, which I am not aware has ever been made known to a Catholic publication. I therefore send you the account, as it is proper a Catholic should be made acquainted with every circumstance that throws light upon the nature of these institutions. It has long been surmised, that *money*, not the promotion of religion, has been the guiding spirit which presided over the managers, who were supposed to care for little else, as long as their purses were well stored. How far the following relation favours such an imputation, the reader must judge. It is taken entirely from a pamphlet published by Robert Haldane, Esq. who has had much controversy with the parent Society, and contributed not a little towards separating the Edinburgh branch from the parent stock.

“The British and Foreign Bible Society,” says he, “is charged by those, who have an opportunity of observing its conduct abroad, with adopting a worldly policy. . . . their concerns have been placed under the management of men of no religion, of Arians, Socinians, Neologists; and while these free-thinking philosophers are represented to the world as Christians, because they are at the head of Bible Societies, they are in reality opposers of the Gospel. The Continent is at present overrun with Arianism, which, with its pestilential breath, blights and withers and desolates whole provinces and countries, putting the public ministry in such a state, that salvation by means of it becomes *absolutely impossible*. . . . The State of Bible Societies on the Continent according to the most recent accounts, is truly deplorable:

* Shelley. .

their committees in general are wholly under the direction of freethinkers. . . . I myself have known a Bible Society abroad, which had for its secretary a Socinian, if *he was any thing at all*; the treasurer of the same Society was the avowed author of a large and elaborate book against the divine origin of the Bible. Were any man to judge of the religious condition of the continent by the reports and extracts of letters annually published by the British and Foreign Bible Societies, he would form a very erroneous estimate on the subject. Those who are acquainted with the *real* state of things there, must feel the greatest surprise, when they read in these reports such encomiums on the zeal, which, it is asserted, discovers itself for the circulation of the scriptures and the diffusion of the gospel. When they observe the signatures of some of the letters by persons, with whom they happen to be acquainted, and of others, whose total indifference to the gospel, or decided hostility to it, is well known — and when they see the accounts, which are given of them, and of the religious state of the districts, in which they reside, they are filled with amazement. Certainly the reports of the Bible Society are much calculated to mislead the public. . . . From this year's (1825) report, one would conclude, that the Bible Societies in France are in a flourishing condition; yet the contrary is the fact. 'Our Societies,' says Mr. Chabrand, 'increase in number, but many of them drag on languishingly, rather do not go on well. I speak of France in general.' 'It is not to be dissembled,' says Mr. Maryials, 'that, in this work, the greatest number of members that compose our committees act more on worldly considerations than in a true spirit of faith.'

Here Mr. Haldane gives an instance of persons being permitted, at Lausanne, to alter the old translation of the Bible. Of this license they availed themselves, to give an edition of the Bible, which was "exceedingly unfaithful, perverting or losing the true sense of a multitude of passages." The persons employed were unbelievers. Page 125.

An edition of 10,000 copies of the Bible was published at Strasburgh, in a great measure at the expence of the British and Foreign Bible Society. In this work, the Society co-operated with a set of pastors and professors more decidedly removed from every appearance of the knowledge of the gospel, than those of Lausanne. The greater part of them are

Neologists. This edition appeared with a preface subversive of its character as a divine revelation. This preface was prepared by Professor Haffner, one of the correspondents of the British and Foreign Bible Society. Although this bible with its deistical accompaniment was published August, 1819, it was not till October, 1821, that the Bible Society took proper steps to check this impious proceeding. This is the more remarkable, as information concerning the preface was sent to England as soon as it was published, and communicated to the Society.....After all, it seems doubtful whether this matter would ever have been adverted to, even in the tardy manner in which it was at length taken up, had it not been forced upon the notice of the Society by means of a pamphlet published against the preface as soon as it appeared, by a faithful preacher of the gospel, who had been sent to Strasburgh. Mr. Haffner, says this preacher, is doctor and professor in Theology, member of the directory of the Lutheran churches of several departments in France, pastor and vice-president of the Bible Society in Strasburgh. The pastors and professors of Strasburgh are, for the most part, below Socinianism, that is to say, Neologists. There are 30,000 Protestants here and a numerous seminary. You may figure to yourself what is the character of the instruction given in this seminary. Mr. Haffner, in particular, habitually treats theology and the scriptures in a tone of raillery, and a lecture seldom passes in which the students do not laugh at these subjects. By Neology is generally understood infidelity with the different shades of dissimulation, which it wears among the German theologians....After my attack upon the preface, the business made some noise throughout all Germany, and the committee of the Bible Society at Strasburgh declared, that they separated it from the Bible. But that measure has been in fact illusory; the Society itself has distributed Bibles with that preface."

The above is the history of the Strasburgh preface. It will now be proper to observe in what manner this business has been communicated to the public by the Directors of the British and Foreign Bible Society in their report of 1822, p. xxv.

"Your committee consider it their duty to state, that

some temporary obstruction to the good understanding heretofore subsisting between your Society and that of Strasburgh had been occasioned by the annexation of a preface, from the pen of a distinguished member of the latter, to the Bibles issued from its depository. An explanation, however, having taken place, the preface was withdrawn, and harmony was accordingly restored. The report of the Strasburgh Society, adverting to the fact, correctly states the proposition for renouncing the preface, as having been made to its committee by the Rev. author himself. A proposal so liberal could not but obtain the approbation of this committee, and as an offer was made by an anonymous friend to purchase the remaining copies, we willingly acceded, and confidently hope, that this step has given satisfaction to the Christian public. This Society has thus renounced the preface in question, having refunded the sum expended for the printing; the copies on hand being transferred to the person alluded to. Such generous sacrifices to the principle of our common union deserve, and your committee are persuaded will receive, the cordial thanks of every friend of the British and Foreign Bible Society."

From this statement of the matter, what opinion must the public have been led to form? Could it be supposed by the most clear-sighted reader, that this report referred to such a history as that, which has now been detailed? On the contrary, it would seem to allude to an occurrence of no great importance. Some temporary obstruction to a good understanding with a foreign Bible Society has arisen, occasioned by a preface from the pen of one of its *distinguished* members. An explanation having taken place, the preface has been proposed to be withdrawn by its *Reverend author*. The *liberality* he has shewn is highly applauded by the Society abroad, and the Society at home is persuaded that he *deserves*, and will *receive*, the *cordial thanks* of every one of its friends! How smoothly may we suppose the reader of this report to glide over this pleasant narration, which discovers in all its features so much urbanity and good-nature. At worst, it may appear to him a preface, such as might be expected from a *Reverend and distinguished member* of the Bible Society, unexceptionable in itself, yet inadmissible as being contrary

to the rule, which prohibits any addition whatever to be made to the scriptures.....But he will be far from conceiving that the transaction alluded to is one of the blackest description—that the preface is subversive of the whole system of divine truth contained in the bible—that the Rev. and distinguished author of it belongs to the sect of Neologists, occupying a place between Socinians and avowed Infidels, and one, who habitually turns the scripture into ridicule—that the Bible Society, of which he is vice-president, combined with the Rev. author in affixing this preface to the bible, and in defraying the price of 10,000 copies of it out of funds, which had been entrusted to them solely for the publication of the scriptures—and that, during two years, this Society persevered in circulating 5,000 copies of it, and finally, that they used their endeavours to banish, as an evil-doer, a faithful preacher of the gospel, who had dared to raise his voice against their impious proceedings, and, like the prophets of old, to warn them of their sin and danger! Here then we have a specimen of the way in which the public is misled by the reports of the British and Foreign Bible Society, respecting the religious state of the continent, and also the effects of the ungodly confederacies, which it has formed in that quarter. Page 132, Haldane.

What fatal expositions are these, and in which of our English Societies does not the same thing take place? Yet the public are still willing to be duped and imposed upon. What a pity that the money of a charitable public, which might do much good if properly used, should fall into such hands. For it matters not what is the object, provided it bears the appearance of benevolence, get up a committee, no matter of whom, sound the trumpet, make the thing fashionable, and your coffers will overflow with wealth, and those who gave it, will never look after the managers to see to what use they apply it. For when any abuse is brought to light, it is generally by some of themselves, who begin the quarrel behind the scenes, and when it cannot be compromised, some one, as his last resource, exposes the rest to public notice. Thus human passions work their own cure, and bring human inventions to their proper end. No charitable

institute can ever prosper long, or do much good, unless begun in a spirit of religion, and carried on by persons of great self-denial, and perfectly disinterested.

†

CORRESPONDENCE

ORIGIN OF THE MARONITES OF MOUNT LIBANUS.

MR. EDITOR,—As I myself have always derived a peculiar gratification from the information relative to distant parts, or portions, of the Catholic Church, perhaps an etching of a similar kind may be equally gratifying to the readers of your Magazine. Now, if we reflect upon the multitude and variety of the scenes they have witnessed, scenes in whose consequences every human being is superlatively interested, it is evident, that if a word on any particular portion of the Catholic Church can challenge our curiosity more than another, it is that portion of it, which still dwells in and about Palestine, or the Holy Land.

The subjugations and resubjugations, which our brethren in that part of the world have experienced, the degree of wretchedness and misery, to which they have so long been reduced, the many ages of persecution, degradation and tyranny, which they have endured, demonstrate, that, had not a God supported them under their trials, Religion there, would long since have become extinct. Accept then, Mr. Editor, the following, but imperfect, account of the origin of the Maronite Monks of Mount Libanus.

About the commencement of the fifth century, there lived, on the banks of the rapid Orontes, a Hermit of the name of Maroun, or Maro, who, on account of his solitary, austere, and religious mode of life, acquired the esteem and respect of all who knew him. He was a firm adherent to the Roman See, and in the disputes, which, in his days, rose to a great height between the two Patriarchates of Rome and Constantinople, employed all his influence and credit in favour of the former. His death so far from abating, seemed to give a new impulse to the zeal of his followers; for, not only was his sanctity emblazoned forth to the world, but even miracles were reported

to be wrought by his remains. In consequence of which reports, many of his disciples assembled from Kinesrin, Awasem and elsewhere, and erected to his memory a chapel and tomb at Hama, olim Epiphanea, from which circumstance arose the famous Convent of Stama, the most celebrated in that part of Syria. It was towards the close of the seventh century, when the disputes between Rome and Constantinople seemed to have arrived at their highest pitch, that the renowned John, the Maronite Monk, appeared upon the stage, who, for his zeal and talents for preaching was considered one of the most strenuous and powerful supporters of the partisans of the Pope. The opponents of the Holy See, who had espoused the side of the Emperor, and the Patriarch of Constantinople, were denominated Melkites, or Royalists, whose cause, at that time, was rapidly progressing in the mountains and glens of Lebanon. John the Maronite was therefore chosen by the Latins, as the most efficient person, on account of his eloquence, to oppose them with success. With this view his partisans presented him to the Pope's agent at Antioch, who consecrated him Bishop of Djebal, or Djebail, and sent him to preach in those parts. John lost no time in rallying and augmenting his partisans. The Melkites finding themselves unable to contend with him in the field of reason and preaching, had recourse to intrigue and even to open attacks. This compelled John to fly to arms, and oppose might to might. He collected all the Latins, roused them by his harangues to a just sense of their rights and liberties, and with them established an independent government among the heights and rocks of Libanus.

What a noble example did the Maronite, Mr. Editor, here give to future generations of opposition to tyranny and oppression! What a contrast between the courage and magnanimity of this monk, in the wilds of Libanus, and the truckling pusillanimity of the nineteenth century! Should the billows of fate ever cast your correspondent upon the sands of Palestine, I would make one pilgrimage at least to his tomb, and kiss the stone that covers the ashes of the hero of Libanus, the immortal John, Bishop of Djebal.

Having located them, John established order and military discipline among his mountaineers, and provided them with

both arms and leaders. Thus they were trained to war, and, in a short time, possessed themselves of almost all the mountain, as far as Jerusalem. We lose sight of them from the end of the seventh century till the invasion of the the Crusaders, with whom they were circumstantially in alliance and at variance. They were, at onetime, inveigled into the Greek schism, but left it and returned to the bosom and centre of unity, under the Popes Gregory XIII. and Clement VIII. and have continued firm adherents to Rome ever since. In 1588, Ibrahim, the General of Amurath the Third, reduced them so far as to compel them to pay tribute, but all the attempts of the Turks to introduce garrisons and Agas, or Lord Lieutenants, among them have hitherto proved abortive. Among the Maronites, customs supply the place of laws, a just equilibrium of government is preserved, and, to this day, living under the benign influence of the Catholic religion, they are equally strangers to the oppression of despotism, or the disorders of anarchy. The nation may be divided into two classes; shaiks, or rich farmers, and plebeians, or labourers, who dwell, dispersed through the mountains, in villages or hamlets. Few are rich; not is penury and want known among them. Among them property is sacred, and travelling safe. They allow but one wife at a time; but, like their Arab neighbours, admit *Lex Talionis*, or the "law of retaliation." Their number may be about 250,000, spread over a surface of about fifty leagues square. They acknowledge the Pope's supremacy, but elect their own Patriarch under the title of *Batrak of Antioch*. Their priests are allowed to marry, but once only, and then the wife must be a virgin. They celebrate Mass in Syriac, and give the communion in both kinds with a spoon, the bread being previously cut into small pieces and put into the chalice. Their clergy have no stated benefices, or revenues, but depend upon the bounty and donations of their people. All classes, rich and poor, salute their clergy by kissing their hands. Each village has its priest, chapel, and chapel-bell, a circumstance unknown in any other part of Turkey, and so jealous are the Maronites of this privilege, that lest they should be deprived of it, they will not suffer a Turk to dwell among them.

The Maronites have several bishops, who, as well as their

priests, are always chosen from among the monks, and who generally reside in convents with a salary of about £60. a year, retaining all the simplicity of the primitive ages. Nevertheless, their disputes and contests for precedency and religious distinctions have frequently embarrassed the Court of Rome, which has sometimes experienced great difficulty in pacifying them. They enumerate about 200 convents in their country, of both sexes, who are all of the order of St. Antony. All the religious are very exact in the observance of their rules, their food is meagre, they never taste flesh, they fast often, their prayers are long by night as well as by day, and they work hard either at some trade or in cultivating the land. The most renowned of all their religious houses is that of Kos-haia, six hours journey to the East of Tripoli. They once had an hospitium at Rome, whither some of their youth were sent to be educated for the priesthood, but whether that establishment exist at the present time, your correspondent has not been able to ascertain.

MONTANUS.

ON WOLFF, THE MISSIONARY.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN.—The interesting letter signed **QUIS** in your last Number mentioned some particulars about the Oriental Missionary, Mr. Joseph Wolff, formerly a Jew, then a Catholic Christian, and now a Protestant of some description. A friend in India has just sent me some further intelligence dated last February, which may interest your readers. It appears that this Wolff has been putting forth a challenge "to the Rev. Fathers of the college of the Propaganda of Rome, residing in Calcutta." He arrived in India, by way of Persia, Bokaru, Caubul and Lahore, and visited the Governor General then at Simla, in the hills near the North-Western boundary. A Calcutta publication, called the "Christian Observer," has published his journal of his travels over-land. It possesses but little interest beyond a few notices of the road, being chiefly made up of his personal adventures, what Jews he met with here and there, and a most elaborate genealogy of the Afghaun tribes. He left

Simla intending to proceed to Thibet, but soon returned, apparently unable to prosecute his intentions. He preaches at the different stations, and for the few days that he remains, very naturally draws together a crowd in a monotonous country like India, where he edifies his audience with his wonderful adventures in religion and in Palestine. But here is his notable challenge, dated from Agra, in January last.

“My dear Friends, and formerly colleagues of mine! As it affords me always particular gratification of *coming* into contact with the members of the College of the Propaganda, I was not a little rejoiced to learn by one of the Calcutta papers, that there are pupils of the Propaganda at Calcutta: for I myself was a pupil of that institution, to which I am indebted and grateful for many good things which I learnt when there, and where I enjoyed the paternal care of Cardinal Litta, and of Pope Pius VII. himself. As the reason for my removal has been at length published by Cardinal Della Somaglia himself, against which statement I have nothing to object, but on the contrary would willingly sign the letter of his Eminence to Monsignor Gandolfi, I need not repeat it here.

“You well know that I denied already at Rome the Infallibility of the Pope, and whilst I loved Pius VII., I declared the papal dignity to be anti-christian, *which course led to a separation*. I after this wrote to Cardinal Litta my views on Transubstantiation, and my disbelief in the supremacy of St. Peter over the rest of the apostles, and of course the futile pretensions of the Pope! (i. e. according to all ordinary language, his *disbelief* that the pretensions of the Pope were *futile*.)

“Now, my dear friends, depend upon it that I take an interest in you, and *I am sure that you will in me*. I therefore propose, after my arrival at Calcutta, having a public discussion with you (the very first day of my arrival) on the following points.

1. Where is the Church? 2. Is the Church of Rome infallible?
3. Was Peter the supreme Apostle? 4. Was the primacy of Peter and his successors taught by the holy writ, and by the Fathers of the first ages? 5. What did Cyprian think about it? 6. Is the Church of Rome *holy* in her practice, as taught by Bellarmine? 7. Who was the true Pope of those two who existed at one and the same time, during the Council of Constance; and on whose side did the infallibility cleave? 8. Is Transubstantiation mentioned in Scripture, and was it taught by the primitive Fathers and by Tertullian? 9. Is the worship of saints and images idolatry or not? 10. Where is canonization of saints mentioned in scripture?

"If you convince me that I am in error, I am ready to perform penance prescribed by the Church of Rome, either by lying prostrate at the gate of the cathedral, or in the public market place of Calcutta, as Berengarius of old. But if I am in the *rights*, regarding my belief that we have to look for obtaining salvation only to our Lord Jesus Christ, but neither to the Pope nor to any Protestant doctor, and that the scripture alone is sufficient for our instruction, then I call on you openly to renounce the Pope, and follow the command of the spirit to "come out of her!"

"My dear friends, I beg you to consider this letter in the spirit of politeness and affection, and not as a challenge, but as a polite invitation.

Yours truly

JOSEPH WOLFF, MISSIONARY.

Agra, January 1, 1833."

My friend mentions that he has not seen any notice taken of the above "polite invitation," and that he does not expect that it will be noticed at Calcutta. The congregation there consists of Portugese and their half caste brethren: they are governed by a Vicar General. It appears that meetings have been lately held to petition the Holy See for English or Irish pastors, their present clergy being Portugese from Goa. Hoping that the "polite invitation" will amuse and edify your readers, I remain, Gentlemen,

Your obedient servant,

F. C. H.

August 11, 1833.

AUGUSTINUS ON THE LITANY OF LORETTO.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR.—I am not a little surprised to find Pastor in the field again. I had pictured him, after making good his retreat, bewailing at home the misfortunes of a disastrous battle, and condemning the rashness which compelled him ever to commit himself to the chances of war. I was mistaken. Though silent so long he has not been idle. The time has been spent, it would seem, in deliberating how he might improve his position before the public, and whether something might not yet be done to sustain a cause, to which his advocacy has not hitherto been of signal service. I was, in hopes that in his retirement he had concluded with me

that the merits of the Litany of Loretto had been sufficiently discussed to enable your readers to determine, 1. whether there be not portions of that Litany which are ill-suited to the public service of Catholics at this day, and in this country, and, 2. if it be desirable to retain it, "whether any satisfactory reason has been assigned why men when they meet for the purpose of worship in the temple of God, should postpone their addresses to him till they have solicited the patronage of the Virgin." For my own part, I am so satisfied of their competence to decide these questions, that I should not venture to allude to the subject again if I were not called upon to vindicate, in one or two instances, the accuracy of my statements.

Notwithstanding my assertion, and the reference which I gave him to verify it, Pastor will not believe that Dr. Fletcher speaks of the Virgin without prefixing the epithet of blessed. He has found nothing in the pages, to which I referred him, but what may be fairly presumed to be *the work of the printer*. But this is not all. Regardless of the consequences to the character of the learned Doctor he boldly proclaims, that "*he never heard a pious Catholic speak otherwise.*" If Pastor had been as diligently employed in consulting the Doctor's sound observations to which I referred him, as he appears to have been in extracting fables from the Venerable Robert of the Sorbonne, he might have been spared the gentle blush, with which his modesty shall shortly honour me. Dr. Fletcher concludes his "sound observations" upon the Litany with the following sentence. "But as it serves forcibly to confirm that veneration and respect which we pay to *the Virgin*, and to the saints, so it is consequently displeasing to the enemies of our religion." Is this too, the work of the printer? or does Pastor dispute the piety of Dr. Fletcher? Does he dispute the piety of the learned and venerable Mr. Kirk of Lichfield, in whose "*Faith of Catholics*," a work which we have hitherto been proud to recommend, both to Catholics and Protestants, this form of speech several times occurs? I will not trouble you with the authority of our controversial writers, nor of our prayer books, and catechisms, nor of the holy Fathers, who excel in this form of speech, I will content myself with naming the highest

living authority which can be quoted upon this subject, viz. Pastor himself! Yea, Mr. Editor, I have reasons for believing, that Pastor himself is lamentably addicted to this disedifying practice, this contravention of holy writ, and that, too, in the hearing of his congregation. Does he not sometimes publicly recite the apostles creed? and that of Nice? and the acts of Faith, Hope, and Charity? He does not, on these occasions, style the Virgin *blessed*. And yet, both he, and the apostles, and the Fathers of Nice, belong to the generations that shall call her blessed. You see, Sir, in what perplexities the pragmatistical spirit involves those who are vexed with it, and how easy it is to detect the inadequacy of a test of piety, which owes its origin to nothing but fanciful caprice. I need not caution your readers against concluding, that any of those whom I have mentioned are advocates for the disuse of the word *blessed*, in speaking of the Virgin. I feel very confident, they all highly approve of the use of it, and are fully sensible of her numerous claims either to this or any other august epithet, which can be applied to the holiest and most favoured of the human race. But merely sometimes to omit the word is one thing, and to deny her claims to the distinction which it implies, is another. The one would be utterly inexplicable in a Catholic, as indeed it is in any one who calls himself a disciple of her Divine Son, the other passes without censure amongst the Catholics both of this and other countries. I will only add, that, however much we may be charmed, as we confess we are charmed, with the warm and lofty figures which oriental poetry or eloquence has furnished, to express the elevation of the Blessed Virgin in heaven, or the glory of her name upon earth, we still think there may be room, to question without a crime the wisdom of converting them into forms of public prayer, for the humble chapels of England.

2. Pastor did not speak of the orthodoxy of Proselytos, he only questioned his Catholicity. Agreed. I believe, by the Catholicity of a man is meant, that in him which makes him Catholic, viz. his orthodoxy, his belief and profession of the Catholic faith. If Pastor intended to restrict the term, if he employed it merely to express the character of his piety, or the complexion of his religious feelings, he

ought either to have apprised us of the limitation, or otherwise have employed the term so as not to mislead us. But when I heard him in his first letter denouncing Proselytos as a *profaner of your pages*, and warning him against the gulph of *apostacy*, and when in his second letter I again found him pointing out Proselytos to the public as a *bat* in religion, ready to cast his religion to the winds to gain the favour of an ascendant party, and disclaiming all *fellowship with him in religious matters*, I leave you, Sir, and the public to judge, whether my constructions of the term were not in good keeping with the hideous context, and whether Pastor be not yet a debtor both to his Rev. Brethren and to Proselytos—to Proselytos for repeating these unfounded insinuations, and to his Rev. Brethren, for thus continuing to permit such expressions to pass from under *his* hand. I blush to think that the counties of England have furnished a priest, who in reply to the comments of a Proselyte upon the Litany of Loretto, could so far forget himself, as to remind him of the apostacy of Kirwan, and the fabulous bat of the Venerable Robert of the Sorbonne. One of your correspondents enquires, as becomes a pragmatical policeman, in what latitude *the mansion of Augustinus is situated?* This has much to do with the Litany of Loretto. But I condescend to answer, that it stands in a latitude—where social principle and literary taste are in a higher state of cultivation than they appear to be in some other places,—where censure is meted out in proportion to the offence, and where the cry of profanation and apostacy is raised after the sin and the shame of them have been witnessed. I believe, Sir, you will agree with me, that, when our controversies have arrived at this crisis, it is a service done to the public to give the dogmatical a check, and to teach the zealot a little discretion. The licentious spirit of controversy can scarce find a palliation in the embittered days in which it flourished, it will not be tolerated in our days. Truth and good causes need it not, the public has no relish for it. Indeed, such is the general aversion for it, that of itself it sometimes sways the public mind in favour of the worse cause, defended with courtesy, to the prejudice of the better, marred by indiscretion. Pastor deems his to be a good cause, perhaps a sa-

cred one. I leave him to reflect whether his defence has either been creditable to his cause, or satisfactory to the public. I am grievously mistaken, and equally misinformed, if they have not been disappointed, that more could not be urged in favour of what he considered so important. And if he should lament, if, in consequence of this controversy, the Litany of Loretto should fall into more general disuse as a part of our public service, it will be a question for him, whether this may not have been owing to the indiscretions of its advocate, as well as to the arguments of its opponent.

AUGUSTINUS.

P. S. My esteem for the good opinion of your readers compels me to do no more than merely allude to Hieronymus. I beg to inform him, that, if it should ever be necessary for me to encounter him, I shall expect the laws of honour to be respected. If not for our own sakes, yet, to spare the pages of the Magazine, let us abstain from misrepresentation. "I have no where asserted, that I do not know a priest, but what condemns the recitation of the Litany of Loretto before Mass," I asserted, and I repeat, that I know none who does not concur in opinion with Proselytos respecting the propriety of opening the public service of the Sunday *"with an address to the Almighty, rather than an invocation of the patronage of the Blessed Virgin."*

I am quite satisfied of the correctness of my assertion, respecting the libellous nature of the language of Proselytos. If Hieronymus is of opinion that either his assertion or mine contains any thing that is objectionable, let him point it out. To do this, it is not necessary, that he should be made acquainted with the authority upon which I rely.

SCRUTATOR ON THE LITANY OF LORETTO.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—Among the remarks, which the narrative of Proselytos has called forth in your pages, I have noticed repeated hints that, by the omission of the epithet "blessed" before the word "virgin," he has treated with disrespect the holy mother of our Saviour, and has acted in opposition to "the fulfilment of holy prophecy." The latter part of the charge has, I confess, astonished me. Your correspondents

cannot be supposed to speak of a false prophecy; and how any man can, by word or deed, falsify a true prophecy, is what I am unable to comprehend.

If there be any obligation of using the prefix "blessed" on such occasions, that obligation must be deduced from those words in the Magnificat, "henceforth all generations shall call me blessed." But it should be observed, that this beautiful canticle is made up of passages, taken from the old testament, and adapted, by slight alterations, to the new subject to which they are applied. There is not in it a verse, hardly the particle of a verse, which is not in fact a quotation. The passage in question is taken from Genesis c. xxx. v. 13. *There* Liah, in a transport of joy at the birth of Asser, exclaims: "Now, then, women will call me blessed"—μακαριζοι με. *Here* Mary, in a similar transport at the thought that she is to be the mother of the Messiah, borrows the words of Liah, with the substitution of "all generations" in the place of "women," exclaiming, "henceforth all generations will call me blessed"—μακαριζοι με. Now it cannot be pretended, that the words of Liah are either a precept or a prophecy. Why then should those of Mary be thought so? In both they are merely the language of self-gratulation; the inference which the speakers drew from their good fortunes, expressive of their opinion, that all, who shall hear of it, must account them happy or blessed.

But does the verb μακαριζειν necessarily mean, "to call blessed.?" Certainly not. "To look upon as happy" is equally its meaning. It occurs but twice in the new testament, once in the Magnificat, and once in St. James, v. 11. In the first, the Latin translator has rendered it, *dicent me beatam*, "will say that I am happy;" probably because the parallel passage in Genesis, where the version of the Septuagint has μακαριζοι, had been so rendered: but, in the second, he has given us a different word, *beatificamus eos*, rendered in the English translation, "we account them happy." Most undoubtedly a term, susceptible of different meanings at the will of the translator, cannot of it itself establish either a precept or a prophecy.

In the next place, let us enquire, whether the language of Proselytos ought to be accounted disrespectful to the vir-

gin mother of our blessed Saviour. He can justify himself by precedents beyond exception. In that most venerable relic of Christian antiquity, the creed, in the profession of which we have been baptised, and in the profession of which we must, if we hope to be saved, live and die, the word "blessed" is not used. The mother of Jesus is styled simply "the virgin Mary." Can any man condemn Proselytos for having adopted this language, without condemning, at the same time, the framers of the apostles' creed, and all who have repeated it from the earliest ages down to the present day?

Then what was the practice of the ancient fathers? 1. Some of them were partial to the epithet "blessed," others to the word "glorious." At one time, *θεότοκος* and *αειπαρθένος*, *deipara* and *semper virgo*, were in use, at another, *αγία*, *παταρχανός*, *sancta*, *immaculata*. There is nothing like uniformity to be found in their choice of epithets, when they employ them: but, 2. on innumerable occasions they employ none at all. They are content with the simple language of the apostles' creed. In the discourse of St. Fulgentius, *de laudibus Mariæ ex partu Salvatoris*, where, from the nature of the subject, you might expect to find an accumulation of laudatory epithets, in no one instance is she styled anything more than "Mary," or "the virgin."

It is, in fact, a matter of taste. In my judgment (and the same was the opinion of St. Epiphanius, *Hæres.* 78.) "the virgin," *καὶ ἑξοχήν* is the most honourable and appropriate appellation, which can be given to her. To others it may have seemed otherwise. There have been writers, whose admiration has heaped on her all the gorgeous and extravagant titles, which {oriental exaggeration could invent. But such are not the examples for our imitation. "We must remember," as was judiciously observed by your learned correspondent on the writings of St. Ephrem, "that *we* are men of another age, and land, and speech, and thought." We live not among the nations that have never yet been able to define the boundary "between eloquence and poetry," and, to speak more properly, between sober sense and hyperbolic rhapsody.

SCRUTATOR.

P. S.—Will Mr. Green allow Scrutator to ask him one question? Does he really think the “plain and ordinary meaning” of these words, “I will not exercise any privilege to disturb or weaken the Protestant religion in this kingdom,” to be, “I will not take part in any measures, which may affect the established church and its temporalities in this kingdom?” If he does not, the eighth member of his demonstration fails, and with it the whole fabric must fall to the ground: if he does, he must have a very extraordinary notion of the ordinary meaning of words.

AMORT ON THE FOLLOWING OF CHRIST.

(Continued.)

THE SIXTH ARGUMENT.

There is a striking difference between the style of the *Following of Christ*, and that of the other works of a-Kempis. The former breathes a spirit of the most tender piety calculated to soften the hardest heart; the latter are languid and flat, and on this account they lay long covered with inglorious dust, neglected and unknown. They were scarcely ever printed prior to the year 1600, while the former had gone through nearly one hundred editions.

ANSWER.

This objection resolves itself into two parts; matter of fact, and matter of taste, or criticism; in both of which this stripling Gersenist is singularly unfortunate. As to the first, it is well known that the *other works* alluded to have been reprinted several times. Pontas enumerates the following editions of them: viz. five at Paris, in the year 1493, 1520, 1521, 1523, 1549, one at Nuremberg, in 1494, three at Venice, in 1535, 1568, 1576, three at Antwerp, in 1574, 1600, 1607, one at Cologne, in 1660. Besides these he acknowledges that several other editions were given to the public. Henry Romerskirchew, a Bibliopole of Cologne, has published an edition of more recent date, in 1728, to which he has added my “Kempisian Buckler.” Hence it appears that the ascetical works of a-Kempis had gone through several editions previous to the year 1660. So much for the accuracy of our young objector, as to matters of fact. He is not more fortunate in the display of his critical abilities.

The numerous editions of these flat and languid writings which have been successively printed, abundantly prove, that they have been held in the highest estimation, by all the experienced masters of a spiritual life. Now, in a question of this nature, whose opinion ought to preponderate? that of an inexperienced tyro, or that of men, who have grown grey in religion, and whose lives have been spent in continual meditation on spiritual things? It is true, that the *Following of Christ* has obtained a more general circulation and has won more "golden opinions" from all classes of readers, than any of the other works of a-Kempis; but the same has happened to other authors. St. Chrysostom's book *On the Priesthood*, is more extensively known than his other works. The treatises of St. Ambrose *De Virginitate*, and *De Officiis*; the *Letters of St. Jerom*, the *Confessions of St. Augustine* and the *Summa summæ* of St. Thomas have been printed much oftener, and have been much more generally read than the other writings of these learned and holy men. Hence, the greater circulation of the *Following of Christ* offers no argument against its being the work of Thomas a-Kempis.

THE SEVENTH ARGUMENT.

The author of the *Following of Christ* praises the edifying and exemplary life of the Religious of his time: but in the time of a-Kempis, a general relaxation of discipline had taken place, and therefore such commendation was not deserved at that time, but belongs rather to the 13th century, the age of Gersen: therefore the work is from his pen.

ANSWER.

So far from heaping indiscriminate praises on the Religious of his age, the author deeply deplores the great relaxation of discipline which has crept in among them. The Carthusians and Cistercians with a comparatively small number among the other orders are mentioned as honourable exceptions from his sweeping censure, and their example is held up to the imitation of the brethren of the new institute at Windesheim. In proof of what is here asserted, Amort refers to the 18th chapter of the first book of the *Following of Christ*. In this passage, the author speaks of a fervour, that was in times past. At No. 5, we meet with this sentence,

"O how great *was* the fervour of all Religious in the beginning of their holy institution. *The footsteps remaining* still bear witness, that they *were* truly perfect." Amort pursues the devoted Gersenist through several quarto pages, in a tone of argumentation, not eminently characterized by mildness and urbanity; but, instead of loading your pages with superfluous matter, I will present your readers with the following extract, from Buschius.* Amort comparing the

* Cardinal Nicholas de Cusa, the Pope's Legate, being commissioned by his Holiness to make the visitation of the religious houses in Lower Germany, took Buschius with him to assist him in his labours, who thus had a good opportunity of becoming acquainted with the state of things among them. In his Chronicle of Windesheim, Lib. l. c. 47, anno 1460, he writes as follows: "Magna et admirabilia divinæ virtutis opera in diebus nostris in omni circa regione conspeximus, et usque hodie fieri videmus. Quondam pauci ordines, Carthusiensibus et quibusdam Cisterciensibus exceptis, regulæ et constitutionum suarum tunc temporis (ante annos sexaginta) erant observatores, sed magis earum, *et trium totius ordinis Substantialium in omni pene religione aperti transgressores*. Nomen enim reformationis monasteriorum ante nostra tempora paucis in re notum, nunc totam terram occupavit. Vix in tota ista provincia (Belgica) invenitur civitas vel oppidum, quin ibi circum circa monasteria, vel congregationes, aliaque devotorum habitacula aut de novo inveniantur fundata, aut ex antiquis reformata, quoniam nos (Windesheimenses) plusquam octoginta habemus bene reformata ordinis nostri monasteria in decem et septem Diœcesibus constituta, totam patriam vitæ suæ conversatione illuminantia. *Die enim et nocte in choro et clauistro divinis laudibus et sanctis vacant operibus*, nullum tempus inutiliter sine speciali, sine interno et externo, mentali vel manuali exercitio pertransire permittentes, seipsos in omnibus quotidie mortificando &c. Simili modo faciunt Patres et Fratres et Sorores Congregationum devotarum a domo D. Florentii in Daventria descendendum, numero plusquam quinquaginta, et Tertiariorum (laicorum) ab eadem stirpe descendendum, numero plusquam centum, quæ nunquam vacant otio, sed pro salute propria et lucro animarum non cessant insudare. Quædam monasteria et congregationes præfata habent personas 20; aliæ 30; aliæ 40; aliæ 50; aliæ 60; aliæ 70; aliæ 80; aliæ 90; aliæ 100; aliæ 150; aliæ 200; aliæ 300; vel 400 circiter. Qualem ergo personarum numerum congregationes 150 et monasteria 80 contineant quis leviter enumeret? Quæ omnes in bona voluntate et sancto proposito usque hodie perseverant.

language of Buschius, in the passage given below, with the chapter in the Following of Christ, above referred to, points out a striking coincidence in some phrases which merits attention. The author of the Following of Christ, in the year 1414, says, *Now he is thought great who is not a transgressor.* Buschius, in 1460, writes, that the religious were public transgressors of the *three substantial*s of their state. The Following of Christ, book I, c. 25, says in 1414; *Consider the Carthusians, the Cistercians, &c.* In 1460, Buschius writes, that *formerly, nearly all the religious, (the Carthusians and some houses of the Cistercians excepted) were transgressors of their rule.* The former, in 1414, proposes the example of *so many other religious, who live under strict monastic discipline.* The latter, in 1460, extols the members of his own institute, as well as the Carthusians and a few houses of the Cistercians. The Following of Christ particularly mentions the nocturnal devotions of the religious, whose example is proposed for the imitation of the reader: Buschius, speaking of the Canon Regulars of Windesheim, says, *that they spend both the day and night in singing the praises of God.* Another passage, and I have done. I prefer giving it in the original Latin. De Im. Christi, Lib. I. c. xxv. "*Raro exeunt, abstracte vivunt, pauperrime comedunt, grosse vestiuntur, multum laborant, parum loquuntur, diu vigilant, mature surgunt, orationes prolongant, frequenter legunt, et se in omni disciplina custodiunt.*" Buschius Chron. Wind. Lib. 2. c. 5. et seq. describes the manners of the brethren of his community, in the following words. "*Grossum tantum panem in cibum et tisinam seu serpodium in potum longo tempore assumere consueverunt—sua vestimenta non de subtili panno sed de mediocri et grosso fieri mandaverunt—sunt in cæteris monasteriis nonnulli, qui in publicum venientes non de devotis exercitiis inquirendo ad inania hujus sæculi se convertunt. Fratres omnes in Windesheim hanc laborum practicam manualement didicerunt, ut eam cum piis colloquiis conjungerent.*" From the comparison of these passages, he thinks it very probable, that the author of the Following of Christ was contemporary with Buschius.

THE EIGHTH ARGUMENT.

The Following of Christ was well known in Germany, France, and Italy, in the early part of the fifteenth century: therefore it could not have been written by a-Kempis in 1414; for it is impossible it could have been so widely circulated, and so generally known in so short a time.

ANSWER.

The rapid circulation of the book in question, even as early as the year 1417, is easily accounted for, 1. by means of the Council of Constance, which was attended by some of the Religious of Windesheim; 2. by the rapid propagation of the institute in Germany, Italy and Spain, and 3. by means of the annual conferences, the general chapters and the public schools of Windesheim. Concerning the first, let the following statement of facts be duly attended to. *First*, it is certain that no MS. copy of the *golden volume* has ever yet been found bearing an older date than 1418; nor has any copy without date been yet discovered, which, judging from the writing or any other external mark, can be assigned to a higher period of time. *Secondly*, it is also certain, that very few copies are extant (not more than twenty,) which belong to the space of time from 1418, to 1440, and that these copies differ much from each other, not only in the titles of the books and chapters, the number of chapters, and the division of the books, but also in the matter contained in them. This discrepancy gradually diminished, and at length disappeared entirely; and after the edition of 1441, from the hand of a-Kempis himself, the four books assumed a fixed and permanent form. *Thirdly*, in 1416, three Superiors of the order of Windesheim were deputed by the General Chapter to go to the Council of Constance to obtain the approbation of the new Institute, which was vehemently opposed by the mendicant orders, and particularly by *Matthew Grabon*. Here it was, that these deputies became acquainted with John Gerson, the Chancellor of Paris, who undertook to plead their cause before the council, and succeeded in obtaining the approbation which they solicited. This occurred, I believe, during the latter part of 1416, and the first part of 1417. *Fourthly*, Gerson having expressed his abhorrence at the murder of the Duke of

Orleans, by the Duke of Burgundy, was forced to withdraw, for his own safety, into voluntary exile. He spent the year 1418, in the mountains of Bavaria, and the four next, in Austria. From Austria he went to Lyons, where he lived five years in the monastery of his brother. During his exile, he gave himself up entirely to the practices of an ascetical life, until the day of his death, which happened in 1429. The epitaph, which was inscribed on his tomb, has already appeared in your pages. I fear, that your readers will charge me with being too minute and tedious; but it appeared necessary to go into the statement given above in order to let them see how it has come to pass, that the name of Gerson is so closely connected with the Following of Christ. Amort goes on to say, that it is highly probable that the deputies from Windesheim, would carry with them to Constance copies of all the treatises, which had been composed by any of the members of their community, in order to secure the good opinion of the Council, and that so valuable a work, as the one in question, would not be forgotten by them; that they were in almost daily communication for the space of several months, not only with Gerson, but likewise with the Superiors of various monasteries from Germany Italy and France, that they would, no doubt, shew these books to them as proud proofs of the meritorious labours of their new community; and hence, these writings would become generally known in a short time.

With respect to the second means by which the Following of Christ became generally known, viz. the rapid propagation of the order, suffice it to say, that Amort refers to the *Historia Episcopatum confederati Belgii* by Hugo Heussen, who relates, that by the middle of the 15th century, upwards of forty houses of this institute were scattered over Belgium, Germany and Italy. As to what concerns the annual conferences, general chapters, &c. he refers us to the chronicle of Windesheim, Lib. 1, c. 37, 39, 40, which I recommend to the notice of those, who wish for more minute information on this part of the subject.

THE NINTH ARGUMENT

asserts, that as the work professes to have been written at a time when the schools were ringing with noisy and ani-

mated disputes on the mystery of the adorable Trinity, and other speculative subjects, in which the author seems to have taken part; it ought not to be ascribed to a-Kempis; for he never studied in any public academy of note, but passed from an obscure school at Daventer to his monastery, where he was employed in copying books.

This objection is really beneath our notice; and though Amort has demolished it in his usual elaborate manner, I will not detain your readers by detailing the very satisfactory answer which he has given to it. One observation, however, must not be omitted. The School of Florentius at Daventer, was one of the most celebrated in Europe, during the 15th century.

THE TENTH ARGUMENT

affords another instance of pedantic trifling: St. Thomas quoted some words from the Following of Christ, in his hymn, in honour of the Holy Sacrament of the altar: now this was written in the 13th century: therefore that book was in existence long before the age of a-Kempis.

To this it is said in reply, (and truly said) that the author of the Following of Christ has quoted from St. Thomas, and not St. Thomas from the Following of Christ.

THE ELEVENTH ARGUMENT

is drawn from the Italian idioms, with which, the Gersenists say, the work abounds, of these they have selected thirteen, which they say are peculiar to the Italians, and hence they infer, that the author must be of that nation.

ANSWER.

1. The terms pointed out by the Gersenists as Italian idioms, are not used by Italian writers of the 13th century in their latin works, but are found only in those, which are written in the vernacular tongue. Amort confidently appeals to the works of the Italian writers of the 13th century, in proof of the truth of this assertion.

2. He maintains, that the very same terms, here called Italian idioms, are thickly scattered over the writings of a-Kempis and his brethren of Windesheim, of which he says a thousand examples can be produced.

In proof of this assertion, the Dean quotes a great many passages from the various works of a-Kempis, as well as

from the writers of Windesheim, in which these pretended *Italian idioms* occur. He has also drawn out a schedule containing these *same thirteen terms* arranged in the order, in which they are enumerated by the Gersenists; and opposite each term or word, he presents his reader with an extract containing that word, from some writer in each of the five following languages, viz. French, Italian, Flemish, English, and Latin. He very justly considers this enough to silence those ignorant and would-be-critics, who descant with *learned nonsense* on the numerous *idioms peculiar* to the Italian language.

(TO BE CONTINUED.)

[The following article was intended for separate publication, but the learned and zealous author has kindly presented it to the Editors of the Magazine, and we flatter ourselves, that the insertion will be not a little welcome to our readers.]

TRY BEFORE YOU TRUST!

Or, The veracity of Doctors Secker and Porteus examined, where they assert, that, the Catholic Doctrine of Purgatory was unheard of for 1000 years after Christ. In a Letter to a Protestant Gentleman.

“The Protestant cause is now, and hath been from the beginning, maintained by gross falsifications, whereof their *prime* controversial writers are notoriously guilty.” *Chillingworth's ninth reason for abandoning the Protestant religion.*

A. D. 1833.

The few following sheets owe their appearance to mere accident. The fact is simply this. Having lately asserted in company, where the conversation turned upon religious subjects, that little or scarcely any reliance could be placed on the veracity of the most learned divines of the Anglican communion in their controversies with Catholic divines, a gentleman present, not only repelled the charge with a deal of warmth, but actually pledged himself, that, if I could, even on *one* instance, substantiate it, he would renounce the communion of the Church of England for ever. My reply was, that I would stand by it: and, in a few days, I addressed him in the ensuing lines.

SIR,—I asserted in your presence lately, that little or no reliance could be placed on the veracity of the best of your most learned divines, when engaged with those of the Catholic Church. You challenged me to the proof in even one solitary instance. The glove is thrown. I take it up.

The literary fame of Doctor James Usher of Armagh, as a most celebrated scholar and antiquarian, is known to every learned man in Europe, and, of all men, he was deemed incapable of the slightest deviation from the line of truth. But, the 178th page of his miscalled "Answer to the Jesuit," must for ever tarnish the lustre of his name, together with those of his transcribers, Secker and Porteus, the one, in his five *Anti-Popery* Sermons; the other, in his *Confutation of the errors of the Church of Rome*.

Well then, Sir, to the point.

In the above mentioned page, are found these words.

"The purgatory, wherewith the Romish clergy now delude the world, is a *new* device, *never heard* of in the church for 1000 years after Christ."—*Usher's Answer*. P. 178.

"Purgatory, in the present Popish sense, was *not heard of* for 400 years after Christ, nor universally received for 1000 years, nor in any other church, than that of Rome, to this day."—*Porteus' Confutation* P. 50.

Here then, Sir, in *his own* words, *we fix our foot*, and beg leave, in confutation of the errors of *his* church, and proof of my inconfutable assertion, to *usher in* the four renowned Doctors and ancient Fathers of the Church, St. Ambrose, St. Jerome, St. Gregory, and St. Austin, all within the first FIVE HUNDRED years.

"When the apostle (says St. Ambrose) uses the words, 'Yet so, as by *fire*,' he shews, indeed, that he shall be *saved*, but, that he shall still undergo the pain of *fire*, and so be *purified*. *Pœnam ignis passurum, ut, per ignem Purgatus, fiat salvus.*"—*St. Ambrose, Commentary on 1 Corinthians, Tom. 3, Cap. 3, Page 350*.

"We believe the punishments of the wicked to be *eternal*, but, as to those, who are to be *purified*, by *fire*, we hope their sentence will be tempered with mercy."—*St. Jerome on Isaiah, Tom. 2, p. 498*.

"The soul, after pains and torments in utter darkness, and having paid the last farthing, shall say, 'I will behold his justice, thy judgments are just, O Lord!' "—*St. Jerome on Cap. 7 Micah*.

Is there no allusion to Purgatory here?

The great St. Austin is so full and explicit on this head, that he seems to have had our three Protestant divines in his eye. Out of many passages in his writings, I shall, for the present, select but *two*, which, for his own *credit*, it is to be hoped your learned Primate had never seen.

"Whosoever doth till his ground inwardly, and shall earn his bread, though with the sweat of his brow, may so continue to his death. After which he shall suffer no more.

"But, as for him, who will not till his ground, but allows it to be overrun with thorns and brambles, he hath, in this *present* life, the curse of his ground in all his works. And, *after this life*, will have to undergo, either the *Fire of Purgatory*, or that of eternal damnation. Vel ignem . . . *Purgationis*, vel, *Pœnam eternam*."—*St. Austin, Lib. 2, De Genesi contra Manicheos*.

No wonder, then, if we hear him using the following beautiful prayer.

"O Lord! purify me in thy mercy, so that I may never stand in need of that *amending fire*, destined for all such as are to be *saved*, yet so *as by fire*. And why by fire? Because they built wood, hay, and stubble for their foundation; had they built gold, silver, and precious stones thereon, they had escaped *both fires*, not only that everlasting one destined to torment the ungodly, but the *other*, which will *purify* all such as are to be *saved* thereby: and because it is said, that he shall be *saved*, this fire is thought but little of. But let me tell you, that this fire will prove far more dreadful than anything possible to be conceived by us in this world."—*St. Austin on Psalm 37, Tom. 8, p. 137*.

How much more just and honourable would it have been in your three great Doctors, to have acknowledged, with their predecessor Fulke, in his reply to the learned Cardinal Allen, page 73, that Purgatory was the *common error* (as he calls it) of St. Austin's day, than to hazard an assertion, which, in the words of your *own* Tillotson, can be termed nothing less than downright impudence, and facing down of mankind.

St. Austin is well known to have flourished in the *fifth* century.

As to St. Gregory the Great, in the next age, (to whom you are, Sir, indebted for your Christianity) as he is given up to us by Usher himself, and Stillingfleet, *Defence of Laud*, p. 653, I shall cite but one passage from his writings, but such a one as will, I trust, induce you to perform your promise, by returning to the bosom of the Catholic Church.

"O Lord! rebuke me not in thy *fury*, nor chastise me in thy *wrath*. As if he had said, I *know* it will come to pass, that, after death, some will be *cleansed* in the *flames of Purgatory*, (*Flammis expientur Purgatorii*) whilst others will be lost for *ever*. This purgatorial and transitory fire will be far more intolerable than any pain in this life."—*St. Gregory on the 5th Penitential Psalm*.

And now, Sir, what say you to your learned Doctors? They tell you, knowing that you would implicitly believe them, that the doctrine of Purgatory was unknown to the Christian Church for ten whole centuries after Christ. I have clearly disproved the assertion from the united testimony of the four Doctors of the Church, living in the fourth, fifth, and sixth centuries, backed by the concessions of their far more learned predecessors, Morton and Stillingfleet. And, if required, to them I could add Rufinus, A. D. 420, St. Cæsarius, 542, St. Isidore, 636, our own venerable Bede, St. Peter Damian, &c. &c.

But, Cui Bono? when most of your modern divines have embraced the doctrine, to the *exclusion of hell*. I shall just instance in one, which, being one of the latest, is the more remarkable—I mean that of the noted Doctor Parr, as represented by his late panegyrist, Mr. Field.

"With most divines (says he) Doctor Parr held the doctrine of different degrees of rewards and punishments. In opposition to the prevailing notions, he contended, with Doctor Thomas Burnet, Newton, Hartley, and *many others*, (N. B. all Church of England divines!) that, all future punishments are properly *corrections*, to prepare the sufferer *ultimately* for happiness. All must acknowledge now," continues Mr. Field, "*If true*, that is *glorious* doctrine! As for an *eternal hell*, the thought, he said, was too shocking."—*Field's Life of Parr*, p. 378.

Now, what is this, but to say, with an honest old Parson I lately met, that his decided belief was, that, not only every man and woman in existence, but all the devils in hell would, at a future day, be forgiven and happy with God for all eternity.

There is the march of intellect for you! or, as St. Paul terms it, carried about with every wind of doctrine.

Having mentioned your popular work, intituled, *Usher's Answer to a Jesuit's Challenge*, it is proper to say a few words on what occasioned it.

The Rev. William Malone of the Society, having put a small controversial writing into the hands of his friend, Sir Piers Crosby, and he having sent it to Doctor Usher, it was instantly proclaimed to be a downright challenge to the whole Protestant body, and out came from him a thick quarto of nearly 800 pages, to which Mr. Malone replied, A. D. 1627, in another of 717 pages, which settled the whole controversy. Harris, in his *Irish Writers*, tells us, that the Bishop *disdained* to answer so uncivil and disingenuous an adversary, and is very angry with Allegambi's saying, *Calamum strixit et in silentium impossuit*—because Hoyle, Synge, and Puttock have defended him. But did he defend himself? No. Was not Allegambi right then? Those gentlemen ventured but on a tenth part of the book alone. Their replies are violent invectives, devoid of solid argument. I shall conclude, Sir, with two observations.

First, That Doctor Heylin has, in his treatise, "*Respondet Petrus*," reproached Usher with having, in this Answer of his to the Jesuit, deviated, *in toto*, from the Anglican doctrine of the sacrament.

And, secondly, that it was a perusal of this very controversy between Mr. Malone and his learned ancestor, that converted the late Rev. James Usher, author of *Clio*, &c, to the Catholic faith. That you, Sir, may soon follow the bright example, is the prayer of your well-wisher,

W. T.

P. S.—I cannot pass over the justice done by Usher to the Catholics of Ireland, in the Epistle Dedicatory to Sir Christopher Sibthorp, page 99.

"Of the Fidelity of the Papists, I am so well persuaded, that I do assure myself, that neither the names of schoolmen, how great soever, nor of the Pope himself, either ever was, or hereafter will be able to remove them one whit from the allegiance they owe unto their *King* and country."

Magna est veritas, et prævalebit!

ON THE CATHOLIC OATH.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN.—I am happy to see that the Rev. Mr. Green agrees with me, that the Oath can be lawfully taken

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only "in the plain and obvious sense of the words of the Oath," and when taken must be observed in the same. These words are common English words in daily use, and I collect their "plain and obvious meaning" from the first idea they excite, or their immediate etymology, not from Dictionaries or the interpretations of prejudiced politicians. Adhering to this rule, I reject every sense which is indirect or by implication.

As to the renunciation of the use or abuse of "any privilege to which he may hereafter become entitled" I look upon it as *quite certain* that this applies exclusively to the privileges which he may *successively* become entitled to in virtue of the Relief Bill" by taking the Oath. It would be madness to call upon a person to bind himself to any line of conduct under merely possible future contingencies, of which he can not foresee even the nature.

Every opinion which is supported by proofs is *probable*; a contrary opinion will be also *probable*, if it be also supported by proofs; if these proofs are *equal*, a person must abstain from acting, or if under the necessity of acting, must follow that opinion which exposes him least to the danger of (in this case *material*) sin. If one of these opinions is *much* more *probable* than the other, because supported by much more solid and weighty proofs, it becomes a safe guide, provided the question be *only* concerning the *lawfulness* or *unlawfulness* of an action. Upon this principle I have formed my opinion, that a Catholic may take and keep the Oath without sin. When the legislature shall give a different meaning to the Oath, by expressing it in different words, I will form my opinion according to the "plain and obvious sense of those words." In perusing these observations I hope the Rev. Mr. Green will not think it necessary to enquire, whether I am a "learned professor or graduate in Theology."

I am, Gentlemen, &c.

JOHN WOODS.

Hinckley, September 4, 1833.

MR. EDITOR—I submit to you, whether enough has not been written respecting the Catholic Oath: or if more be written, whether we must not at last come to this conclusion, and *to this alone*—that much may be learnedly said on both

sides of the question. Then why prolong the discussion? This I know, that all your readers within the circle of my acquaintance, are completely tired of it; and wish you would close it by giving your own sentiments on the question, if this be still your intention, as announced in a former Number.

X. Y. Z.

AN UNITARIAN NUT CRACKED BY UNITARIANS.

"Every puny whipster gets my sword."—SHAKESPEAR.

MR. EDITOR,—The Rev. Dr. Lingard, whose fame as a controversialist has been thrown into the shade by the overwhelming splendour of his historical publications, but whose "Tracts," like the minor poems of Milton, would alone immortalise any other man, in his dispute with the Bishop of Durham and his Lordship's auxiliaries, has frequent occasion to observe, that the arguments, which they adduce against the Catholic, are equally powerful against themselves.

"The Rt. Rev. Theologian," says the Dr., "believes, that Christ was truly God: but he cannot be ignorant, that several writers in this country, and those, too, men of erudition, have maintained, that he was a mere man. Now, were one of them to observe, that the same superstition (they think it so) which could induce the Bishop of Durham to believe, that a person, clothed in the same flesh, and subject to the same infirmities, as ourselves, was the very God, who framed the heavens and the earth, might, with equal facility, persuade him to worship the creature image for the creator: were this remark to be made, I could wish to learn, what would be his reply. Would he cite the texts, which, in his opinion, established the divinity of the Messiah? The Catholic, with equal justice, may cite those, which as evidently establish the real presence. Would he argue, that, because you conceive the opinion of your adversary to be erroneous, you have no right to accuse him of other erroneous opinions, which he disavows? The Catholic may make the same reply. I do not mean to infer, that the Bishop of Durham is an Idolater; but I am anxious to know, how, while he maintains the justness of his own reasoning, (against the Catholic) he will prove that he is not." Milner, and some other sturdy war-

riors, who, safe in their celestial panoply, overlooked the field of war, seem to have been much delighted with this awkward interchange of weapons, these back strokes, by which the combatants wounded, at once, themselves, their friends, and their enemies.

The arrow, discharged from the Roman bow, is scarcely extracted from his own side, ere the knight of the establishment fits it to *his* string, and aims a well meant blow at the Calvinist, who receives it fluttering in his shield, and, in his turn, discharges it with still diminished force at the Socinian, who, if wounded, at least has the consolation to reflect, that his antagonist has suffered, and may again suffer, from the same weapon. Your correspondent, in the little time, which he has been able to devote to controversial reading, has observed many instances of this comic mode of warfare. To drop the metaphor, "*ne peccet ad extremum*," the Rev. J. Newton, in his "*Apologia*," a work addressed to the Dissenters, and written in defence of his adherence to the Establishment, brings forward a long train of argument; which, if it be powerful in the mouth of a Churchman, against the Dissenters, is resistless, when urged by the Catholic against the Churchman. I intend to say more about this in a future communication. In the *Scripture Testimony to the Messiah*, by John Pye Smith, D. D., a Calvinist, principles are laid down, which, consistently followed, would upset the whole fabric of Protestantism, as completely as they overturn the Socinian system. Some remarks upon this work must also be reserved for another opportunity. At present, I call your attention to a part of the last chapter of the *Revelations*, according to the Protestant version.

Verse 8. "And I John saw these things, and heard them. And when I had heard, and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9. "Then he said unto me: See thou do it not; for I am thy fellow-servant and of thy brethren the prophets, and of them, which keep the sayings of this book: worship God.

10. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

12. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be.

13. "I am Alpha and Omega, the beginning and the end, the first and the last.

14. "Blessed are they, that do his commandments, that they may have right to the tree of life.

16. "I Jesus have sent mine angel to testify unto you these things in the churches——"

This passage, as every body knows, is frequently quoted by Methodists, Baptists, members of the Established Church, &c. &c., as decisive of the impropriety of what they are pleased to call the worship of saints. Upon this point I have nothing to say. The Unitarian goes a step further, and from the same text, attempts to prove, that, in worshipping Christ, Protestants in general, are as guilty of idolatry, as the Catholic is, who worships the saints, "because," says he, "the person who is termed *angel*, and who, refusing the worship offered to his own person, commands the apostle to worship God, is by the sequel proved to be *Christ himself*." The Unitarian makes a further use of the verses, arguing thus—"The words "*I am Alpha and Omega*, &c. in this passage, come from the mouth of an angel, who is clearly distinct from God. Therefore, the same words, when spoken by Christ, in the 1st chapter of the Revelations, or elsewhere, can not be taken as any proof of his divinity."

Where, Sir, shall we look for a solution of the difficulty. To any preceding part of the book? We shall, indeed, there find, that the angel, who is conversing with John, is, chap. 21, verse 9, described as one of the seven angels, who had the seven vials full of the seven last plagues; and, in other parts of the Revelations, we see Christ clearly distinguished from these angels. Still, the Unitarian returns upon us with the plain words of scripture, identifying this angel with Christ. Shall we then turn to Catholic or Protestant commentators? No! there is not the least need of that. The Unitarians themselves shall crack their own nut. Here is the answer given by their own mouth. "Whoever is empowered and commissioned to transact the business of another, may, with strict propriety, assume the character, and use the language of his principal or employer. It is thus, that the steward of Joseph, acting by the directions of his master, says to the sons of Jacob, 'he with whom the cup is

found shall be my slave,'—Gen. xliv. 10. It is thus, that advocates in our courts of law constantly speak in the character of their clients. And in various passages of scripture, the angel of God both speaks, and is spoken of, as God himself. See Gen. xvi. 9, 10; xxii. 11, 12; xxxi. 11, 13, &c. Thus wrote the Rev. C. Wellbeloved, in his note on Gen. xviii. 13, and the note is quoted with evident approbation in a sermon entitled "Omnipresence, an Attribute of the Father only, preached before the Unitarian Tract Society, by Rob. Wallace," and published in Birmingham, 1822. The author of the sermon supports the principle laid down in the note by the following passages, which seem unintelligible on any other hypothesis. "It shall come to pass, if ye hearken diligently unto my commandments, which I (Moses) command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, that *I will give* you the rain of your land in due season, and will send grass in thy fields for thy cattle, Deut. xi. 13, 15. I (Moses) have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot, ye have not eaten bread, neither have ye drunken wine, or strong drink: that ye may know *that I am the Lord your God*. I could easily collect many similar instances from the prophets, especially Isaiah; but, thanks to the "courteous and gentle clerks" the Rev. C. Wellbeloved and Robert Wallace, your readers can now with their assistance understand the passage in the Revelations, without any further comment from, Mr. Editor, your well-wisher,

A. BIRMINGHAM CATHOLIC.

Birmingham, September 24, 1833.

TO THE LORD BISHOP OF EXETER.

"Is wisdom no more in Theman? Counsel is perished from her children."

MY LORD,—Your lordship has been doubtless surprised that I have so long remained your debtor. It is now some years since you honoured your private correspondent with some of the choicest specimens of the style of a scholar, and the spirit of a Christian. The Political Pamphleteer, however, was one of those noisy things of which the innox-

ious buzz was accompanied with no sting, and hence no surprise could have been felt at my forbearance. The scene, however, is since changed, and the notice which I refused to Dr. Philpotts, I willingly bestow on the Bishop of Exeter. Your lordship is now seated "among the senators of the land," surrounded by legal embrasures through which you may securely discharge a battery upon your foes, without any fear of retaliation. Those privileges, with which the law has fenced in your Lordship, I am neither disposed to arraign nor to violate, confining myself to the speech reported in the public journals. On the principle which commands courtesy to those who cannot defend themselves, it would become a Christian bishop to be forbearing in his attacks upon those, who cannot be present to make him feel the folly of his intemperate aggression. By the grace of—the Duke of Wellington, Dr. Philpotts is invested with the name and temporal titles of a bishop. The mace of the military captain has realised in its potency all the fabled wonders of a magic wand, and metamorphised for a season, the sturdy and violent opponent of the Catholic claims, into the meek partisan of his patron, and the advocate for all his measures.

Do not imagine that I question the disinterestedness of your views, or the sincerity of your professions. No, from the infancy of the history of your church, to the present day, its members were distinguished by the most admirable flexibility to the persuasions of power. With every new administration, fresh light broke in upon their views, and like obedient planets, they quietly revolved round the political centre, to which they owed their existence, reflecting the orthodox colour of every adverse creed, to which caprice of fashion gave a temporary ascendancy. By the church reform bill, if we are to believe your Lordship's reported speech, the coronation oath is violated. Was it not to be equally violated, if we were to believe your writings, by the measure of emancipation? Yet a seat on the episcopal bench dissipated all your illusions, and reconciled you to a measure which you denounced with such vehemence. It is no wonder; the same objects appear different, when viewed from a different position; the sphere of our horizon always

streches, as we rise, and it was therefore but natural, that Dr. Philpotts should be acquiring a more correct and comprehensive prospect of his duties, as he was gradually ascending to his present elevation. In following the footsteps of his Grace of Wellington, untempted by wealth or honors, your Lordship was only walking in the splendour which the pure, disinterested truth of his reasoning flung around you, and well might you exclaim,

————— Andiamo,
Ma non gia per onor, ne per ricchezza
Questa non spero, e quel di piu non bramo.

The friends of the establishment have just reason to deplore that the prelates of the present day are not characterized by the pliancy of their predecessors. Is wisdom no more in Theman? that those public functionaries, instead of gently sailing down the tide of events, should struggle in vain against its resistless current. I am not one of those innovators, who would vote for ejecting your order altogether from the house of peers. No, my lord, I should rather vote for their continuance, in order that they should be seen from their lofty position, and that the world might appreciate the profound wisdom of the arguments, by which they are enabled to sustain their cause. Provided you keep not your light under a bushel, we shall rejoice at every occasion on which it may be displayed, if it were only to shake the gravity of the benches. Your Lordship is reported to have occupied much of the attention of the house, with animadversion on some of the bishops of the Catholic church. For me, any uneasiness I could have felt at your Lordship's attempt at being severe, was removed by the general merriment which your ratiocination is said to have created.

But before I advert further to your reported effusions, allow me to ask why, in your Lordship's attacks upon our character, trust to the invidious and irresponsible medium of private correspondence? You state that I have assailed the Protestant establishment, and predicted its downfall. Your Lordship must be well aware that there was nothing novel in this intelligence. I preach and write in public, and in private I say nothing. Are not the writings on which you once animadverted with the most perverse ingenuity of commen-

tary, evidence that I did assail the Protestant establishment, and confidently anticipate its dissolution? Far then from shrinking from any avowal of hostility to a system fraught with such injustice, I must frankly own that the establishment has been, and shall continue to be, the object of every legal and constitutional opposition in my power. However irreconcilable you deem such a declaration with the obligations of our oath, I must protest against your competency to expound its meaning—the guide for my theology. You deem it a crime that I have predicted the fall of the Protestant church? Has your Lordship read Jeremy Taylor on the liberty of prophecy? What? the pulpits of the establishment have rung for centuries and are still ringing with prophetic anticipations of the downfall of Popery, and every successive Pontiff is to be the last of the unhallowed series, who have kept mankind in darkness for ages, and we only laugh at such silly denunciations.—Yet, if we venture, from the unnerving analogy of other schismatical churches, combined with the signs of the times, to predict that the fall of Protestantism is not distant, we are charged with turbulence, and considered as enemies to the state. Why, however, such excessive sensitiveness on this point? Why such fears and trembling anxiety about the fate of that pure and unspotted church, which has descended from heaven, and is sustained by the hand that planted it? Why accuse me of a crime, in predicting the fall of the establishment, when the members of both houses are among the prophets of woe, and the great captain himself, like another Calchas, confessing that he would not vote for the second reading of the present bill, only in the hope of rescuing the church from the danger to which it would otherwise fall a victim? Behold, then, its most faithful children press forward to relieve an expiring parent, without whose solicitude they confess it would perish, and it is treason in me to anticipate the fall of a thing so perishable.

It is scarcely necessary to remark, that whilst I proclaim an unappeaseable hostility to the church establishment, I entertain none whatever towards any individual for his honest religious opinions. On the contrary, the hypocrisy which the wealth and patronage of the establish-

ment have fostered, suppressing the expression of the sincere convictions of the mind, are a powerful cause of the just hostility of every ingenuous individual. As long as there were none in the house to expose the flagrant injustice of the charge, how often were Catholics held up to the execration of Englishmen as advocates of intolerance and persecution? Witness, however, the revolution of opinion, which a few years have affected. Who were the most strenuous advocates for universal freedom of conscience? The Catholic members. Who espoused, with most zeal, the cause of Captain Acheson, whose conscience forbade him to perform service at a ceremony of the Catholic religion in Malta, which he deemed incompatible with the sincere profession of the Protestant religion? The Catholic members, who, on that occasion, sincerely spoke the sentiments of the church to which they belong, since nothing is more abhorrent from the nature of the Catholic religion than to require of any person any exterior act or profession, which is at war with the convictions of the heart. Yet, until lately, Englishmen laboured under a contrary impression. It is not surprising, therefore, that the bigots of every order should have so long laboured to exclude Catholic members from Parliament, conscious, that, as soon as they should enter, they would dissipate at once those prejudices that kept the eyes of the people spell-bound, and open them to all the fraud by which they had so long been deluded. No longer will the Bishop of Exeter, and his episcopal brethren, be able, by a cry of the church in danger, to excite the feelings of the English against the Irish people. Your Lordship may fling your torch, and its smoke and hissing will only show into what an uncongenial element it has fallen.

What little sympathy you have excited, when, in agony of real or affected grief, your Lordship has pathetically deplored the reduction of the hierarchy. Why, you add, not make a similar reduction, in the ranks of the Catholic bishops? My answer to your Lordship's interrogatory will be brief and simple. The reason is, the Catholic bishops are at your defiance. The experiment has been already tried. The time was, and within the memory of many still living, when not a part, but the entire, was devoted to destruction, under

one fell sweep of legal annihilation; and yet they again walk abroad, clothed in renovated splendour, to show the impotency of law against justice, and to prove that it is not in the power of man to annihilate what God has decreed to be immortal. We are not weeds, that may be planted or plucked up at pleasure; we are not those corporate functionaries whose titles depend upon a royal patent, whom "a breath can make, as a breath has made," and who may be conveniently laid aside, like any other municipal officers, by the same power by which they were created.

Your Lordship is aware of the parliamentary jealousy with which we were treated at the passing of the relief bill. Then the Protestant prelates, meek and humble souls, affected to fear that we should assume their titles, as they are now trembling lest we should become possessed of their palaces. Verily it would seem as if those pious personages had no other thought or dream but of titles and palaces. In the title of a peer is centred all their claim to veneration; and provided they have a palace in which to slumber away, like Boileau's ecclesiastic, their unprofitable lives, the church is maintained with suitable dignity and splendour. Alas! those who argue thus know little of the genuine sources of respect and veneration. Keep, then, as long as the growing intelligence of the times will permit you to keep them, your titles and your palaces. For us, we require neither one nor the other. We have here no permanent city; and, as for titles, leaving the vain ambition of such baubles to your Lordship, and the Gentiles, we shall be content with the more Christian office of ministering to the wants of those over whom we were appointed. Assume your titles!! Why, our Catholic predecessors were bishops of our sees for centuries before your religion came into the world. It is not, then, your titles we assume, but our own that we perpetuate, in transmitting the regular succession of the Catholic hierarchy and Catholic doctrine. No, my Lord, your titles are of man's creation; but our heraldry is from heaven. *Our shield is faith*; its field vermillion, from the blood of the martyrs, and emblazoned with the light of hope; on the two compartments of this divine escutcheon are to be seen the *sword of the spirit* and the *breast-plate of justice*, whilst

the crest that crowns the whole is the *helmet of salvation*. With such armorial bearings, the trophies of many a hard-fought fight against the errors of every age, we may smile at opposition, and in the language of the inspired artist of our shield, defy the *fiery darts* of our enemies.

But though indifferent to your palaces, your worldly pomp and titles, we are not indifferent to the evils which the Protestant church has inflicted, and continues still to inflict, on this ill-fated country. It is the prolific womb from which all the misfortunes of Ireland teemed in fearful succession. Is it not to uphold this monstrous establishment, that the national debt has been accumulated on the shoulders of the devoted people, and that the most industrious energies are tottering under its pressure? To uphold this establishment all the asylums of science, of piety and humanity, were levelled, and education exiled from the land, as it was deemed essential to plunge the people into mental darkness, in order to make them enlightened Protestants. To uphold this establishment, the sacred ties of nature were rent asunder, and a more grateful offering was never laid on the altar of ascendancy than the unhallowed first fruit of the son, whose apostasy had plundered the helpless parent. To uphold this establishment, the poor were stripped of the treasure which the piety of their fathers had gathered in the temples of religion for their support, and the maiden was deprived of those sacred retreats from which the odour of her sanctity and virtue might be diffused to scatter the moral pestilence which is exhaled from the corruption of the world. But as this is one of those blessings, which, though preferred by St. Paul, I know your Lordship would contravert, there are other accounts against the establishment, in which I am sure to gain your sympathy—and that, of all the lovers of science. I am told you have a taste for literature. Is it not to uphold this establishment, that Ireland fell from the literary rank by which her sons were distinguished? I do not allude to any records, which might be traced to national vanity; I allude to the more solid and imperishable monument of stone, which gratitude has erected to their memories in every country in Europe. Was it not, then, the malignant influence of the establishment that blighted the genius of our country,

during the sixteenth and seventeenth centuries, when the muse of Italy awoke to rival the ancients, and France and England, as if inspired by the sound, followed in a career of improvement, that approached competition? During this disastrous period, the spirit of the country was broken; and the men, who, did they possess the advantages of their neighbours, would have shared in all the glories of the revival of literature, were doomed to drag out a life of proscription—their only solace to lament the misfortunes of their country in music, which, even in this fastidious age, has been one of the first instruments, by which England (thanks to our national poet) was charmed out of its hostility. In short, is it not to uphold this establishment, that Ireland is still without colleges, or universities, or any other school of sculpture, or of painting, or of agriculture, that would tend to develop the natural and intellectual resources of the country? Trinity College and Maynooth are scarce an exception—the one a sepulchre, in which, from a spirit of national antipathy, the ancient records of Ireland are kept industriously buried; and the other forced, from its straitened circumstances, to dispense with some of the most ordinary apparatus for improvement, and as yet even destitute of a press for publishing the works most necessary for ecclesiastics. And yet, instead of expending any of the surplus fund of this useless Protestant establishment in more ample endowments of the imperfect institutions that exist, or establishing others in the provinces, the entire must still continue to be devoured in the same unproductive manner as before. However, this is called a measure of church reform. It may be reform for the parsons, but it is no reform for the people, who are no longer to be amused by promises, which confer no substantial benefit. If the property of the church has been hitherto detained in injustice from the use of the people, what matters it to them into what numbers of portions it may be divided? As a measure of any practical utility, it has no value, save the extinction of the vestry cess; but as a measure pregnant with prospective benefits, it is hailed by the Irish people. If they were not to anticipate fuller advantage from the measure, they should, with your Lordship, grieve, rather than rejoice, at the decapitation of some of the

Irish churches. They know well, as has been recently remarked, that it is to them a matter of indifference, whether their substance is devoured by many smaller kites, or one master vulture. Besides, it would be an injustice to multiply the labours of those functionaries without any equivalent, if it were not intended, by this ejectionment, to clear their lands for the plough of future legislation. Well has your Lordship observed, that it is not in any human power to impose upon any person against his will the burden of the episcopacy. On hearing such a doctrine it is no wonder their Lordships should relax their gravity, well knowing there was no danger of seeing it reduced to practice in the Protestant church. And as for me, I fancied your Lordship was at length turning to the right path, which led to the illustrious examples of a Gregory, an Ambrose, or a Bonaventure, who really trembled at the prospect of the pastoral office, because it suggested more awful ideas than titles or palaces. But though it is not in the power of parliament or the King himself to make a man a bishop against his will, I see no reason why they should not be permitted, for wise purposes, to enlarge the sphere of his utility, by widening his jurisdiction. Were his emoluments to be increased, they might, it is true, supply him with fresh energy, and enable him to sustain the additional burden; but it appears an inexorable stretch of legislative power to impose the additional cares of other sees upon an individual who receives no additional peace, or quiet, or comfort, as a compensation.

Come ne cibo così non ricevo

Piu quiete, piu pace o piu contento

Se ben de cinque Mitre il capo aggrevò.

After all the evils it has heaped on this devoted land, it is some consolation to reflect that the legislative axe is laid to the root of the establishment. The pruners of the ecclesiastical vineyard have not read the Roman history in vain, and ten of the lofty plants which poisoned by their narcotic influence the wholesome vegetation, are already laid low. This, doubtless, is a prelude to a further and more enlarged process of expurgation. With every successive measure of reform, existing abuses will be removed, until, it is to be hoped, not a vestige of the mighty nui-

sance will remain, and the sincere and honest Protestants will be relieved from the imputation of being attached to the establishment, from mercenary motives. Then, with the drying up of their copious fountain, shall the waters of bitterness cease to flow, and men of every creed unite in forwarding the interests of their common country. The professors of every faith will pay their pastors, in proportion to their sense of the services they receive, and entitle themselves to the praise of being sincere, by such disinterested evidence of sincerity. But all this reform must be achieved peaceably and constitutionally, without violence or infraction of the law. It will be brought about principally by the honest and independent exercise of the elective franchise, which was wrested out of the hands of one class, because it was wielded, it was thought, by the Catholic priesthood, and transferred to another. In the hands of its present occupants, it has found trustees equally pious and patriotic, and on the principle that it is the religious duty of electors, in every country, in every college, in every convent, nay, in short, in every corporation of whatever character, to choose the most worthy person to the public office, it will be the duty of the freeholders of Ireland, to choose the most worthy representatives, and the duty of the priesthood solemnly to impress on them the sacredness of the obligation. Sincerely wishing you life to witness this happy consummation, to which I have alluded.

I have the honour to be, your Lordship's obedient humble,

✠ JOHN, Bishop of Maronia.

Ballina, Feast of St. Peter ad Vincula, 1833.

BRITISH REFORMATION SOCIETY.

The agents of this renowned body having, by hand-bills, given the inhabitants of Leicester about thirty-six hours notice, (one of which hand bills was carefully delivered at the house of the Catholic priest, the Rev. H. L. Oxley, late of St. Patrick's Chapel, Leeds, with this observation, "Mr. Oxley will feel an interest in it,") this Society, exhibiting a compound of blasphemy, cant, and absurdity, held a meeting in the Town Hall, at half-past twelve o'clock, on Friday, August 2nd. Perceiving, from the hand-bills, that the Society no longer boasted the Lieut. Rhind, the gallant Captain Gordon, or the vociferous Armstrong, but had pressed fresh men into the service, curiosity led me to the meeting, to hear

whether these modern heroes possessed the double spirit of their predecessors, and I was agreeably surprised, on my arrival, to find not more than about fifty persons present. As I was too late for the commencement, I cannot tell you how fervently they prayed for the conversion of the poor deluded votaries of Rome, but I assure you, I was exceedingly gratified to hear the secretary, Mr. Tottenham, proclaim the triumphs of Catholicity, over the principles of the Reformation; the great and rapid increase of chapels, schools, and congregations throughout England, and Scotland; and the honourable testimony he bore to the zeal, the energy, and persevering industry, of the Catholics, both clergy and laity, which he exhorted the Protestants to imitate. To me, his language seemed ill-calculated to raise the drooping spirits, and falling cause of the "Reformation Society," and I recollected it was a repetition of his speech at Exeter Hall, which is thus carried about, ready cut and dried for use, at every meeting he may attend, till the publication of the next Report; but there was one thing I do not recollect seeing in that speech, for, in his endeavours to account for the conversions to Catholicity, he stated, as one cause, that, "the Roman Catholics do not openly and plainly state their doctrines in their books and instructions, but gloss them over, and palliate the greatest enormities." The novelty of this charge astonished me, and, as my better employment called for my attendance, I lest the shameless tool of the contemptible Society.

At the meeting in the evening, at which were perhaps 200 persons, the avowed object was to compare the Doctrines of Transubstantiation, and the sacrifice of the mass, with the scriptures. The first speaker on these subjects was a Rev. Maurice Farrell, M.A. but what art it is in which he excels, you may perhaps gather from the following outlines of his speech against Transubstantiation. He said, "it is a rule, admitted and approved by the Church of Rome, and a just and proper rule it is, that similar texts, should be explained in a similar manner," and then contended that the words of the institution, "this is, &c." are similar to the parabolical appellations, "the Door," "the Vine," &c. which our Saviour applied to himself, and ought therefore to be similarly explained. He then contended that St. Austin advocated the figurative sense by saying, that "when a text seems to command a sin, it is to be understood figuratively." Next he argued from the decree of the council at Jerusalem, that the Apostles assembled there, did not believe the real presence, as by the doctrine of Transubstantiation they would be bound to violate that decree. He then asserted that the belief in Transubstantiation, tends to immorality, and endeavoured to make it appear, that more sublime ideas would be excited, more exalted vir-

tues exercised, and men would prepare themselves with more sincere devotion, and live more circumspectly, under the belief of the figurative, than of the real presence, laying his chief stress on the words, "he that eats this bread shall live for ever;" and, inferring, that the sinner would conclude he had no more to do but receive, and he was sure of salvation.

He then asserted, that our Saviour himself expressly contradicted the doctrine of Transubstantiation, by positively declaring, that the contents of the cup, after consecration, is not blood, but wine, saying: "Henceforth, I will not drink, &c." He next said, the doctrine is opposed to reason, inasmuch as it would make us believe two bodies to exist in one substance; that it was contradicted by St. Peter, in his application of the text, "My holy one shall not see corruption," since, if Transubstantiation be true, He must see corruption, when digestion takes place; he then insisted on the impossibility of God being made subject to the will of man, the contingencies of circumstances, and the indignities of men; he then concluded his appointed task, by asserting, that the sacrifice of the Mass, if true, would prove that of the Cross to be of no effect, but, that the repetition of the Mass was sufficient proof of its uselessness.

Next rose the secretary, the "eloquent," the "talented," the "only competent disputant," the redoubtable Mr. Tottenham, whose task was to oppose the Mass. He began by professions of impartiality, and a promise to state the doctrines of the Church of Rome fairly, and then proceeded to read the decree of the Council of Trent respecting the sacrifice of the Mass, observing, that this Council was held since the "Reformation," and was the last that had been held; he then read the article relating to the Mass, from the Creed of Pope Pius IV. and commenced his argument by declaring, that "there is no foundation in the scripture for the Mass!" The first text, said he, by which Catholics seek to establish this doctrine, is Gen. xiv. 18.; but he would maintain, that Melchisedec offered no sacrifice at that time, but brought bread and wine for the refreshment of Abraham and his followers. His next text was from Malachi, i. 11. and here he asserted, that the clean oblation, predicted by the prophet, was not the Mass, but *might be*, yes, might be the sacrifice of prayer, of praise, or the bodies of believers; for these were all termed sacrifices, in the scriptures; he then told the meeting, that the word in the original scriptures, which is here rendered sacrifice, is, in other places, rendered a gift, and could not mean a gift in one place, and sacrifice in another. The next, he said, is Matt. xxvi. 28. "This is my blood of the new testament, which is shed for many;" and this is the strongest argument they can bring, for, from the use of the present tense

of the verb, they infer, that the Mass was then instituted, and the blood shed; but he would maintain, that there were many instances, where our Saviour used the present tense for the future, and adduced the parable of the good shepherd as one; he then contended, that Catholics are not entitled to the seeming advantage of this text, because, in the Latin Vulgate, in the Catholic translation, and in the words of consecration used at Mass, the future tense is used.

He then undertook to refute the doctrine, and said his first arguments were negative, and were the following: viz. no mention is made of Mass in the commission given to the apostles; no mention is made of it in the epistles of St. Paul to Timothy and Titus, and as they were priests, he would not have failed to mention it, had it been believed then, for the Mass is the chief business of the priest. And in the Acts, where there is an account of the apostles "continuing in the breaking of bread, and in prayer;" there is no mention of Mass, the breaking of bread being understood of the Lord's Supper. He then contended, that the Mass is no sacrifice, because, (as he said) there is no destruction of the victim; that it is not propitiatory, because there is no shedding of blood; and lastly, that it is no sacrifice, because a sacrifice needs a priest, and there is no sacrificing priest under the Christian dispensation, Christ having an unchangeable priesthood, and having by one offering, obtained eternal redemption; he then returned again to the institution, and said, if he was to admit, (which he would not do,) the institution of the Mass at the last supper, the admission, instead of supporting the Catholic doctrine of the Mass, would overturn it; because, if it was instituted at the last supper, it must be typical of the sacrifice of the cross, which was then to come. He then congratulated his hearers on the possession of the scriptures, by which they could examine this doctrine, and exhorted them to read, and reflect upon the epistle to the Hebrews, where they would see that the sacrifice of the cross was sufficient, and perfect, and needed not the Mass; Catholics in particular, he desired to examine the scriptures, and, after assuring them it was nothing but a desire of their conversion, that induced the "Reformation Society" to travel about, and hold their meetings, he very gravely reminded them, that the hearing of these arguments increased their responsibility, he therefore called on them again to search the scriptures; not under the guidance of reason! nor under the trammels of authority! and then, without referring them to any other guide in their difficulties, sat down, and his admirers testified their approbation by stamping on the floor. The next speaker was a Rev. Mr. Orton, who commenced his task, by condemning the Church of Rome, for teaching the doctrine of exclusive salvation, but he would maintain,

that the scriptures alone are sufficient for salvation, and the Church of Rome had added to them the consent of Fathers as well as traditions, and made these of equal authority with the scriptures, that Church also rejected the right of private judgment, but he would claim that right for himself and his hearers, he asked what right had the Church of Rome to forbid the exercise of private judgment, and said the clergy endeavoured to keep the people in the dark, and it was for this they did not allow the reading of the scriptures.* God, he said, treats us as rational creatures, and bids us judge, (quoting a text from the prophet Isaiah, where the Almighty, reproaching the Jews, says, 'judge ye between me and my people,' &c.,) therefore it is better to treat with God, than the Pope, or any man. He asked, have you not heard proof sufficient, that the doctrines of the Church of Rome are not supported by scripture? and referred to one of the 39 articles, to shew they need not believe any thing that was not contained in, or supported by, the scriptures, and then said, it is evident that the Church of Rome is a compound of Judaism, Paganism, Idolatry, and Superstition; that it makes men slaves, because all opposition to it is held to be damnable: here he pretended to read the oath of a priest at his ordination, and observed "after taking this oath, no wonder so few priests ever see, or recant these errors, for they are given up by God to a strong delusion, that they should believe a lie." He then attacked Purgatory, which he said was under the immediate control of the Pope, priests, and friars, who acting on the old adage, "No penny, no pater noster," amassed great riches to themselves, pretending to save by their Masses, those, whom the blood of Christ would not save, but they took good care to be paid for it. He then declared that Catholics adore the B. V. Mary as God, and call on God to save them by her power and merits. But he would deny that she had any power. He then stumbled upon a bungling account of a child being rocked in a cradle at Christmas, the kissing of the cross, on Good Friday, and the office of Tenebræ, by all which, he said, God is dishonoured, though we see but little of these things in this country. Then some of the Catholic tenets were cruel, for instance, "If a child becomes a heretic, or Protestant, he has no longer any claim on the parent for support, if the parent becomes a heretic, he has no longer any authority over the child, and if a prince becomes a heretic, his subjects are absolved from their allegiance, and it becomes

* Here, a Catholic, in the passage of the hall, exclaimed, "we are allowed to read them," when he was immediately assailed by a torrent of abuse, by a police constable, who endeavoured to goad him to some act, by which he might be enabled to prefer a charge of disorderly conduct against him, and it was this observation, "we are allowed, &c." induced the secretary to rise a second time.

a duty, and a virtue to depose, and banish him." He then with as much sanctimonious energy as he was capable of, exhorted them to support that best of all Societies, "The British Reformation Society," to pray for its success, and doubted not but many would become members of Bible, &c Societies, through the exertions of this, and observed that as Catholics were eager to attend its meetings, they as well as Protestants would derive benefit from it.

Mr. Secretary Tottenham now rose again, and said he was anxious to prevent any mistake, or charge of misrepresentation: it had been said, while his friend was speaking, that the scriptures were not forbidden to the people. He repeated the assertion of the last speaker, the scriptures were prohibited by the Council of Toulouse. The Bull "Unigenitus" forbids the reading of the scriptures; and Dr. Murray stated in his evidence, that the Bull was received in Ireland; hence, the scriptures are prohibited in Ireland. The Council of Trent, in the 4th index of prohibited books, declares, that the reading of the scriptures has done more harm than good. Pope Leo XII., in 1825, condemned the Bible Societies, and the bishops of Ireland had concurred in that condemnation, but the policy of the Church of Rome enables her to accommodate herself to circumstances, and in England they are allowed to read the scriptures; he called on them to do so; then telling them, that the strong language they (the Reformation Society) sometimes used, was the effect of zeal and true charity, he concluded: when an individual enquired, if any person not satisfied, would be allowed to speak, and an answer in the affirmative being given, Mr. Winks, a Baptist Preacher, enquired, did not the Church of England believe that doctrine of Transubstantiation, which she condemned in the Church of Rome? Without allowing him to proceed, they asked, "What are you; are you a Catholic?" To which he answered, no; they then told him, they could not allow him to proceed, but invited Catholics to come forward, promising them a patient hearing. The people began to exclaim about the collection, and cried out, "It is money you want! Pounds, Shillings, and Pence!" One of the Society represented, that, for himself, he was ready at any time, and he doubted not, but the deputation, too, would willingly discuss the question with the Dissenters; but the present was not a proper time, and it was improper in Mr. Winks to have introduced it, it being quite irrelevant to the business of the meeting.

Mr. Winks at the same time, continued to address himself to the chairman, and protested against the partial, unfair, unchristian conduct of the "Society," in not permitting free discussion at a public meeting, and in a loud tone of voice, (so as to be heard above the cries of "go on, go on, Winks") stated the grounds of his charge against the Church

of England, by repeating the question and answer out of "the Catechism." "What is the inward part or thing signified? The Body and Blood of Christ, which are verily, and indeed, taken and received, by the faithful in the Lord's supper;" and in conclusion, he gave a formal challenge to the deputation and the Society, to discuss the subject, which as they did not agree to do, he, in the beginning of the week following, called a public meeting, which was numerously attended, and at which, he, after stating that their partiality induced him to take that course, delivered an address, which occupied him two hours in the delivery. The object of it, was to prove that the Church of England, was only half-reformed, or rather, that it had only changed a few names, but still retained all that had been objected to, in the Church of Rome, only it was less consistent than the Church of Rome: but as his address is advertised, further account of it will be unnecessary.

Since the above transactions, the Rev. H. L. Oxley has commenced a course of public lectures, on the most calumniated and misrepresented points of Catholic doctrine, which lectures he gives at six o'clock on Sunday evenings, and the chapel is crowded.

The pastor and congregation of Leicester, with gratitude acknowledge the bounty of Mr. A. L. Phillips, who has generously ordered the back of the altar. (which is wood), to be covered with rich crimson silk velvet, at his expence, thereby enriching the appearance of this beautiful little chapel.

POETRY

ATHEISM AND TRUTH.

As late in meditation musing
 Nature's mystic scheme perusing,
 I stood in rapturous amaze,
 A startling vision caught my gaze.
 Arrayed in white, of noble mien
 A youth, the comeliest ever seen,
 A brilliant torch in hand conveyed,
 That error's winding path displayed.
 A haggard, envious form from Hell arose,
 The kindly office to oppose:
 "Hold, rash boy, we claim this realm;
 Avaunt! ere scath thy soul o'erwhelm."

"Envious Demon, whence thy right
 To bury earth in endless night?"
 When thus, the Fiend to speak began,
 Doubting the youth were spirit or man
 "Our right of empire is derived
 From Chance, who Chaos first deprived
 Of his strong grasp; who first unchained
 What erst in stillness had remained;
 While Chaos ruled yon orbs were still,
 They wheeled thro' space at Chance's will."
 To whom the Angel: "argue so only
 With weaker beings born below:
 In vain your sophistry you try,
 Against the natives of the sky.
 We knew proud Satan ere he fell,
 We know his progeny in Hell.
 Satan the proud, inveterate liar,
 Falsehood begot, thine own true sire.
 Thy father's lies, thy grandsire's pride,
 Closely in thee have been allied:
 In impious league you three began
 To frustrate Heaven and ruin man.
 What! chance, an accident, without design,
 Could bid yon orbs of Heaven to shine,
 Teach them their orbits, launch them into space;
 Give each, 'mid myriads' its proper place,
 What! chance, that unsubstantial mindless name
 Produce this firm, harmonious frame!
 As soon yon glittering worlds might clash,
 And add new systems from their crash!
 Nor think to guile the earth-born race,
 Thy shallow doctrine to embrace.
 Since he that made stars, earth, and man,
 Gave him with view the heavens to scan,
 Gave him to find, each work *designed*
 And thence to trace its cause, a mind.
 Man knows the sun gives heat, and from the **main**
 Attracts the cloud, whence drinks the plain,
 The earth gives aliment to shrub and tree,
 Food these to animals of each degree.
 In vain thou sayest, that chance linked sun and **main**
 Earth, plant and man in one dependant chain.

Ne'er yet one Proselyte thy wiles have gained
 Tho' impious few belief have feigned,
 To banish conscience from their breast,
 Conscience to them unwelcome guest.
 In vain they strove, in vain they spurned :
 Conscience at mid-night hour returned ;
 And tho' perchance they've Lethe's waters quaffed,
 What time death points the fatal shaft,
 They shrink in torment from the aim,
 Dread and despair their faith proclaim."

Perplex'd the demon slunk from sight,
 Nor 'gain appeared in open light :
 But secret leagued with ridicule,
 Man's better sense to overrule.
 The demon fled, the heavenly youth
 Planted on earth the torch of truth.
 So clear it blazed, that who desired
 Might find the knowledge he required :
 But, if Presumption's eager eye
 Too hold Heavens secrets would descry,
 So strong the light,
 So dazzling bright,
 Temerity was loss of sight.

N.

OUR LADY'S WELL.*

FOUNT of the woods ! thou art hid no more
 From Heaven's clear eye, as in time of yore !
 For the roof hath sunk from thy mossy walls,
 And the sun's free glance on thy slumber falls ;
 And the dim tree-shadows across thee pass,
 As the boughs are awayed o'er thy silvery glass ;
 And the reddening leaves to thy breast are blown,
 When the autumn wind hath a stormy tone ;
 And thy bubbles rise to the flashing rain—
 Bright Fount ! thou art nature's own again !

* A beautiful spring in the woods near St. Asaph, formerly covered in with a chapel, now in ruins. It was, according to Pennant, much the resort of pilgrims.

Fount of the vale ! thou art sought no more
 By the pilgrim's foot, as in time of yore,
 When he came from afar, his beads to tell,
 And to chaunt his hymn at Our Lady's Well,
 There is heard no *Ave* through thy bowers,
 Thou art gleaming lone, 'midst thy water-flowers,
 But the herd may drink from thy gushing wave,
 And there may the reaper his forehead lave,
 And the woodman seeks thee not in vain—
 —Bright Fount ! thou art nature's own again !

Fount of the Virgin's ruined shrine,
 A voice that speaks of the past is thine !
 It mingles the tone of a thoughtful sigh,
 With the notes that ring through the laughing sky ;
 'Midst the mirthful song of the summer-bird,
 And the sound of the breeze, it will yet be heard !
 —Why is it that thus we may gaze on thee,
 To the brilliant sunshine sparkling free ?
 —'Tis that all on earth is of *Time's* domain—
 He hath made thee nature's own again !

Fount of the chapel with ages grey !
 Thou art springing freshly amidst decay !
 Thy rites are closed, thy cross lies low,
 And the changeful hours breathe o'er the now !
 Yet if at thine altar, one holy thought
 In man's deep spirit of old hath wrought,
 If peace to the mourner hath here been given,
 Or prayer, from a chastened heart, to Heaven,
 Be the spot still hallowed while Time shall reign,
 Who hath made thee nature's own again !

M. H.

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THE CATHOLIC OATH.

It is stated by a correspondent in our last No.* "that all the readers within the circle of his acquaintance are completely tired with the discussion on the Catholic Oath, and wish we would close it, by giving our own sentiments upon it."

It has always been our desire to exercise as moderately as possible, that species of despotic authority, with which we are invested by the proprietary of the Magazine; and we have felt it to be consistent with the station, which we occupy in our own estimation, to pay a constant respectful deference to men, of whom all may be equal, and many are undoubtedly superior. We are reluctant, therefore, to prescribe limits to the lucubrations of our correspondents, and we can hardly acquiesce in the wish of X. Y. Z. to close the discussion, which has been so long carried on in our pages. The question, it must be admitted, is one of great practical importance. It is one, which is well calculated to disturb the timid and delicate conscience of the scrupulous casuist; who, in the sacred tribunal of penance, may be held in a painful vibration between that charity, which directs him to the most indulgent interpretation of the conscience of his penitent, and the stern immutability of the divine law. Until the appearance of Mr. Green's essays, it had been discussed in the Magazine with very considerable ability and ingenuity, indeed, but rather, we submit, in the partial style of disputation, in which the several contending parties had their special

* Letter of X. Y. Z., p. 171.

antagonists, than according to the elaborate and profound, though simple, investigation of principles, which is more satisfactory to the practical enquirer.

At a moment, then, when the clear and forcible elucidation of Mr. Green has given to one, and that the least inviting, side of a moral question a palpable superiority, we are very loath to arrest the arguments of an opposite tendency; concurring with Mr. Green in his charitable expression of reluctance to entertain the opinion, to which he feels himself driven. We are, however, so much at the command of our friends, that we do not hesitate to comply with that portion of the request, which urges us to state our own view of the subject.

In order to elucidate satisfactorily any point, and to steer clear of the difficulties, which present themselves in every argument, it is proper, that the disputants and the spectators or auditors, as it may be, should have constantly before their eyes the precise question, which is agitated, divested altogether of that, which is extraneous.

In the first place, then, we shall insert the oath, as it is required of Catholics qualifying themselves for the exercise of certain privileges.

"I, A. B., do sincerely promise and swear, that I will be faithful and bear true allegiance to his Majesty King William the Fourth, and will defend him to the utmost of my power against all conspiracies and attempts whatever, which shall be made against his person, crown, or dignity, and I will do my utmost endeavour to disclose and make known to his Majesty, his heirs, and successors, all treasons and traitorous conspiracies, which may be formed against him or them. And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the crown, which succession, by an act entitled 'An act for the farther limitation of the crown, and better securing the rights and liberties of the subject,' is, and stands, limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being Protestants; hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming, or pretending, a right to the crown of this realm. And I do further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion, that princes, excommunicated or deprived by the Pope, or any other authority of the see of Rome, may be deposed or murdered by their subjects, or by any person whatsoever. And I do declare, that I do not believe, that the

Pope of Rome, or any other foreign prince, prelate, person, state, or potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm. I do swear, that I will defend, to the utmost of my power, the settlement of property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, as settled by law within this realm; and I do solemnly swear, that I never will exercise any privilege to which I am, or may become, entitled, to disturb, or weaken, the Protestant religion, or Protestant government, in the United Kingdom; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever.

So help me God."

Two questions suggest themselves in regard to this oath; which, though occasionally engaging the attention of our correspondents, have not, we think, been kept sufficiently distinct. The first of these questions is, obviously, *Can a Catholic take the oath at all with a safe conscience?* In discussing this question, and this only, are we met, we presume, by the decision of the Catholic prelates, the natural guardians and authorised expositors of our religion. We are told, that the oath has been submitted to these venerable men, and that it has received their unanimous sanction; and consequently, that it is a presumptuous temerity to subject it to any farther discussion. Before a fact can be adduced in argument, we ought to have evidence of the fact: we ought to know precisely what has been done, and what has been left undone. Has the oath been submitted to the bishops in any way? We really do not know that it has; and, if it have not, it is obviously consistent with the most religious deference to their authority, to examine even the lawfulness of taking it at all. It is, however, to be presumed, that a matter of so much importance, affecting so sensibly the consciences of the flock committed to their charge, has not escaped the vigilant attention of these apostolic men. But to what point has their attention been directed? As practical men, unwilling to impose burdens unnecessarily upon their spiritual children, they most probably have confined their attention to the only question, to which, as a general one, that attention

was specially demanded. That question is the one, which we have stated above. Accordingly, as far as our information has extended, conjecture itself has not attributed any decision but this, *that the oath may be safely taken.*

Mr. Andrews, in his petition to the House of Commons,* expresses a contrary opinion but we think this results from oversight. The first scruple, suggested by Mr. Andrews, relates to the clause, abjuring certain tenets. The clause is indeed sufficiently offensive ; but, upon reflection, it is clear, that it does not imply, as he apprehends, that the Church has taught the obnoxious tenets, but that she has been charged with teaching them, as *Londinensis* justly remarks. Mr. Andrews himself, in his petition, makes the assertion, that one of these tenets never was, or can be, an article of his faith.† He must be conscious, that, in making this assertion, he does not indirectly imply the contrary. But the same reasoning, which applies to an assertion, applies also to an oath.

Mr. Andrews next objects to the clause, obliging the Catholic to defend the settlement of property, "as established by the laws." In reference to this, it may be sufficient to state, that he overlooks the force of the special wording of the clause. He seems to admit, that were the words, "*as it may be established by the laws,*" those words would so qualify the clause, as to make it harmless. But this is, in fact, the purport of the terms. Had the clause been worded so, it would have left the present settlement by law unprotected, and had the words been, "*as it is established,*" the objection of Mr. Andrews would be applicable. As the clause stands at present, the plain meaning seems to be, that the juror will defend the property, as it is established at present, or as it may be established hereafter, by the laws, reserving to himself the right of endeavouring to amend the laws, but disclaiming the intention of disturbing that settlement, as long as it shall be established by the laws.

The same principle applies to another clause, in which the juror disclaims the intention to subvert the church establishment, "as settled by the law." In all these, and

* Magazine, vol. 2, pp. 730, et seq.

† P. 732.

similar expressions, it is provided, not that the juror shall be incapacitated from endeavouring, by the regular and constitutional exercise of his rights or privileges, to procure, that the establishment, or property, shall be otherwise "settled" than it is, but that, being "settled," that establishment or property shall be, so long and so far as it is "settled," defended, in the one case, and, in the other, secured against disturbance.

The last clause, which affords any difficulty is the following :

"I do solemnly swear, that I will never exercise any privileges to which I am, or may become, entitled, to disturb or weaken the Protestant religion, or Protestant government, in the United Kingdom."

A question may arise whether a Catholic may conscientiously impose upon himself the restraint, which this clause implies. A little consideration will suffice for the solution. It is to be observed that the Catholic was to be admitted to certain *privileges*, which he did not before possess, and of which, therefore, he could not avail himself for any purpose whatever. A privilege, as to the present question, is "some *peculiar* benefit granted to *certain* persons." The Catholic was excluded from these peculiar benefits. The legislature proposed to him to accept of a portion of those privileges, continuing, as to the other portion, precisely as he was before. This plain statement of the case is sufficient, in our apprehension, to remove every difficulty, and answers the question in the affirmative. Those, who have hitherto dissented, either confound privileges, not yet conferred, with common rights already enjoyed, or, finding difficulty in the restriction, which leaves the Catholic as to *certain points*, where he was before, remove the difficulty, by encreasing it; that is, by recommending, that the Catholic should, by rejecting the oath, remain, as to *every point*, where he was before.

As to the lawfulness of the oath, therefore, the most timid conscience need not entertain the slightest scruple. We wish, that we could dispose as easily of the second question. *What are the obligations imposed by the oath?* We have considered, maturely and anxiously, the terms of this solemn compact: we have read, carefully, all, that has been written upon the subject in the Magazine; and, as far as opportunity

has been afforded, we have attended to all, that has been delivered in Parliament. The subject has been discussed on both sides with great ingenuity and plausibility; and we can readily fancy the reader of the discussion to have been in the predicament of Pope, who, in his youth, read the controversial works, to which he had access, and became Protestant and Catholic alternately. But this vibration between right and wrong, in an important question of morality, must be exceedingly embarrassing to a scrupulous conscience, that trembles at the possibility of involving itself in the tremendous guilt of perjury. We regret, indeed, that our country, in which a person is every where dinned with arrogant pretensions to superior morality, is overspread with oaths, as the world, in St. Anthony's vision, with nets, from which it seemed impossible to escape. "O God!" exclaimed the troubled anchoret, "who shall escape them all?" "Humility, O Anthony:" was the reply. But what answer can be given to him, who is engaged much in the affairs of the world, and who is, at every step, met by a solemn adjuration of the sacred name of God. Many of these oaths the conscientious Christian cannot take at all: many more involve him in embarrassments, from which it is almost impossible to escape without the guilt of perjury: and still more shock him by the familiarity with the divine Majesty, which is affected on the most trifling occasions.

This is lamented by the Protestant moralist, Paley. Having spoken of the indefinite form of swearing in England, he adds:

"This obscure and elliptical form, together with the levity and frequency with which it is administered, has brought a general inadvertency to the obligation of oaths; which, both in a religious and political view, is much to be lamented: and it merits public consideration, whether the requiring of oaths on so many frivolous occasions, especially in the Customs, and in the qualification for petty offices, has any other effect, than to make them cheap in the minds of the people. A pound of tea cannot travel regularly from the ship to the consumer, without costing half a dozen oaths at the least; and the same security for the due discharge of their office, namely, that of an oath, is required from a churchwarden and an archbishop, from a petty constable and the chief justice of England. Let the law continue its own sanctions, if they be thought requisite; but let

it spare the solemnity of an oath. And where, from the want of something better to depend upon, it is necessary to accept men's own word or own account, let it annex to prevarication penalties proportioned to the public mischief of the offence."*

The "levity," of which the Archdeacon speaks, has proceeded to a frightful extent. We learn, from good authority, that it is a well understood maxim among the merchants in London, that it is impossible, 'among the multiplicity of oaths required of them, to avoid perjury. It is also well known, that a captain of a trading vessel cannot clear out for sea without perjury, such are the number and conflicting nature of the oaths required of him. We have heard, indeed, of a singular subterfuge of one of these persons, who would, in the morning, take an oath, that all the oaths, which he should take that day, should go for nothing.

If these things, however ridiculous, are calculated to fill the mind with horror, the systematic perjury of the legislator, the academician, and the ecclesiastic, and the latitude of the defence set up are not less so. The legislator declares that no foreign prelate "hath or ought to have" spiritual authority within this realm, it being notorious to the whole world, that a foreign prelate has spiritual authority in the realm. The member of the universities swears that he will observe the statutes of his college, some of which require that every student should be within the gates of the college at nine o'clock, some of them actually residing out of the college; that no language but Latin should be spoken within the walls of the college; that he should not buy mutton for more than two-pence a pound, and many other things long laid aside, of which Paley says, "were colleges now to retain such rules, nobody now-a-days would come near them." "They are laid aside therefore," he adds, "though parts of the statutes, *and as such included within the oath.*" The ecclesiastic is involved in the guilt of these oaths, and also at his ordination he makes a solemn declaration, equivalent to an oath, that he trusts that he is moved by the Holy Ghost, and called according to the will of Christ; it being most notorious, that not one in a hundred has

* Moral and Political Philosophy, book 1, part 1, ch. 16.

† Ch. 31.

any such confidence. We have known one, and but one, instance of a young man, who refused to make this declaration, alleging, that he was moved and inspired by nothing but the expectation of a living procured him by his father.

Paley lays down a correct principle for the interpretation of an oath. "As oaths," says he, "are designed for the security of the imposer, it is manifest that they must be *interpreted* and performed in the sense in which the imposer intends them; otherwise, they afford no security to *him*. And this is the meaning and reason of the rule, 'jurare in animum imponentis.'" This rule of interpretation, as we have said, is correct; but the latitude, with which he, and Protestants in general, make the application, is truly shocking. According to him, the legislature of the 13th Eliz. in requiring the solemn profession of thirty-nine articles of faith, never intended that the subscriber should believe that, of which he solemnly professes his belief, but merely, that he should not be an abettor of Popery, an Anabaptist, or a Puritan, or in general a member of a sect or foreign establishment, threatening to overthrow that of this country. The oath taken to observe the statutes of the college is set at nought, "because there is sufficient reason to believe, that the founders themselves would have dispensed with them, as subversive of their own designs."

This unprincipled disregard of the most solemn sanction, this wanton trifling with the sacred name of God, this daring violation of the divine Majesty, must fill the mind of the reflecting Christian with horror. That the crime should be so extensively and so thoughtlessly perpetrated is sufficiently melancholy: that principles should be advanced by a theologian, which are so well calculated to set the perjurer at ease in his perjury is most horrible. After this, it is most inconsistent to condemn the Pagan, whose maxim was, "that children are amused with toys, but men with oaths."

We have thought it right to make this digression, on account of the importance of the topics, which it hastily treats; and inasmuch, also, as the exposure of the perjury, which inundates this nation, may guard the Catholic against a false and fatal security, which he might otherwise derive from the universal example around him. He will not, he

cannot, upon reflection, shelter himself by the pernicious laxity of principle, to which we have invited attention. In considering, then, the obligations assumed by him, we must examine the subject in a far stricter manner.

The oath under consideration, like others, must be interpreted according to the sense of the imposer, "*juxta animum imponentis*." But who is this imposer? and how shall we arrive at this sense? Who is the imposer? Not Sir R. Peel, or the Duke of Wellington, or Dr. Lushington, or Mr. Johnstone, or any other member, or collection of members, of Parliament; and hence the arguments, which, in our pages, have been derived from the expressed opinions of any individuals, must fall to the ground. The imposer is clearly the legislature. The legislature of 1829 framed the oath, and first imposed it; the legislature of each succeeding period imposes it anew. Our object, therefore, is to ascertain the sense in which the oath is proposed by the legislature. But how is this to be effected? The legislature gives us nothing but the words of the oath, without note or comment, and we have no other means of ascertaining the sense of the legislature, than a careful and candid examination of the words themselves, and of the circumstances attending the compact, of which they form a part.

From the very wording of the oath, indeed, it seems, that one of the contracting parties has supposed, that the words themselves are sufficiently plain, and require no interpretation; since the only assistance afforded to the juror is the clause, by which he binds himself to "the plain and ordinary sense of the words." It would seem, indeed, that these words and the few that follow are introduced in consequence of the imputations occasionally cast upon Catholics, or some portion of them; but this cannot easily alter the meaning of the words. Whatever were, or are, the unjust suspicions of others, the Catholic pledges himself to the "plain and ordinary sense of the words" of his oath. Now, what is that plain and ordinary sense? A few observations may tend to elucidate this point.

It cannot, then, be doubted, that the legislature had *some* object in view in framing the oath; that it intended to obtain some security, either for the discharge of a duty, or against

a certain use of the privileges, which were the subject of the treaty.

Neither can it be doubted, that some specific object was contemplated in proposing to the Catholic an oath, very different, in its terms, from that taken by Protestants of the establishment. What is the difference? The latter are restricted as to their religious belief: the former are free. But they are restricted as to the use of their privileges; whereas, upon this point, the latter are without restriction. A Catholic may *believe* what he pleases; a Protestant may not; but a Protestant may *act* as he pleases; whereas a Catholic may not. A Protestant may exercise his privileges "to disturb or weaken" his own religion, the Catholic, or that of any class of Dissenters. The Catholic may disturb or weaken his own; those of the Dissenters; probably also, the Presbyterian in England and Ireland, and the Protestant Episcopalian in Scotland. We say probably he may do the latter, but the point is not worth an argument.

Here, then, we find, that some restriction is imposed upon the Catholic, *in the exercise of his privileges*. But what are those privileges? Evidently those conferred by the act. A compact was formed; a bargain was made between two parties, the Catholic and the legislature, the objects of which were the purchase, by the former, of certain *privileges*, and the obtaining, by the latter, of certain securities against some fanciful abuse of them. Those privileges, then, and those privileges only, are contemplated in the terms of the negotiation. The term, "to which I *am*, or *may be*, entitled, is, in the view, which we have taken, still necessary, according to the technicalities of legal phraseology. Had the word "*am*" been omitted, the Catholic would escape from all obligation, because "*may be*," having a future and contingent bearing, would restrict him in the use of future privileges only, whereas he would justly say, I am at present entitled to the privileges, which I want. But were the word *am* retained, and the terms "*may be*" omitted, he might again escape, by another piece of special pleading, I am not at present entitled to the privileges, because I have not yet finished my oath, and, accordingly, when I have finished it, I shall receive those privileges without any restriction whatever.

Some may think this reasoning too minute ; but the legal reader will acknowledge its propriety and correctness ; and it is called for by the apprehension already expressed, lest, by the insertion of the word "*am*," the Catholic has new trammels imposed on him. The argument, which we have submitted, is, in our opinion, calculated, to explain the necessity of the terms, and to shew that they apply merely to the advantages, for which he is supposed to negotiate.

By these preliminary observations, we have, we flatter ourselves, prepared the way for the solution of the question, What is the plain and ordinary sense of the words of the oath ? They appear to us to bind the member of Parliament not to exercise his privilege of speaking or voting, the elector not to exercise his privilege of voting at elections, and, in general, any Catholic, acquiring, by the act, any privilege, not to exercise that privilege *with a view*, either to disturb, or to weaken, the Protestant religion. The former oath bound the Catholic not "to disturb *and* weaken," &c. By this oath, thus worded, he pledged himself not to weaken by means of disturbance, that is, by tumult, insurrection, or any species of violence. The alteration was perhaps adapted to the character of a legislator, whose privileges could not be exercised by disturbance, in its ordinary acceptation ; but, as the same oath is required of others also, it seems clearly, that the framers had perceived the latitude allowed by the conjunctive "*and*," for which, on this account, they substituted the disjunctive "*or*." It is, indeed, from this change, that all the difficulty arises.

We have said, that the Catholic is pledged not to exercise his privileges, "with a view to disturb or weaken the Protestant religion," &c. He, who has not taken the oath, is free to endeavour, by all virtuous and lawful means, to disturb or weaken that religion. He, who has taken the oath, is free to make use of the press, of conversation, of all the means, which the act has not specially conferred upon him, for the same purpose ; but, *in the exercise of his privileges*, he is fettered : he may not have that intention. If, therefore, a measure be proposed in Parliament, having, for its object, the disturbance or weakening of which we have spoken, it follows from our interpretation, that a Catholic

member cannot speak or vote in its favour; even though he see that benefit will arise to the community, and flatter himself, that it is that benefit only that he contemplates. He contemplates it as the result of that, which he has sworn not to attempt.

It may, indeed, be supposed, that the rejection of the principle of the present Sir Wilmot Horton proves, that the legislature intended to admit the Catholic to the same liberty with the Protestant upon this point. Sir Wilmot Horton, in a letter addressed to the Duke of Norfolk, proposed that Catholics should be admitted into Parliament, with this restriction, that, when measures relating to the established church should be discussed, they should retire. This principle was not, indeed, proposed in Parliament, but it cannot be supposed, that it was unknown to the legislators of 1829. As, therefore, it has formed no part of the act of Relief, it is urged, that the legislature intended to admit Catholics to the same liberty with Protestants. But, besides that the question perpetually recurs, do, then, the plain and forcible words of the oath mean nothing at all? other reasons may have swayed the framers of the act. Sir Wilmot Horton's plan, though pretty in its first principle, would have been found utterly impracticable. That one provision alone would have required the cumbrous machinery of a whole act, to guard it, on the one hand, against the encroachments of the Catholics, and, on the other, against the artifices and subterfuges of the illiberal Protestant.

A second reason may have been a hope, that while Catholics would be restrained by their oath, from any attempt, to injure the establishment, they might occasionally be induced to befriend it, which could not be, were they altogether excluded, according to Sir Wilmot's suggestion. Accordingly, some Catholic members have so availed themselves of their privilege.

A third, and probably the principal, reason, for rejecting Sir Wilmot Horton's principle, is, that various measures may be proposed to Parliament of a mixed character, affecting partly the church, and partly the people. In a case like this, it would be impossible to act on that principle: and equally impossible, in others, in which the immediate object might be some benefit to the people, though the measure might have

an accidental and, as it were, a collateral, tendency to disturb or weaken the Protestant religion. This appears to us, indeed, to be the character of most of the measures proposed to the legislature affecting the church; in which, by the terms of his oath, the Catholic is not prevented from taking part. He is sworn not to endeavour to disturb or weaken, he is not sworn to endeavour to support and protect, the Protestant religion.

If this our interpretation be correct, a Catholic member may conscientiously vote for the extinction of tithes, of church rates, and of the other ecclesiastical exactions, by which the people are plundered; even though the religion of the state, fed by Mammon, may suffer, as it usually suffers, from that which benefits the people. The object of the member being simply and solely, the relief of the people, he ought not to be deterred from seeking that relief for them, even though it affect the sensibilities of a pampered and bloated priesthood.

The various details of the late Church Reform Bill, as far as we recollect them, afforded no just ground of scruple to the Catholic, whose real and conscientious object was the relief of the people; except, perhaps, the reduction of the number of the bishops, for which a Catholic would hardly vote, unless with a view to the weakening of the Protestant religion.

But, even in this case, although we should not have voted upon the subject, we are far from impugning the conduct of those Catholics, if any there were, who did vote on the occasion. The whole force of the oath rests upon the intention, and the individual himself is, under God, the only judge of his intention. It is, indeed, a prodigious absurdity, that any State should impose obligations, without any means whatever of ascertaining whether those obligations have been fulfilled, or consequently of accompanying with any sanction the law that enjoins them.

If we have reasoned correctly, two practical conclusions may be deduced from this review of a most important matter. The first is, that a Catholic may, safely and conscientiously, take the oath. The second, that it pledges him to this, and this only, not to exercise his newly acquired privileges *with an intention* to disturb, or weaken thereby, the Protestant religion, or Protestant government.

This interpretation, too, removes all necessity for an authoritative exposition, on the part of the bishops, inasmuch as the moral character of the act depending upon the private intention of the individual, it becomes a question, merely, between him and his spiritual adviser.

Our friends, with whom we have often conversed upon the subject, will be surprised by our conclusion, unless they shall have previously perused our arguments. For we have hitherto entertained an opinion, that the restrictions were much greater. With that opinion, indeed, we commenced this article, and under its influence we wrote till we came to the clause which we have just discussed. We were led into this opinion by always supposing the oath to run "I will not exercise, &c., *so as to* disturb, &c., which would prevent a Catholic from voting for any measure which he should believe, for the only interpretation provided is still his own belief, should have a direct tendency to disturb or weaken the Protestant religion. The word *to* substitutes the intention of the voter for the tendency of the measure. We think this will be made clear, by supposing a member to be speaking in justification of his vote. I did not exercise my privilege, he might say, to disturb your religion. I never will, unless released from my oath, exercise it for that purpose. I have always exercised it, and exercise it now, and I am resolved to continue to exercise it, to promote the happiness, to advance the interests, and to protect the rights, entrusted to my guardianship.

We think that the syntax of our language not only justifies, but requires, this construction, and excludes every other. If, however, any doubt remain, we have too great respect for virtuous delicacy of conscience, to be willing to exclude the controversy from our pages; thinking, as we do, the tedium, with which the mind already satisfied may regard such controversy, a minor evil than the chance of suffering the guilt of perjury to be contracted, as it may be contracted, by one who shall give a vote, which he may consider as probably proscribed by his oath. We are rather disposed to conclude with the poet

Siquid novisti rectius istis

Candidus imperti; si non, his utere mecum.

CONVERSATIONS IN ROME.

NO. I.—THE PALATINE.

(Continued)

"Gladly," exclaimed Eleutherius, "do I accept your augury, and pray for its speedy fulfilment. The time doth, indeed, seem to have come, when the ill-laid foundations of the Anglican church are unable longer to support their building. It has ventured upon an experiment, which, besides the true religion, none other can endure, to oppose the feelings and prejudices of the reigning influence. As it was only called into existence by the will of princes, when they were all-powerful, it is madness for it to think of withstanding that of the people, when, in their turn, they have clothed themselves with might. The springs, which raised it to its present height have long since rusted, and become brittle, the passions which made it so long an idol have had time to cool, and the signs of the times, if I read them rightly, denote that the time is approaching, when all hands will join in pulling down to earth, this frightful mass of deceit, pride, and usurpation. And I can bring myself to hope, that notwithstanding the abhorrence, which our friend Serenus professes for the workings of our age's spirit, he must be in great measure reconciled to them, by seeing that their tendency is so essentially to overthrow deeprooted error, and cannot but be gratified in witnessing the combined efforts of such various engines directed to this glorious purpose."

"Truly," replied Serenus, "you do me but justice in believing that I should greatly rejoice to see every error not so much fall, or be plucked down, as turned into the truth. But well would I wish, that other agents and other instruments should be thereunto employed, than the mean-hearted, cold, destroying spirit of these evil times, which you call on me to admire. When I see a foul vapour touching earth at its narrow base, and flinging itself about more wildly and wastefully as it reaches a higher sphere, I cannot judge that it cometh from heaven earthward: now just so, meanly contracted in its unstable foundation, and tossing recklessly in serpent-like folds among nobler and higher things, does this spirit, as you call it, appear to me, and indeed Milton fitly compares to such a mist, the uprising on earth of an evil

spirit bent on great mischief.* In earth, they are not such spirits whom I can well conceive employed upon holy errands."

ELEUTH. "Pardon me, Serenus, if in this sentiment I pronounce you severe. The state of feelings is simply this: the nation hath at length opened its eyes to the uselessness, or rather the utter worthlessness of its church,—I use the word even as Tertullian does, when he says, '*faciunt favos et vespæ, faciunt ecclesias et Marcionitæ*,'†—together with its gorgeous establishment, and this feeling is but a craving after something more perfect and better suited to the religious wants of man's heart, and thus holds within it, as it were, an unfolded bud of catholic truth."

SERENUS. "I would I could bring myself to think so: but so long as I see that all the ardour is for the destroying of what exists, without a thought as to what is to be built up in its place, so long as I see that the hatred of the multitude is directed not merely against the abuses and faults of institutions, but, upon broad and general principles, against institutions themselves, forgive me if I cannot look upon its movements with so favourable an eye. The man who estimates the value of a church, or its establishment, upon the same principles as they do that of a canal or railway, would be equally merciless to ours, were it in a condition to excite the envy of the selfish and avaricious. Were we the dominant religion, and were the spirit of the times the same, the temporal calamities of the nation would be attributed to us, by dissenters and free-thinkers; nor would it be for the first time. For St. Gregory the Great assures us, that such used to be, even in his time, the insolence of heretics, who were wont to cry out, that if men would only abandon the church and follow them, then would be happier times and worldly prosperity.‡ And in sooth do not those who make this clamour, wherein you wish me to rejoice and join, at the same time proclaim that it is the Catholic religion which keeps all Italy in thralldom, or that a wealthy hierarchy weighs down Spain in the balance of Europe, or that the re-

* Parad. Lost. B. ix.

† Adv. Marc. L. iv. c. 5.

‡ Moral. L. viii. c. 37.

ligious orders alone keep Portugal out of the liberating invader's sacrilegious grasp? Nay, even farther would I go, and ask you, is it not a hatred of all organized church regimen, which stirs up the present politico-religious tumult, is it not an impatience of the yoke of all authority, and the desire to have the mind and hands unshackled by every wholesome restraint of power ecclesiastical? And must not the Catholic church be considered by far the most obnoxious in this regard, and the most hateful to such men, seeing that she beyond all others, demands unconditional submission to her decrees and holy guidance?

'Caput ita ad nostrum furor illæsum pertinet'

may we well say of them, with the Roman fabulist. And can we expect, that having united in so unworthy an alliance as that of sectaries, our adversaries shall take the pains to unravel our principles from those of our fellow-combatants, and not rather that, like the bird who joined those of coarser feather in their marauding party, we shall be judged to have put ourselves on a footing with them? No; pardon me Eleutherius, if with such a spirit as I have described I sympathize not, even where its present aims may appear in some respect serviceable to the good cause; much less expect, that I should become an active partaker in its clamorous pursuit. Our religion has no need of such coalitions, nor of such weapons, least of all needeth it the tumult and passions, and frenzy, and the demoralizing intoxication of popular excitement as auxiliaries in its holy warfare."

ELEUTH. "It sore grieveth me, Serenus, that our conversation should have turned upon this topic, for I feel myself as it were driven to form harsher judgment of your sentiments thereon, than considering our long friendship I lief would express. But what you have said, doth to me seem like quarrelling with Providence, about the sentiments it chuseth to employ, so that instead of co-operating with it in the manner your abilities would enable you, you are rather throwing hindrances in its way, cooling zeal, and smothering hope, and scattering mistrust. At the same time, I would, in all courtesy, ask, if you do not thereby set your opinions up against those of many, remarkable for their probity and learning and holy life, both in your island and mine, who evident-

ly think directly opposite to you on this point, and scruple not to join in league with the enemies of the established religion, suspending their mutual differences during this more important contest, and trying to lead the movements of the age towards its final destruction?"

SERENUS. "Skilfully, Eleutherius, have you sought and found an opening between the plates of my proof-armour, through which you might touch me in the quick; and methinks I might justly chide you as overstepping the laws of friendly disputation, in thus placing my feelings towards others and the consciousness of my own inferiority as judges over my opinions; for, loth indeed were I to measure myself with those to whom you allude, neither wish I to pronounce a reproof upon men, whose noble parts and christian virtues I do greatly reverence. But these feelings are fully compatible with difference of sentiment, even upon important points, and with the modest expression thereof, even by the inferior. For Prodicus did, in my judgment, well define this matter, when he said: 'Wherefore, O Protagoras and Socrates, I think that you should each grant somewhat to the other, and that you may differ in what you shall say, but by no means contend, (for friends differ from friends with all good feeling, but adversaries and enemies contend) and so would our disputation excellently proceed.' And passing over the magnificent words wherewith Hippias prefaces his reply to this wise declaration, I will here adopt the advice he gives to Socrates, of replying at length to the objections made, rather than in brief, conversational wise.*

"You say then truly, that in both our countries are very reverend and wise men, who seem to think, that they can forward true religion by joining with sectaries in a species of league for the overthrowing of the present established church, deeming all to be our friends, who are our enemy's enemy, and who try to handle the present political commotion and the rage of parties, as instruments fitted to work a religious revolution in the land, and I doubt not, that all such have not only pure motives, but a burning zeal likewise to plead for what they undertake. But where I am, I own I feel an

* Plato, Protag. p. 234. Francf.

irresistible impulse, upon matters of such difficult decision, to seek other counsellors, who, though in appearance distant, are yet very near us. You have, indeed, only to look around you to feel yourselves as I do, borne aloft upon time's pinions, and gently set down among generations, wherein men of mighty minds and tender thoughts of holiness used to look upon the world through religion's glass, instead of studying her features, as men now do, in the other's distorted and discoloured mirror. For if one were to ask you, as the mysterious voice of old did ask the prophets, 'what seest thou?'* you must perforce reply; 'I see nothing but those churches wherein the early Christians worshipped God, and the tombs wherein reverently they laid their martyred brethren. I see before me the Ostian basilica girt yet with its scaffolding, as though Theodosius were but now hastening its completion, to my right is the school where Augustine taught to admiring crowds, and to my left the house and chamber where the great St. Gregory penned his glorious writings.' And if the emblems of the prophet's vision ravished him from the present, to live for a moment with the future, whose embryo forms they showed him faintly, should not we too feel transplanted from this fleeting age to those happier and holier times, whose enduring monuments we here really see and even handle; which, though belonging to various epochs, do, when touched by fancy, like chords of different lengths, weave so much the richer and fuller strain of deep religious harmony. And this, too, seems to me, of all others, the fittest time for such sweet illusion, when the evening sky, calm and glowing as the visions of a saint's death-bed, appears to shed over us the mild glories of a better world, and when none of the rougher sounds, which recal the sad realities of our present life, break in to jar with this soft music of our thoughts. Thus methinks we may sometimes live, though it may be only for a brief space, as befits us in this Herculaneum of Christianity, gathering around us the glories and virtues of each early age, the zealous preaching of the apostles, and the death-song of the martyrs, and the fervent exhortations of holy doctors, and the devout liberality of

* Jer. 1, 11, 13, Amos, viii. 2.

emperors, and the invincible power of Christ's mighty vicars; for, on the ground before us, are all these recorded in monuments indelible.

And from these let us love to learn wisdom, asking them how they would have acted, had they been placed in our situation; and even where their writings and recorded actions do not give a certain answer, the analogy of their conduct and the spirit which animated them seldom leave us a doubt as to what would have been their reply. I would enquire, for instance, now; when some of the earlier christian emperors drove the Catholic bishops from their sees, and thrust in Arians in their place,—suppose the Donatists, or others who had abandoned the unity of faith, had proposed to the learned Augustine, or the fervent Optatus, or even to the mild Ambrose, to form a coalition or league for the overthrow of the power, which the civil power had raised, laying aside, in the meantime, all care about their mutual differences,—or that some Catholics should have suggested to them a hope, that, by lending a hand to demagogues, who teach the people discontent, and by increasing the troubles of the times, they might benefit the cause of religion, would these holy men have been easily engaged in such friendship or such practices? Now I ween that you, in their writings not unversed, will easily define their answer. And perhaps it would have been in terms so strong, as the smoothly varnished liberality of our age would not willingly bear; albeit we may well say, that charity, which is in the spiritual life what courtesy is in the social, varies its modes of outward demonstration, and so was anciently thought to be best exercised by boldly rebuking error, but now by gently undeceiving it. Yet can it not be said, that these holy men were wanting in meet courtesy and mild charitable bearing towards those who went astray from the Catholic truth, seeing that St. Optatus severely reproves the Donatists for refusing to return the salutations of the Catholics, who, he says, waived the right, given them by the apostles, of passing them unsaluted,* and that St. Augustine, in his splendid letter to Glorius, Eleusius, and other Donatists, complains that he had oftentimes written kind and

* Adv. Parmen. lib. iv. c. 5.

friendly letters to men of their sect without ever receiving any answer, whereas he looked with a charitable eye upon those who had not themselves left the faith, but had been brought up in error, * and that St. John Chrysostom, to pass over many others, hath at full length inculcated the mildest and gentlest treatment of such persons, whom he considers in error rather from defective reasoning than malevolence of heart.† But far otherwise would it have been, had any one proposed to them what I have said above, and what is familiar to our days, that they should make common cause with every class of Dissenters, in hopes of thus overthrowing one more obnoxious system of error; for who can doubt but that they would have uttered a condemnation of all such communion, both as wicked and foolish. Well can I fancy them replying to any Catholic so suggesting, even as St. Jerome did to Ruffinus, upon a similar proposal. “Si aliter amicus tuus esse non possum nisi et hæreticorum amicus fuero, levius tuas inimicitias quam illorum amicitiam sustinebo.”‡ Or else with the great bishop of Hippo, they would perchance have derided the folly of such hopes, and maintained the holy independence of truth, saying: “Hæreditas Christi, in omnibus gentibus constituta; adversus omnes exhæreditas hæreses tuta est: sed....manichæorum errorem, quomodo poterit donatistarum error expellere?”§ And indeed, whenever they speak of such unnatural alliances in religious matters, it is only among sectaries who combine against the church, “consentientes sibi ut expugnent ecclesiam,” as St. Jerome says:|| and so St. Gregory describes the only unity of which they are capable, as though he had seen the conduct of the moderns, “condicunt sibi quando prava quædam contra Ecclesiam concorditer sentiunt.”¶ Now, if these truly great men are proper models for our imitation, and no one would have dared to tax them with refusing to second

* Epist. xliii. (al. clxiii.) to ii. p. 91.

† Hom. ii. De incomp. nat. to. i. p. 461.

‡ Cont. Ruf. lib. iii. n. 37. to. ii. p. 567. Vallars.

§ Cont. lit. Petil. lib. i. c. 26.

|| In Isaj. lib. iii. c. 7.

¶ Moral. lib. iii. c. 23.

the ends of Providence, by raising themselves in holy things above the shortsighted devices of earthly policy, so shall I ever of that conduct most approve which nearest comes unto their rule."

Here I interposed, and said " I agree with you, that such would have been the conduct of those great men, and that it would have been the most noble and dignified, and most conformable to the uncompromising spirit of our holy religion, but I think it hardly applicable to our present position. The present established church holds for its fundamental principle, its dependence on the state. It is through this connexion, that Catholics, as members of the State, or community, have a right to judge of its worth, and correct its abuses. And here I may say, that its most ardent and interested friends, the Arnolds, the Burtons, the Townsends, and the Bloomfields acknowledge the necessity of a reform, and have proposed various plans. Now Mr. Hallam, a great admirer of Protestantism, and much skilled in the theory of all sorts of reform, hath gravely assured us, that 'the most efficacious way of reforming religious institutions is, by converting their revenues to different purposes.'* Thus we are warranted by the very church which we attack in considering its correction a matter of mere civil consideration."

SERENUS. I will not deny the plausibility of your reasoning, nor even of its correctness, so long as you speak of those, who, from their position in the country, are called upon of right to pronounce judgment upon the civil part of the church's existence. But with these I have nought to do. I only speak of the propriety of setting in motion the whirling machinery of political excitement, in hopes that the seamless garment of religious unity will come out therefrom, or of fancying that the grace of conversion, which is a gift of the Holy Spirit, may be brought down by strings of public-spirited resolutions, as they are called, or of thinking it well to gather auxiliaries on every side, though we know that when we have finished the present battle in company, we shall necessarily be more at variance than ever we were with our

* Constitutional History. vol. i. c. 2.

common adversary, and that they are actually fighting at our sides upon principles of which we must disapprove and which we must condemn, as much as we do any held by him. The unfortunate consequence of such a course is, that Catholics, both clerks and laymen, are too often led to imitate the language of their allies, and give reason to fear that they sacrifice their own principles to catch the advantage of a capricious moment. For I own, that I love not those bold and sweeping declarations, that riches in a church establishment are inconsistent with holiness and purity, or that pastors must be kept dependent upon their flocks for support, to be held to their duty, or that tithes are essentially an unjust imposition, and a burthen, which even our Catholic fathers could not bear. Now these principles, and many others of like stamp, I have often read and heard publicly advanced as broad and general truths. Those who talk thus must be sadly ignorant of much that has of late years been brought to light, and of the very different views, which great writers upon political economy have lately taken. All Catholics, however, must be convinced, that there have been many churches richly endowed, yet not for that in piety deficient; and, indeed, were the Italian rebels and revolutionists to urge these liberal arguments for seizing upon church livings in their country, and leaving the clergy dependent upon a poor peasantry, or should the invader of Portugal gain its crown, and confiscate, as he has promised the liberals, all monastic property, I am sure that the Catholics, of whom we have been speaking, would not like to see the maxims they often popularly avow, applied to such impious purposes; then how miserable must that public applause be, which is to be obtained by such sacrifice of consistency in principles of such importance. To such as allow themselves to be betrayed into it, I would say, not in anger, but in friendly remonstrance,

————— δημογόρους ———

Ζηλοῦτε τιμὰς, μὴ δὲ γινώσκεσθε μοι

Ὅι, τοὺς φίλους βλάπτοντες, οὐ φροντίζετε

Ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.”

ELEUTH. “But you forget, my excellent friend, that every one is a member of the community, and hath an in-

terest at stake, in its well-being; and, doubtless, it is in this view, rather than from any religious object, that so many who are ornaments to the clergy, take an active part in trying to lead the public mind, by writing and discourse. It is from patriotism, rather than zeal. And, indeed, I think it is time that Catholics should throw off the blame of being backward in attending to public matters, and the rights of the people, which they have long not unjustly borne."

SERENUS. "Longer, perhaps, than you imagine, Eleutherius, for even Tertullian had to defend christians from the charge of not appearing at public meetings, nor making speeches at the comitia, or elections. And his reply to this accusation, is right worthy of note; for he saith, 'we who are cold to the desire of glory and dignity, have no need of popular assemblies, nor do we deem any interest less our own than that of the public; we only know one republic, the world.' And he concludes by claiming for christians, as true happiness, the epicurean ἀταραξίαν καὶ ἀπραξίαν, id est animi aequitatem et requiem a publicis negotiis,* Then, whereas it was argued, that by such listlessness the christians were useless to the state; he farther in another place replies, that the public revenues well knew the contrary; for while the Pagans tried by art and untruth to evade the payment of taxes, and imposts, the christians cheerfully and conscientiously paid all:† which may be a lesson to modern reasoners, for assuredly those christians well knew that much of the money thus raised was wasted upon folly or thriftless expense, or even upon the support of a false religion.

For such accusations, therefore, as we share with the christians of these early ages, I never would blush. And if these who make them are no longer the same sort of men, yet are they still of that class of whom the same writer said, that, 'they call upon us to play the orator no less than the philosopher.‡ On which words, if by philosophy we under-

* Apolog. c. xxxviii. These words are omitted by Rigaltius, who follows the Fulda MS. The sense, however, is the same.

† lb. c. xlii.

‡ Ita rhetoricari nos provocant hæretici non minus quam philosophari. De resurrect. car. c. 5.

stand the study of true wisdom, I think the striking discourse of Socrates may afford good comment, where he saith, 'I have observed that at all times, but principally now, they who have given themselves long to the study of philosophy, when they address themselves to public business, do make but sorry orators.* And he accounts for this, not because public speaking is a nobler art, and difficult of attainment, but quite on the contrary, because one occupied in virtuous contemplation has to descend to a lower level, and an inferior order of things, when he treats of public affairs, which to a lofty mind, accustomed to converse with nobler thoughts, must be galling, and even absurd. So that, as he observes, when such a man hears tyrants spoken of in a declamation, it will be to him as though one treated of a shepherd or herdsman, who deals with his flocks or cattle cruelly, and milks them to excess; and when discourse is held of vast possessions, these will appear to him very trifling, being accustomed to contemplate the whole world.† Now if Plato thought so highly of a mere earth-bound philosopher, how much would he have judged those to descend from their sphere, whose profession is the teaching of a holy, heavenly, philosophy, whenever they deigned to mingle in the discussion of public matters, and the direction of popular opinions. Well may we say that to such men, at whose tribunal's sentence guardian angels rejoice or weep; and whose true theatre of eloquence is the dying man's couch, he would have hardly known what degree of peaceful abstraction from earthly concerns to attribute. But far beyond Plato's must be his golden sentence, who left peace such as the world giveth not, for his last legacy to his ministers, making it, as it were, the only temporal blessing which may be desired upon earth, without peril or sin, so that we who claim that inheritance, should rightly exclaim, with the tender lyricist of modern Greece,

Πλούτων δὲν θέλω,
Δόξαν δὲν θέλω,
Οὐτ' ἰξουσίαν,

* Plato Thætæsus, p. 126.

† Ibid, p. 128.

Ποτὲ καμμίαν
Θέλω εἰρήνην,
Τυχῆς γαλήνην.*

Nor surely can it be doubted, that he will give proof of being the good shepherd of the christian flock, whom men shall admire, as did Erminia the swain on Jordan's banks, † because he kept his fold in sweetest peace, while the neighbouring country rung with the harsh tumult of contending foes. The name of patriotism, which you have used, is too often sadly abused; for certes if this be now no longer a pagan, but a christian, virtue, it must contain in it more of meek submission under oppressive rule, and peaceful bearing under the weight of heavy burthens, than of disdainful clamour, and boisterous complaint, or threatenings with head uplifted; for assuredly to none of these is ever attached any declaration of blessedness. And never do we read approbation, in God's holy word, of those tribes, who separated, because of the threat to change the rod of iron for one of scorpions.

And as I have thus ventured to step upon holy ground, I even go forward, and remark how, in that sacred volume, the troubles of empires, and changes of dynasties, and the confounding of social orders are never otherwise spoken of than as mighty engines of wrath, laid up in the storehouse of the Almighty, are generally symbolized by the most frightful commotions of nature, by the touching of mountains so that they do tremble and smoke, and the darkening of the sun and moon, and are ever classed with storms and earthquakes, and pestilence and famine, with those outstretchings of God's arm, before which the good veil their faces, and bend their necks, and adore in silence, and only the wicked, like the wild fowls before a storm, assemble, and shriek, and whirl

* I long not for riches,
I pant not for fame,
'Tis not power that bewitches
Even faintly my wishes;
Peace alone and repose do I claim.

Christopoulos supina Strasb. p. 32.

† Tasso, vii. st. 8.

in confused eddies, as if to hail its approach. And if the King of Elis was grievously chastised, according to pagan mythologists,

‘Dum flammas Jovis et sonitus imitatur Olympi,’

he surely shall not be praised by a christian moralist, who presumes to copy the Almighty in the wielding of his scourge and the levelling of his thunders, or who attempts to imitate those hidden counsels, which shake to its centre the peace of constituted order, and alarm nations with a fear of dissolution.”

ELEUTH. “Then would you have us sit down, and fold our arms, taking no advantage of our present circumstances? For surely, the divisions, which exist among the offspring of the reformation, and their common conspiracy against their eldest sister, and the spirit of enquiry, which has arisen among thinking Protestants, are such matter for hope in zealous Catholics, as methinks it were hardly proper to forego, as you seem to suggest.”

SERENUS. “God forbid that I should ever forget myself so far. I see and value, as much as any can, the golden advantages of the moment, when the antagonist principles of Protestantism, now fully developed, have begun the work of mutual demolition, and I feel how appropriate are those words of St. Jerome, which now sound like a prophecy in my ears; *‘Tum hæresis dimicabit adversus hæresim, quarum compugnatio nostra victoria est.’** I would be the first to call aloud unto all who are truly zealous for religion, now is the season to raise your voices, and redouble your cries, so as to awaken your countrymen from their frightful lethargy. Now may you show in act fulfilled what Catholics foretold must be the consequences of the first step from unity, error bursting viper-like from the womb of error, the parricide of its birth cruelly but justly requited in the writhings of its own death-throes; and one wild freak of religious folly springing luxuriantly from another, till at length the modern tree of knowledge is covered with that monstrous growth, which Dr. Daubeny, with an unintentional felicity of sar-

* Comment. in Ezec. lib. xi. c. 38. So also in Mat. lib. iv. c. 24, *‘qui contra invicem dimicantes, ecclesiæ victoriam faciunt.’*

casm, hath aptly defined, 'a schismatic grafted upon a Protestant.'* Demonstrate to them the sole remedy for this awful state. Point out the course to that harbour where alone is calm, the way to that fortress where alone is security, to that sanctuary where alone is peace, and union, and joy unchangeable: but in the storms, which are to drive them to this anchorage, in the strife, which is to chase them within your bulwarks, in the tumult, and riot, and factious conspiracy, which are to inspire a longing for repose, in these workings of an unholy spirit, take heed ye partake not. For when an army is routed and dispersed, it is not into the tents of those, who, with drawn swords, pursue them, that men will fly for refuge. To build up, or *edify*, is the great work of our ministry, not to pull down, or overthrow: and so I ween the apostles did deal with the Jewish religion, seeing they destroyed its building by gradually transferring its goodly stones into their own, but never thought of at once reducing the whole into a heap of ruins.

Let the principles of Catholic truth be more clearly expounded and more impressively enforced than heretofore, but with the winning meekness and persuasive charity, which become our calling. For it must be owned, that a certain tone of harshness hath mingled in our religious contests, which hath given them too often the semblance of a personal struggle, rather than of a zealous desire to gain others' souls. It hath been said of Aristotle, that, in his disputations, 'truth, and not victory, was his aim;'[†] and St. Augustine beautifully lays down a still more christian rule, as observed by himself in all controversial discussions, when he saith: '*Ego quando cuique vel dicendo vel scribendo respondeo, etiam contumeliosis criminationibus lacesitus, quantum mihi Dominus donat frænatis atque coercitis vanæ indignationis aculeis, auditori lectorive consulens, non ago ut efficiar homini, conviciando superior; sed errorem convincendo, salubrior.*'[‡] Worthy of being added to these primitive sentiments are the dying counsels of one, whose writings are a

* A Guide to the Church. 2nd ed. vol. i. p. 152.

† Abulf. Historia Dynast. p. 92, text.

‡ Cont. lit. Petil. lib. iii. c. 1.

deep wellspring of sweetest thought, and whom the dread visitor found watching, to teach his fellow-servants the majesty of religion and the beauty of christian holiness. 'It is not only possible, but very desiarble,' says F. Schlegel, 'that theology, in its application or handling, should ever be, and remain, according to this view, and in this sense, conformable to reason; so as not merely to avoid a baneful infusion of words, and every manner of fanatical misunderstanding, but likewise to eschew all sorts of useless contention, and uncharitable hate, and unreasonableness, to keep ever alive the spirit of love and of a higher accord, and whenever it shall happen to be attacked or hurt, to bring it once more into remembrance.'* And in sooth, of those, who violate these rules, may we not ask, with St. Isidore of Pelusium, 'when by words wounded, if thou breakest out into powerless anger, how shalt thou be a fit workman in the Lord's vineyard?' †

By these means, I think that much may be achieved, and more, indeed, than at any former period. And if you ask me on what I found my brightest hopes, I would reply, that it is not so much upon the agency of any political spirit, which, in the present age, tends entirely to destruction, which would scour off the sober varnish of antiquity from monuments, whose very rust is venerable, and would grind down, and blend the few varied tints of age, which are left upon our institutions, into the one pale, sickly hue of newness and rick-etiness, which is fast overspreading them all. Neither is it principally on the perpetual shiftings of religious opinions, which makes many hope that they may at length change into the truth: for when I see rationalism gaining ground in England while it is declining in Germany; the very name of bishop or clerk becoming odious in our country; when the continental Protestants are just beginning to establish a hierarchy and claim the rights of a priesthood; ‡ calvinism broad-

* *Philosophische Vorlesungen*. 8te Vorles. p. 265. The illustrious convert was summoned to that presence, after which he so ardently longed, while composing the tenth of these beautiful lectures.

† *Epist.* xcvi. p. 40. ed. Par. 1585.

‡ The establishment of bishoprics in Protestant Germany, is one of the most remarkable and important changes which modern times have

enning the spread of its dark and blighting shadow over our hapless islanders, while latitudinarian indifference hath neutralized the sour rigour of the church founded by its author; in all this I see nothing but the necessary revolution of error's giddy wheel, wherein so soon as each spoke hath fallen on one side to the ground, it must begin to rise upon the other, and yet the parts may thus revolve for ever, without the whole changing its unhappy position.

But rather in the mighty expansive outbreak of the catholic spirit, radiating from a thousand centres, and moving in every direction, do I place my hopes. It doth seem as if the slumber of its long imprisonment had only given it time, like Israel's champion, to recover its strength so as at once to grasp the pillars of its oppressors' temple. I allude not simply to the numerous conversions to our faith, which have taken place within these few years, among men of the first literary reputation, and of philosophical minds; for even in these conversions, what most claims attention, is the rich variety of views which have been therein taken, of the attractions of our religion, and the motives for embracing it,* so that they form only one of many demonstrations of the reviving power of Catholicity. Had we time, I would shew you the activity of this new spirit, in every department of

witnessed in the reformed religion. In 1819, the king of Prussia, by a decree dated April 10, nominated Dr. Borowsky first Archbishop in Prussia. Drs. Engelke, Eylert, and Westermayer are the first Protestant bishops of Pomerania, Brandenburg and Saxony. In January, 1830, it was announced that Dr. Neander was named bishop *at* (I know not whether I may say *of*) Berlin, by the king's sign manual. The Protestants in Russia also received a bishop in the person of Dr. Cygnaens. In the Duchy of Nassau Dr. Muller was nominated the first Protestant bishop, by a rescript, dated January 2, 1828. It would be easy to give many quotations from modern German theologians who claim the title of *priests* for the ministers, or preachers, as they used to be called, of their church.

* Not to interrupt the train of reflections, the reporter of this conversation has omitted a promise here made by the speaker, of communicating to his young friends, a paper of remarks upon the various motives alledged by learned men upon the continent, for their conversion or return to the Catholic faith.

literature: here diving into depths of philosophy, even the most perilous, and bringing up gems of precious value for God's altar; then ranging through every province of history, ancient and modern, sacred and profane, domestic and foreign, overthrowing one after another the idols of the reformation, and defending every Catholic institution, and illustrating beautifully the character, of many whom it has long been the custom to calumniate; then again, tracing with minute research to the catholic influence, all that can be beautiful in the social system, and the well-ordering of the common-weal, even daring to claim as its own, exclusively, the theory of true financial and commercial prosperity; yea, even condescending to mingle in the company of the lighter arts, bringing back in painting the true devotional expression of the olden school, in music reviving the rich strains of lost religious harmonies, attuning the poet's chords to the notes of the sanctuary, and even casting a veil of holy chastity, and deep mysterious meaning, over the once slippery pages of romantic fictions. And thus hath the deep tone of catholic feeling formed, as it were, the diapason, round which every science doth wind its wreath of varied melody, some now wandering so as apparently to have almost broken the unity of the strain, others again, seeming to jar for a moment with the prevailing harmony; but all sure in the end to return, and resolve, and mingle in the full and majestic accord. Nor speak I of Catholics alone, and of their works. For, delightful as it must be, to witness these now boldly raising their heads, and claiming homage for every part of their religion, instead of the indulgence which they formerly seemed feebly to implore; consoling, as it may be, to see eloquent pens demanding reverence, and love, for these parts of discipline, for which we once seemed almost to blush; yet more, it is our triumph and glory to see Protestants of the highest order in literature, going almost beyond ourselves in the defence, and illustration, and admiration, of all that is catholic. And sooth to say, that enthusiastic affection for times when the catholic principle ruled, and guided, and animated the entire frame of society, that chivalrous championship for men whom Protestants used to hold in execra-

tion on account of their holy zeal in upholding the church's rights, that child-like love of the objects of Catholics' tenderest devotion, those yearnings after the sublime principle of unity, in belief and love, in fine, that ardent *æsthetic* admiration of our religion which discovers in all its parts profound mysteries of thought, and in all its vicissitudes the agency of mighty and deep-seated powers; these feelings which glow in the pages of innumerable protestant authors are but so many manifestations of the great elastic effort which the catholic energy is now making to develop itself to the full. Justly doth a learned Catholic exclaim: "who would have believed that in our days, when, by those without the church, the Catholic doctrines were deemed superstition, and its ecclesiastical institutions absurdities; and at the same time a raging hatred had broken out into a glowing flame; when within, its members had begun to stagger and fall away; who would have thought that even without, men should have stood up, learned men of every class, poets, historians, philosophers, theologians of great name, to uphold those decried superstitions as the true faith of Jesus Christ, those derided follies as wholesome instructions unto godliness, and even thereby have confirmed the tottering Catholics, and beshamed the basely fallen away. Their acknowledgments are highly precious to us, whether we consider their origin, their import, or their influence on the future; they are for us the footsteps, deeply impressed on the flat-worn times, of a mighty spirit striding on towards improvement; they may easily point out a path, and afford a guidance, whereby thousands may advance towards a lovelier goal." *

This, my friends, to use the language of the day, is the *movement* party to which I will gladly own myself a friend; in this cause will I raise my weak voice, and leaving to others the hopes which arise from earth, its caprices and vicissitudes, I will address myself solely to abet and forward, as far as my weak ability will allow, this rising spirit, which as yet hath but feebly roused itself upon our shores. We

* Brenner, Lichtblicke van Protestanten. Bamberg, 1830, p. vii.

have seen every system of politics and worldly interests appear, wane, and vanish, almost by calculable laws; the men of our nation have been, almost within our memory, enthusiastic in loyalty, and applauders of revolutions; the champions of legitimacy, and the admirers of republicanism; bigots in religious restrictions, and proclaimers of universal unlimited toleration; the incendiaries of Catholic chapels, and the plunderers of their own episcopal residences; reckless in their foreign expenditures, and almost paltry in their domestic thrift; disdainful boasters of their wealth, and boisterous complainers of their wretchedness; the possessors of the most perfect constitution, and the worst-governed nation on the globe! Such are the variable fancies of popular opinion, wherein perforce the last is always to be considered the best, upon which men would have us build hopes, and about which they would have us fret and wear ourselves away! And this while pursuits resting upon eternal principles, aiming at immortal objects, pushed forward by irresistible energies, constant, durable, holy, and divine, call for our entire undivided soul! But I must conclude. The evening hath closed over us, and the beautiful prospect we so lately enjoyed is covered in darkness, dense as that of futurity; yet both allow a prudent eye to penetrate their depths. Return hither to-morrow, and you already know that many of the flowers which were so gay around you, will have closed this evening to open no more; visit this spot in a few months, and its bright foliage will have disappeared, and its face be wholly altered in a few years, and perhaps the plough and harrow, or even the axe and hammer, will have demolished and destroyed; but you knew no less that to-morrow's sun, yea, and the eye of generations yet far distant, will find the monuments of primeval christianity which surround us, as fresh, and beautiful, and full of hallowed recollections as they have been to us this day. Happy shall we be, if we, whose thoughts and devices are frail and fading as the flowers of the field, can twine them round those sacred objects, whose touch will necessarily sanctify them, and alone can give them a chance of immortality."

CORRESPONDENCE

A TRIP TO CALAIS.

Huzza ! Hodgson, we are going,
 Our embargo's off at last,
 Favourable breezes blowing
 Bend the canvass o'er the mast,
 From aloft the signal's streaming,
 Hark ! the farewell gun is fired,
 Women screeching, tars blaspheming,
 Tell us that our time's expired.—BYRON.

Down at Dover by eight—the morning wet and gusty—no time for breakfast—boat ready to start—come, Sir, the bags are in and your luggage. Out you tumble from the Mail, and three shillings for the guard, two for the coachman—in an instant down the ladder and on the deck, amidst French couriers, blustering sailors, milliners, mustachios, and furred cloaks. Here ! if you please, that's mine—I beg pardon, Sir, you have my sac de nuit. Porter ! where are you taking my portmanteau ?—Lord, my dear Jemima, where is your head ?—head, Ma'am, it is against my—hang the woman—she has broken my jaw. Come ! clear the way, if you please, ladies and gentlemen. Now, wear her off—here, Bill, let go the rope—there, gently—gently—all strangers on shore. Sir, I'll thank you, before I go, for four shillings and sixpence. Four shillings and sixpence ! why the fellow thinks I am cake. Four and sixpence, Sir—don't you see my ticket, Sir, No. 6, a licensed porter—Jenkins is my name, Sir, I plies here regularly, Sir—Sixpence for your portmanteau—sixpence for your portfolio—sixpence for your bag—sixpence for your shaving-box—sixpence for your what-you-may-call-it—and for each harticle of your toggerly, that I carried from the coach to the boat, sixpence—it is the law of regulations of the Dover port, Sir. “Huzza ! Hodgson, we are going.”

Softly there—pay your harbour dues first. The luggage extortion is done and paid for; up comes a white-faced varlet in shabby black, and asks two shillings for harbour fees for your luggage. No grumbling, pay or stay—pay or go back to the shore—get the ticket porter, No. 6, to help you out

with your parcels. You pay this new Dover Bite, and only wish him the same luck that you did his pretty compeer, the No. 6 man, that, in going to the shore, he may tumble into the water and be drowned. Well, "Huzza! Hodgson, we are going." The hawsers, loosened from the shore, splash into the water, the smoke rolls out in thick volumes from the funnel; the captain jumps on the paddle-box; the crew run here and there, bawling and swearing; the boat moves—all right. She smells the sea—the harbour is cleared—down she goes—now up—away on the larboard—now she rolls on the starboard—up again—again down—"blow breezes blow."—Hoist the sail, bawls the captain, hard up—keep her too. Lord bless me, how she goes—there is no standing—is there, Sir? No, Sir, indeed there is not. A sea breaks against the side, and drenches the whole posse comitatus. Another splash—another washing wave—away go the hats and sticks—umbrellas and parasols—reticules and wicker baskets—here and there, and no one after them. The little Tommies and Julias and the old papas and mummies are all as well as they can be—some on their backs—and some on their bellies—with white teeth (those that have them) and yellow faces—and emptied stomachs—and all the whites of their eyes rolling in wonder. Oh! the sea, the sea, the deep blue sea. Yes—catch me at sea again if I once get back. So say I, Sir. Another pitch—more water—another tumble—Stop the boat—I'm sick, O Lord; sick ma'am, damme, you'll be sicker afore you've been an hour on board. Splash—dash—howling—whistling—on we tumble—and roll—now up—then down—half dead—and yet not half way over. Oh! the vasty deep! "Huzza! Hodgson, we are going."

Two hours more of "riding," though not of "sleeping," nor of "silence where'er we go," (as goes the song) and we near the French coast. Calais, with its pretty church and light-house, rises from the sea, and, after a tumble or two, we enter its narrow long harbour. The moment you get clear of the hurly-burly of the ocean, and find yourself gliding calmly along the quiet waters of the port, then your own senses come back to you, and ask you how you do; again you begin to hear—to see—to smell—no, you never lost that all the way—however, all the senses you had at Dover in the

morning, come back to you at Calais. As you pass rapidly down the harbour, the fashion and beauty and ugliness of Calais are crowded on the port to shew you respect. As the port is nearly half a mile in length, and as they stand front, to look at you, you have an opportunity of looking at them—and a motly group they form. It is a perfect phantasmagoria—short slim soldiers, old mother red caps, helmets meteor-like on huge *militaires*,—women with breeches, that carry fish, and men with petticoats, who find them—stuffed skeletons of French officers, who like to look big, and big Calais Englishmen, who always look little—John Bulls turned apes, and French apes turned into John Bulls—dealers in tape with large whiskers, *à la militaire*—cheese-mongers of Ratcliff Cross with white gloves—and butchers of Kensington low town with square-toed French boots—Marshal Soult and Jack Lawless—ladies of all form and description—French fisherwomen—head dress *à la Grecque*, long pendants of gold from their thick ears—Misses, who are on the continent, from Battersea bridge, to learn French, in *chapeau de paille*, and shawls *à Collet d' Herboit*—Old fat rank women from the east of London with lamb-fashion *tournure* and Parisian non-descripts, there they stand, pour votre observation as you flit by them to the custom house quay.—“Huzza! Hodgson we are going.”

The boat stops—your luggage remains where it is, all right and safe—you may go, but what a stretching out of dirty hands to receive you, the moment your foot touches ground. Some hundred fellows are all alive to drag you away to their hotel, whether you will or no—and the outlandish kind of French they speak renders it impossible for you to understand what they say. It is true that you make out hotel—hotel—but this is uttered with so much gesticulation and vehemence, that you involuntarily throw yourself into a position for knocking some of the foremost down, for they all seem to be playing the fool with you. In this *melée* Mr. Roberts of the Royal Hotel approaches, and speaks like a man, in English—gives a knowing look, as much as to say, dont mind those fellows—places you under the care of a little swarthy Frenchman, who gets you, after a lusty shove or two, out of the greasy crowd, and conducts you to the bureau of the

passports. In the way he compliments you on the excellence of your French pronunciation, tho' you have only said oui and non. The rest of your communication being by shrugs of the shoulder, and nods of the head—these fellows are deucedly shrewd and knowing. At the office, the receivers of your pass-port say something to you in *Calais* French, which being different from the French you learnt at school, you can't make out, so that the little French guide answers for you. You then pass into another room, where a soldier-looking scoundrel strokes you down, let him do it again, you mutter within your teeth, half inclined as it is to bring his head off—hands off Pompey, none of your pawing me, do you take me for a smuggler? From this Jack-anapes nonsense, you pass into Calais, by the port gate. This gateway is the same precisely as Hogarth has drawn it, with the exception of the fat Friar with a sir-loin, which is no longer there, nor was it ever. Having got safe within ramparts with my French companion, I shall wish you farewell for the present, as I feel myself rather in a quondary.

Huzza! Hodgson we are going.

Your's, &c. ever,

FRIEND THOMAS.

REV. MR. TEJADA ON PROSELYTOS.

TO THE EDITORS.

There are many feelings, at which the christian sensibility cannot be passive, specially when the faithful find the pages of your meritorious Magazine stained with productions in heroic degree scandalous, *piarum aurium offensivis*, and ignorantly erroneous. It is the duty of every christian, especially of the keepers of Israel, to whom *jure* belong to watch the honour of the Holy City, cease not to cry above its walls (though they may know that their cries are without effect) informing the inhabitants, that *the taste of the age* is corrupted; that they must be firm, in which *ab antiquis dictum est*, and practised, without any disturbance amongst the numerous individuals, of his habitation of saints; and that *nihil innovetur, nisi quod traditum est*, in every kind of things. The article, or production, or better the invective, from Proselytos, which has given occasion to hard contests, and

has exerted (with just reason) the zeal of men worthy of the rank and ministry that exercise in the church: it is an article of production, or invective, framed and modelled in the same factory, in which from three centuries ago, have been framed, and modelled the infinite, scandalous, and erroneous invectives against the church of God, and her ancient practices: the same language is found in the article of Proselytos, as it is found in several writings of Protestants, (not yet Proselytos) about the same practices of the church; and as it is found in some, who, being an apostate, and *sapiens Atheismun*, after infesting his country, came here to accelerate the ruin of the Church of England, by law established. We only have to make a comparison between Proselytos, and the sequents lines: "I could relate many more absurdities which would shock any but a Roman Catholic, to whom habit has made them familiar." "Yet these are Roman Catholics, who, rather than give way to the Protestant, will endanger the credit of the whole gospel, by asserting," (The Poor man's Preservative of Mr. Blanco White.) Being not a necessity of commenting this, because the vivacity and penetration of the body of the Catholic clergy can deduce, in an instant, the identity of the languages, it is my duty now to prove with firmness, my bold assertion. The Litany of Loretto is a very ancient and universal practice, sustained with enthusiasm by every faithful christian, of every rank, in all the christian world; is in a heroic degree scandalous, to her in the church of God, that this venerable practice must be stopped, and forbidden, in the public office of the church, after so many centuries: after so many praises, as have been given to it by the most learned, and holy Doctors; after so many evident explications, which have been published about it, and after so many devout christians, who have been sanctified by this practice. And it is yet more offensive, or assailant, to see armed against it a dwarfish Proselyte, who has not yet lost the taste of the Egyptian pots, who is not yet cleaned of the mud, contracted into the muddy cisterns where had been wallowing: who has not yet rinsed the water of the sacred baptism; and who is a laity, according to the common fame. I confess that the motto of the Catholic must be, "*in necessariis unitas, in dubiis liber-*

tas, in omnibus charitas." But, what doubt; what opinion can be about the things inclosed in the Litany of Loretto? A Litany universally adopted, and transmitted to *ex generatione in generationem* without interruption, but on the 'contrary, more and more augmented with enthusiasm. I think, that author's of the motto intention was, not to inclose *in dubiis libertas*, the Litany of Loretto, because this worthy author says several, and affectionate things, about the things contained in the Litany of Loretto. The Litany is a compendium of titles approved by the Church of God, which any man can censure, without avoiding the note of heresy, but by an error of gross ignorance. Every time that a faithful says such Litany, makes a public profession of the principal mysteries of his holy faith; of the holy language of his church who is acknowledged, as Canonic, and of the sentiments of the holy Fathers, as genuine received by the whole Christianity. Ergo....to repute this practice, as unworthy of public service: to incite to its stopping, and forbiddance: to judge it provoking, and shocking the taste of the age, and the Protestants; and to consider it as a motive of locking heaven against them: all this is intended to silence a profession of Christian faith, with which the Almighty, and his holy Mother are honoured: is to provoke the piety of the sincere faithful. *In uno verbo*, all this is wished to be made about the worship of God, through the honour given to his holy Mother; the same thing as was made by the enemy of mankind three centuries ago, with the worship of God through the honour given to his Son Jesus Christ? Why must the Litany of Loretto be forbidden? What does it contain unworthy of the public service? It begins: *kyrie eleison: christe eleison, kyrie eleison, &c.* If this shock the taste of the age: if this is not understood by the people: for the same motives must be suppressed the *kyries*; any where they may be found in the public service, and in the Mass, together with the *Gloria in Excelsis deo*. It is not different at all, and ought not to be unknown and shocking to the people in the Litany, as in other places. After this beginning it say: *Sancta Maria, ora pro nobis, &c.*, and all the titles given to the Blessed Virgin till *virgo fidelis* inclusively, and from *salus infirmorum* till *Agnus dei* inclusively, are not only known

to every faithful, because they are translated in every language, and are also sufficiently explained in every book, but they all discover some mystery of our holy faith, about God, or Jesus Christ, or his holy Mother; which are so declared by the church, *columna et firmamentum veritatis*, against the enemies who have impugned the prerogatives of the Son, or of the Mother, and they also are founded, and assumed from the faith, or from the Holy Fathers of the church. I should be very fastidious, if I should intend to prove this truth before a clergy, and Catholic body so learned, and pious, who have in their hands the sacred books, and the councils, and the writings of the Augustines, Ambroses, Thomases, Bernards, &c. And is it possible, that before such a body may stand any bold man, who may intend to disrepute this faithful and affectionate profession, as unworthy practice in the public services of the Catholic church? If this shock the Protestants of this sweet age; if the people understand not these mysteries so believed, nay, they shall understand the fragments where they are expressed, and from where they are assumed: then they must be forbidden in the public service, because they all ought to shock them; and because in them they are expressed at large. Proselytos likes not, that the Holy Mary may be acknowledged Mater Christi, nor as Mater Creatoris, nor Salvatoris; nor.... Proselytos likes not, that the Blessed Mary may be praised as Virgo; nor that she may be venerated as Virgo, nor that she may be published in the world as Virgo: all this, says Proselytos, shock the Protestants; all this is not understood by the people. Proselytos condemns the Litany of Loretto, altogether. He may hear then St. John of Damascus,—“*Pudore afficiatur Nestorius, ac manum ori imponat, puer hic Deus est. Quoniam igitur modo ea Dei genitrix non est quæ peperit? Si quis sanctam Dei genitricem non confitetur, a Deitate remotus est.*”

But what is most shocking for him, and most unknown to the people, in his mind, are the titles from *Speculum justitiæ* till *Stella matutina*, inclusively. These titles are not, he says, the most suited to the taste of the age; and they shock the Protestants, and they are the motive of locking heaven against them. But.... My Proselytos being a layman (as it is said) being a proselyte (it is believed) and not having a

motive of profounding yet the majestic doctrines of the word of God, using yet his private judgment and fancy, he has contracted this error. There is not a title there, which is not expressed in the holy bible, or in the writings of the holy Fathers of the Church; and also, they are corroborated by the Holy Ghost, and by Jesus Christ himself. Consequently, because the Litany of Loretto says: *Speculum justitiæ: sedes sapientiæ: causa nostræ letitiæ: Vas spirituale: Vas honorabile: Vas insigne devotionis, Rosa mysticæ*, (the word itself is clear) *Turris Davidica: domus Aurea: Federis Arca: Janua Celi: Stella matutina*, and because these titles are not suited to the taste of the age, &c. for the same reason must be forbidden in the public office of the church, and of the faithful, *speculum sine macula dei majestatis; "Hortus conclusus, fons signatus, paradisus malorum puniceorum, cum pomorum fructibus;" hæc porta clausa erit, et vir non intrabit per eam "nec incircumcisis, nec immundus."* Hic non est aliud nisi domus Dei et porta celi: and all what the beloved disciple of the Saviour says of the holy and new city of Jerusalem: *Germinavit radix Jesse, orta est stella ex Jacob. O radix Jesse qui stas in signum populorum; et O clavis David et sceptrum domus Israel, qui aperis et nemo claudit, &c. O oriens, &c."* Vade Anania quoniam vas electionis est mihi iste, &c. And also must be blotted from the Epistle of St. Paul, *Vasa alia esse in honorem, &c.* And also that the faithful are *templum Dei*. Because in the same manner must shock the taste of the age, and the Protestants, to call Jesus Christ, and his holy Mother, *Vas, Janua, Domus, Stella, Turris, Radix, Clavis, Sceptrum Oriens, Sedes* &c. as must to be to call, as to St. Paul, and to the faithful, *templum*. For the same motive, must be forbidden in the public service, *Ego flos campi, et lilium convallium. "Quasi cedrus exaltata sum in Libano. Quasi cypressus in monte Sion: quasi Palma exaltata sum in Cades, et quasi plantatio Rosæ in Jericho: Collum tuum sicut turris eburnea."* For the same motive, must be blotted from the sermon of St. John of Damascus: *"Hodie sacra, et animata arca Dei viventis, &c. Hodie Edem novi Adam paradisum suscipit animatum, &c."* Must be forbidden, for the same motive: *Quasi Stella matutina in medio nebulæ, &c. Stella*

Maria maris succurrat piissima nobis." Lastly, must be omitted from the mellifluous and exciting sermon of St. Bernard: "Et nomen inquit Virginis Maria. Loquamur pauca et super hoc nomen quod interpretatum maris Stella dicitur, et Matri Virgini valde convenienter aptatur, &c." That is to say: for the taste of the age, and the other motives, must be made an extraordinary revolution (never seen in the Catholic Church) in the public service: in the Canonic Books of the holy scripture; in the decrees of the Councils; in the writings of the holy Fathers; and must be made new books of devotion, and catechisms at all. This is the legitimate consequence, which, in a moment, appears to the understanding of every rational faithful. It is not convincing reason, why shocking to the taste of the age, and of the Protestants, the Litany of Loretto, may be not shocking every fragment, that may say the same thing.

Such is the transcendency of the invective of Proselytos. But I hope that this devout faithful, seeing his error, shall procure to recompence the scandals requiring amongst many, with a bad, but lamentable effect; and also I hope, that he shall avoid *in posterum* to communicate his genius till he may adopt the example of so many men, who, from the time of the *glorious reformation*, have been made Proselytes; whose first step was to be acquainted with the proper sciences, before they might be manifested themselves as operators in the vineyard of the Lord. I have said for now: though I reserve for myself many other reflections, especially about the catechisms; and which I shall discover, if Proselytos let not his pen to rest before he may be conveniently instructed.

Sir, excuse all imperfections, and I remain your obliged servant,

MARIANO GIL DE TEJADA.

OMNIBUS ON THE MAGAZINE.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—Since its first appearance, I have been a subscriber to the Catholic Magazine; though neither I, nor those to whom I have lent it, have been always gratified by its contents. I have been induced to continue my subscription by a desire to encourage a Catholic periodical. I think it in-

deed a disgrace to our body, that we have not, besides a Magazine, a Catholic Newspaper; which, with the Magazine, would, if conducted with spirit and talent, be productive of great benefit to our cause. In them might appear copious extracts from the most interesting and valuable works, that occasionally appear. For example, Mr. Moore's incomparable work, which seems like a two-edged sword, slaying the enemies of Truth to the right and to the left, might afford ample and valuable materials. It is the general testimony of Catholics, that the Magazine is usually occupied with long articles, possessing little or no interest to them. They justly expect more information respecting the progress of religion at home and abroad. Let any man take up the Magazine for July, and compare it with that sterling little work, the Edinburgh Magazine, which is always full of interesting subjects, and the merits of which are best testified by the great demand which exists for it. I could specify many articles of your work, for which might be substituted the refutation of the blasphemous libels of our anti-christian calumniators. Such refutation we want, and that in more quarters than one. It is with anguish and a deep sense of humiliation, that I occasionally read the ravings of Dr. Philpott, and of his Rt. Rev. brother's relative, Roden, and then observe, that no one rises to repel their calumnies, but one, who attempts to soothe his and our implacable enemies, by denouncing, with them, our great champion, the eloquent and patriotic Bishop of Kildare.

Again, Sir, let any Catholic take up the *Morning Post*, (or *Pest*, whichever it be), the *Standard*, and the numerous other publications, vomited into ephemeral existence by a corrupt press, and he must be indignant, that the foul and blasphemous calumnies against religion, which daily appear in them, are suffered to pass without exposure and refutation. Such creatures are indeed worthy of their origin, which Mr. Beverley justly styles the machine of antichrist; but it is to chastise and to restrain such creatures, that a Catholic Newspaper is wanted—aye, and to carry the war into their camp, already in babel confusion and strife, raging, howling, and lamenting the loss of their gods, Epicurus and Mammon, and of their tithes saturated with human gore.

I must own, however, that I was truly gratified by your *Address to the Public*, in the No. for August, and especially by your vindication of the Rev. Mr. McDonnell's manly and patriotic conduct against the unmerited reproaches of his dastardly enemies. When that gentleman, impelled by pure philanthropy, answered the call of thousands upon thousands of his fellow-men soliciting the aid of his powerful hand to remove one of the foundation-stones, upon which our domestic Juggernaut is erected, he earned the applause of posterity; who will pronounce upon him their sentence of approbation, and, upon his enemies, that of their contempt. Let him remember, that, about four years ago, the great and gigantic O'Connell was black-balled in the Cisalpine Club; and by whom? by those degenerate poltroons, whose fetters he was, at that moment, demolishing. I cannot doubt, that Moore also, "in himself a host," has his enemies among Catholics, if, indeed, such men deserve the name of Catholics: but while these reflections are humiliating to us, they are not so to them, who may remember, that, while such men as their enemies are spawned every day in shoals, there is usually but one McDonnell, one Moore, one O'Connell.

Requesting your indulgence for these well-meant animadversions, and fondly anticipating, that, like the Phoenix, the Magazine will rise from its ashes with renewed strength and increased lustre. I am, Sir, your well-wisher,

OMNIBUS.

SCRUTATOR ON THE CATHOLIC OATH.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN—Notwithstanding the prohibition of X. Y. Z., I shall presume to solicit a place in your pages, for the following remarks on the Catholic Oath. There will be found, I trust, something new in my view of the question, and something conclusive in my argument.

About the close of the sixteenth century, it was a favourite doctrine among Catholics, (a doctrine in some measure forced upon them in this country by the pressure of persecution,) that in cases, wherein the concealment of truth is lawful, equivocation is equally lawful. It was to guard against the consequences of this doctrine, that, in the oath offered to

the Catholics by James I. after the discovery of the gunpowder plot, the following clause was introduced: "and all these things I do swear according to the playne and common sense of the same words, without any equivocation, or mentall evasion, or secret reservation whatever." This very clause, with some slight and unimportant variation, has been copied into the present Catholic Oath.

The object of the legislature, in the introduction of such clauses, cannot be misunderstood. It was to prevent the swearer from sliding away from the obligations of the Oath, either with the help of equivocation, that is, by giving to the words some secret and recondite meaning, which could be known to no one but himself, or of mental reservation, that is, by adding to them silently in his own mind some restriction or condition, which might have the effect of neutralizing, or destroying, their obvious import.

Hence, it is manifest, that "the plain and common, and ordinary sense" excludes all equivocation and mental evasion. But does it then follow, that the words are to be understood in their widest signification, such as they may chance to present disjointed and separate? Certainly not: they must be taken in context, and with due reference to circumstances. We have no other way to arrive at their true meaning.

Now let us apply this rule to the only clause in the Oath which seems at present to be the subject of controversy: "and I do solemly swear, that I never will exercise any privilege, to which I am or may become entitled, to disturb or weaken the Protestant religion, or the Protestant government, in the United kingdom."

1. "Protestant government," in its obvious import, means a government in which the legislature and executive authority are wholly in the hands of Protestants. But that can not be its signification in this place, because in the United kingdom, Catholics are admitted equally with Protestants, into the legislature, and may equally hold office under the crown, with the exception of the offices of Regent, of Lord Lieutenant of Ireland, and of Lord Chancellor, and keeper of the great Seal in England and Ireland. The meaning of the

words must, therefore, be restricted from circumstances to a government, in which the king and certain great officers of State are Protestants.

2. "Protestant religion," in its ordinary acceptation, includes every form of doctrine and worship, founded on an express or implied protest against the doctrine and worship of the Church of Rome. In England and Ireland the Protestant religion exists with an episcopalian establishment. When James I. and his son Charles substituted the episcopal for the Presbyterian form in Scotland, and the long parliament the Presbyterian, in place of the episcopal form in England, the national kirk and church were subverted; but the Protestant religion remained. Hence, it is plain, that "Protestant religion" is not synonymous with any particular form of Protestant establishment. The same may also be inferred from the Oath itself. In the clause immediately preceding, provision is made for "the protection of the present church establishment," in this for that of the "Protestant religion." The distinction proves, that both expressions have not the same meaning.

3. "To disturb or weaken." These are words of vague and indeterminate import. Some things may tend directly to disturb and weaken, others only remotely. The effect of the former, may perhaps be foreseen, but not of the latter. Hence, this expression can refer only to such measures as are foreseen to have a direct and immediate tendency to injure the Protestant religion.

4. "Exercise to disturb or weaken" must mean for the express purpose of disturbing or weakening. It refers to the intention, not to the consequence. Whatever injury may be inflicted, if there were no purpose of inflicting it, there can be no violation of the Oath. Thus a member of parliament may vote for the reduction of the royal income, or the regulation of the royal household, without any purpose of disturbing or weakening the Protestant government; and, in like manner, he may vote for a reduction of the Protestant hierarchy, or a new distribution of the revenues of the church, without any purpose of disturbing or weakening the Protestant religion.

The foregoing remarks have for their object to shew what are the restrictions, imposed by the Oath, on the Catholic, in "the exercise of the privileges to which he is or may become entitled." We shall now proceed to enquire into the meaning of the word; for on that meaning, and that meaning alone, depends the solution of the question, whether it is lawful or not to take the Oath.

It should be observed, that in these very words the legislature distinguishes the exercise of a privilege from the title to it. The latter may exist without the former. The Catholic, who succeeds to a British peerage, or is returned a member of the lower House, is from that moment "entitled" to sit and vote in parliament: yet he can not sit and vote there until he has taken the qualification under the relief act. The act gives him not the right itself—that he possesses already—but the power to exercise that right.

The word "privilege" in its widest signification includes every right and immunity, which is not common to all, but belongs only to a certain individual, or class of individuals. But from a careful perusal of the relief act, in which the word does not occur more than once, I am induced to believe that it ought in this place to be taken in a narrow sense, for those "offices, franchises, and civil rights" from the *exercise* of which the Catholic was debarred by the Popery laws, and to the *exercise* of which he is now restored.

If I am correct in this explication,—and I see no reason to doubt it—the controversy is at an end. For what is the fact. An authority which has the power to grant or to refuse, to give partially or not to give at all, makes you the offer of a benefit, restricting the use of it on one single point. What is there to render the acceptance of this benefit, even with the restriction, unlawful? You give up nothing which you possessed before, but you gain much which you did not possess. If there be nothing unlawful in that which you take, how is it possible that there can be any thing unlawful in taking it. You are in the same situation as the Catholic priest, who gladly accepts the permission to visit the Catholic inmates of a prison, though that permission be clogged with the proviso, that he shall not preach to the Protestants confined within the same walls.

Perhaps it may be said, that my explication of the words "any privilege" is not correct: that they comprehend all civil rights and immunities whatsoever; that, among these, there may be some which are not affected by the relief act; and that it would be rash and improper to abjure the exercise of such unknown privileges, which may otherwise enable you some day or other to disturb or weaken the Protestant religion, or government. Much is here assumed gratuitously, and groundlessly. But I will give my adversary the full benefit of his argument. It will, indeed, change the features of the case; but will only make it a question, respecting the terms of a contract, instead of a question, respecting the acceptance of an offer. You ask to be restored to the exercise of certain civil rights: the legislature demands as the price of such restoration, that you shall not exercise any other rights, if such there be, to the prejudice of the Protestant religion, and government. Is the benefit which you seek worth the price which is demanded? That is the only question, and one which, in my opinion, cannot create a doubt. The benefit is certain: it is present: it is of considerable value: the price is the surrender of an uncertain, contingent, and probably imaginary power. What there can be of unlawful in the making of such a contract, I cannot comprehend, unless it be maintained, that, to injure the Protestant religion or government is the imperative duty of every Catholic, so imperative, indeed, that he cannot release himself from it under any circumstances, or for any consideration whatsoever.

Hence it appears to me, that, in whichever light you consider the question, whether as the acceptance of an offer, or the terms of a contract between parties, the Catholic may conscientiously promise, as a qualification for the exercise of civil rights and franchises under the relief act, that he will never "exercise any privilege to which he is, or may become, entitled, to disturb or weaken the Protestant religion or Protestant government in this kingdom."

SCRUTATOR.

REV. MR. OLIVER ON "THE JOURNAL OF MEDITATIONS."

MR. EDITOR,---I have often been asked, who was the author of "A Journal of Meditations for every day in the year, gathered out of divers authors, *written first in Latin by N. B.*, and newly translated into English by E. M."—and I must candidly acknowledge, that, until yesterday, I never could satisfy myself, nor, of course, my inquirers, whom those initials N. B. were intended to designate. In the preface to the *first* edition, now before me, of 1669, the *translator* E. M. announces that "the author of this Journal is of our nation, and yet living, though buried to the world, whose modesty enjoins me to a concealment of his name. But in regard the reputation of *my author* may be of concern to the benefit of my reader, I think myself bound to let the world know, that his singular virtue and abilities have first placed, and since *fixed, him these last twenty years in an eminent employment*, and one of greatest trust in the state and profession he liveth in. He wrote this book *thirty years since*, in Latin, for the benefit of a private community, of whose spiritual advancement, then committed to his charge, he was zealous. This work, though never yet set forth to the public view of the world in print, hath a sufficient approbation from the general esteem of all those that have made use of it."

For the following reasons, I am led to believe, that the original author N. B. was no other than *F. Nathaniel Southwell*, S. J. the celebrated continuator of *Ribadeneira's* and *Alegambe's "Bibliotheca Scriptorum Societatis Jesu."*

1. Because I met yesterday with the following note, in the hand-writing of *F. John Thorpe*, who lived at Rome from November 1756, until his death, April 12, 1792, and who had the best means of information.

"F. Nathaniel Southwell made the excellent book of Meditations, twice printed in English."

2. Because I find that this Nathaniel Southwell, who was a native of Norfolk, was admitted into the English college at Rome, A. D. 1617, by the name of "*Nathaniel Bacon.*"

3. Because this Father was actually minister or confessor, in the said college, from 1627, to 1647.

4. Because he was removed from this employment, in the college, to become *Secretary to F. Vincent Caraffa*, who was elected the seventh General of the Society, January 7, 1646, and who died June 8, 1649. His application to business, his fitness, experience, and knowledge, of the affairs of the order, induced the four successive Generals, *F. F. Piccolomini, Gottifred, Nickel, and Oliva*, to retain him in the same confidential situation, until the year 1668; when his resignation was accepted, to enable him to revise and re-edit, with copious additions, the *Bibliotheca Scriptorum, S. J.* which was published at Rome, in 1676. Fol. pp. 982.

5. Because in his brief notice of *F. Edward Harvey*, alias *Mico* p. 185, of the *Bibliotheca*, &c., he says "edidit idiomate Anglicano, partim compositam a se, partim traductam a Latino Ephemeridem piarum meditationum in singulos annis," *Londini 1669*, in 8vo.

Now it is remarkable, that the title-page of this edition makes no mention of *London*. But in the supposition, that *F. N. Southwell* was the author, he might well be acquainted with this circumstance: and this knowledge may account for his omitting any critique on the merit of the work itself.

These reasons satisfy me, and perhaps may satisfy you, Mr. Editor, as to the identity of the author of this excellent journal. Excellent indeed, it is: its author was like *Apollo* described in the xviiith. chapter of the Acts, "mighty in the scriptures, instructed in the way of the Lord, and fervent in the spirit. It is related of this good Father, that he was never seen to break a rule willingly—that he was *simulacrum quoddam Virtutis et Sanctitatis*. After witnessing the appearance of his new edition of the *Bibliotheca*—a compilation truly admirable for research, accuracy, elegance and charitable sentiment, he died at Rome, in a good old age, on the 2nd of December 1676.

That the *translator* of the Journal was *Edward Mico*,*

* In the life of St. Lewis Bertrand (October 9) that eminent Hagiographer, the Rev. Alban Butler, states in a note, that "part of *F. Mico's* meditations are translated into English." Is not this a mistake, for *F. John Micon*, the learned and devout Dominican Friar, who had died as early as August 31, 1555; and who does not appear, from *N. Antonio's Bibliotheca Hispana Nova*, to have published any book of meditations?

of a good family in Essex, is sufficiently known. But it may be interesting to some of your readers to learn, that he was admitted an Alumnus of the English college at Rome, on the 26th of January, 1647,—that he entered the Noviciate of the English Jesuits at Watten, on the 15th of July, 1650—that, on the English mission, he passed by the names of *Harvey* or of *Baines*—that his tender piety, meekness, discretion, industry, and talents, obtained for him the situation of *Socius* to the Provincials *Gray*, *Strange*, and *Whitbread*—that, in the beginning of Oates's plot, this peaceful Father was apprehended in the house of *Count Egmont*, the Spanish Ambassador, in London—was unmercifully beaten with the butt end of the soldiers' muskets, and dragged from his sick bed to Newgate, where at the end of three months, he was found dead on his knees, December 3, 1678, æt 49. oppressed with the weight of his irons. His Journal, to which he added some supplementary meditations on the Gospels for the Sundays, was re-printed after his death, by Henry Hill, in the reign of James II., and has recently been re-edited in Ireland, and America.

With every friendly wish for the success of the Catholic Magazine, I remain, Mr. Editor, your humble servant,

GEORGE OLIVER.

St. Nicholas's Priory, Exeter, Aug. 30, 1833.

A CATHOLIC ON A CATHOLIC HIERARCHY.

Birmingham, Sept. 30, 1833,

MESSRS EDITORS,—I have perused, with an increase of pleasure and satisfaction, the late numbers of your very valuable Magazine, and I feel confident, from the nature of the subjects, which have been handled, and the ability manifested by the respective writers, that the Magazine will not only continue to be useful, but very popular. I cannot too much admire your non-adherence to any party or set of men. A party-man is to me a despicable thing. Your actuating motive seems to me to be, to better the condition of your fellow-subjects, both in a religious and civil point of view. And in this you have been eminently successful. In reading over your defence of August last, I could not help applying that well-known text of scripture: "*Master, we know, that*

thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man : for thou dost not regard the person of men." (Matt. xxii. 16)

In introducing to the public such a multitude of various subjects for their perusal, I find, that sometimes you have given offence ; and this surprised me, as it was evident, that no offence had been intended. For my part, I rejoice to see so many subjects of great importance laid before the public for open and manly discussion, which ought to be entered upon and conducted by the true spirit of christian zeal and charity. Amongst the various subjects presented to us, I do not remember that you have introduced to our notice any considerations respecting the establishing of a Catholic Hierarchy in England. It seems to me, that the consideration of such a subject would merit, and obtain, the serious attention of your numerous and very able clerical correspondents. I think also, that the time is favourable to such a discussion. It has been my lot to travel from one town to another in different parts of England ; and as I usually (as I think it my duty) wait upon the Rev. gentlemen of the town, and being pretty well known to most of them, we enter upon different subjects for conversation, just as the moment, or other circumstances, may dictate. Amongst the many subjects, the question of a Catholic Hierarchy has often been the topic of our conversation, and I have uniformly found, that the different clergymen, with whom I have conversed, were decidedly in favour of a regular Catholic Hierarchy, as in Ireland. In one of these conversations I learnt, much to my satisfaction, that the now Rt. Rev. Dr. Briggs was formerly a strenuous advocate for a regular Hierarchy. If this be a fact, of which I have no reason to doubt, as I doubt not my authority, a discussion in your Magazine upon the utility of such a change taking place, would not, I believe, be uninteresting to the Catholic body at large. I do not at present intend to give my reasons for thinking with the Rt. Rev. Prelate, but I would humbly request your able correspondents to state their views upon the question. I see no reason why England, now considered the arbitress of Europe, should be nothing more than a simple vicariate, divided into four parts, and a bishop of some place or other appointed as Vicar Apostolic to preside over the section.

The Catholic Church boasts, and that justly, of her constant and uninterrupted Hierarchy, and why should England be excluded? No objection, I think, can be brought, with any shadow of foundation, from the opposition of the English Government. The Catholic Hierarchy of Ireland is acknowledged; Government objects not to the CATHOLIC ARCHBISHOP OF DUBLIN, of TUAM, CASHEL, ARMAGH, &c., why should it then object to our Bishops in England assuming the spiritual government, as far as Catholics are concerned, of the different towns in which they may please to fix their respective *Sees*, such as DURHAM, or YORK, or LONDON, or BRISTOL, or BIRMINGHAM, or WOLVERHAMPTON, &c. The English Government recognises the Archbishop of Quebec, the Bishop of Montreal, of York or Kingston, I know not which, in the Canadas, her colonies, and why should she defer from acknowledging English bishops according to their respective *Sees*? Old England once formed a favourite portion of God's church. It is time for her to re-assume her former position in the christian world. Why should America "the Ultima Thule" of the world have her Diocesan bishops, and England be denied? I must confess, that I know but little of ecclesiastical matters, except what I have picked up from my acquaintance with clergymen; and from what I have heard them say, I must conclude, that a regular hierarchy is very much wanted in England. "In Ireland" they say "behold the talented bishops, combining with their clergy, in the glorious work of disseminating the Gospel, and supporting the dignity of the Catholic Church. Then the bishops are nominated by the voluntary suffrages of their brethren, who have every means of knowing their real worth, and the result of their choice proves the utility of their hierarchy." All this, and much more, Messrs. Editors, have I heard, from Catholic clergymen, good and zealous men, who are ornaments to the profession to which they belong, upon the subject of an English Catholic hierarchy. We all know, that such has been the uniform discipline of the church from the time of the apostles; that this discipline has been changed, respecting a few countries, we acknowledge, but the question is, ought not the ancient discipline to be established in England? I shall feel pleased, if any one of your

able correspondents takes the matter into serious consideration, and gives us his ideas upon it. The only motive which actuates me in making this communication to you, springs from a desire to see the Catholic Church of England raised to a level with the rest of the Catholic world.

If you should think these few scattered thoughts worthy of being shewn to the public, you may do so, and I shall, in the meantime, subscribe myself, your well-wisher, and a simple

CATHOLIC.

ON THE PUBLICATION OF THE POEMS OF F. C. H.
TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN,—I have observed an article in your number for September, dated Bungay, in which an appeal is made to your correspondent F. C. H. requesting him to favour the public with a publication of his poems, many of which have been read with interest from time to time in your valuable Magazine, as well as in other periodical works. As a volume of poems from so respectable and accomplished a writer, would, no doubt, interest a great number of lovers of poetry, is it not possible to raise a sufficient number of subscribers to so valuable a volume of poems, so as to induce F. C. H. to publish them without running the risk of being a considerable loser, by obliging the public with his poetical effusions? As F. C. H., as far as I can learn, from respectable authority, does not contemplate any profit, the work may be published cheap.

Should my suggestion meet with approbation, you, Messrs. Editors, or the learned author, will perhaps, fix on the price, and the place where subscriptions will be received, and I am quite confident, that success will follow the application.

I remain, Gentlemen, yours, &c.

CRITICUS.

Bath, September 11, 1833.

[We shall be happy to receive subscriptions, but our respectful recommendation to our good friend, F. C. H., is, not to take a step until he shall be secured against loss. His valuable labours in the cause of religion have been so ill requited hitherto, however, that most probably our hint is not necessary.—EDRS.]

MR. WOLFF.

TO THE EDITORS OF THE CATHOLIC MAGAZINE.

GENTLEMEN—The following is an extract from the postscript of the *Asiatic Journal* of October, 1833, published by Parbury, and Allen, page 117. I have sent it you, as I think it will tend to shew such characters in their true light.

“A curious letter from Lieutenant Burnes is published, wherein he distinctly denies the assertion of the Rev. Mr. Wolff, that the latter disputed successfully with the Mohammedan Doctors, at Cabool, Lieutenant Burnes declaring that he (Mr. Wolff) is aware of the utter incapability of his holding any such disputation, from his ignorance of the Persian language; he (Lieutenant Burnes) having been his interpreter on the occasion!”

 NARRATIVE OF A FEW WEEKS IN IRELAND.

Forsan et hæc olim meminisse juvabit—HON.

St. Peter's church, at Birmingham, had long wanted the renovating aid of the painter's brush. At length, the zeal and liberality of some of the congregation affording the means, it was resolved, that the work should be done. But that it might be completed, it was necessary that the church be closed for a few Sundays. I took advantage of the occasion, and having received an invitation from his Grace the Archbishop of Tuam, to assist at the opening of his splendid cathedral, which I understood was about to take place immediately, I resolved to avail myself of the invitation, being farther stimulated by a hope of procuring the support and co-operation of our Irish brethren, in the Magazine, of which the design always has been not insulated, but truly Catholic, or universal. Another object, which I contemplated, was the introduction into this neighbourhood of some of those excellent religious, with whom Ireland is beginning to abound, who devote themselves to the service of the poor, and more especially to the education of poor children.

Accordingly, on Tuesday, September 3, I sailed from Holyhead, and, after a voyage of nine hours and a half, landed at Howth. The *ordinary occurrences* of a sea voyage are unfit for detail. I shall, therefore, merely remark, in respect

to them, that they, in a certain degree, favoured me. Observing two very respectable gentlemen of very prepossessing demeanour and intelligent conversation and dressed in black, I suspected, at once, that they belonged to that distinguished body of men, the Irish clergy. I have been accustomed to consider every priest as a brother, and to feel that I have a right to his acquaintance; and very seldom have the advances suggested by this confidence met with a repulse. However, as the last time, that I thought I had discovered Irish clergymen, I found that I was in the company of a couple of Orangemen, I resolved to use a little circumspection, and, therefore, availing myself of a moment, when all was stillness and solitude in the cabin, the berths only excepted, I quietly staggered to the table, and peeped into the book, which one of them had, *at the commencement* of the voyage, been attempting to read. I found it to be a work of Italian biography, and either printed or procured at Paris. Knowing many of the Irish clergy to be elegant scholars, and knowing Paris to be a frequent resort for the invalids amongst them, I was confirmed in my former suspicions, and still more so, by observing that one of them procured a frank from a fellow passenger, who gave his name O'Reilly, and whom I thus immediately discovered to be the Catholic member for Dundalk. Accordingly, I presented my card to one of them, who proved to be the Rev. Mr. O'Connell, of SS. Michael and John's parish Dublin, and who had entertained similar suspicions in my regard, when he saw me pull out my little Husenbeth, though this, being bound in red morocco, according to the taste of the donor, my kind friend, Mr. Phillipps, was not quite conclusive of the character of the reader.

I was most happy to procure the acquaintance of Mr. O'Connell, whom I had once heard, in the church of the Conception, deliver a sermon, worthy, for its force, its argument, and eloquence, of the name of O'Connell. He immediately expressed a kind interest in the Catholic Magazine, and his wish, that it were made a national, rather than a merely English concern. I assured him, that that was precisely its object, unless, perhaps it might be better styled universal, than even national, inasmuch as it was intended to embrace the whole Christian family; but, that one fa-

vourite design of the editors and proprietors, and always a favourite with me, was to embrace in the closest bonds, the Clergy and the Catholics of the United kingdom ; amongst whom it was our desire, that there should ever be the strictest and most cordial union. I also informed him, that, to effect this union through the instrumentality of a common periodical, was one principal object of my visit to Ireland. With these sentiments he expressed the warmest sympathy ; a sympathy, which, I may add, I afterwards found universally prevalent, wherever I had an opportunity of conversing with the Irish clergy. Mr. O'Connell, assured me, of his disposition to co-operate with us, and kindly invited me to call on him in Dublin, that we might endeavour more effectually, in conjunction, to produce this desired harmony.

As my friend and former pupil, Mr. Palles of Mountjoy-square, who was my hospitable host, was, with his family, in the country for their health, I was unfortunate in my attempts to see Mr. O'Connell, during my very short visits to Dublin, and elated as I had been with the scene on board the steamer, I was somewhat depressed when I found, upon enquiry of our agent, Mr. Scully, that the regular subscribers to the Magazine, were only four, one of whom, however, was the O'Connell, and another a Protestant. However, "nil desperandum" should always be the motto of a good cause, and it has always has been mine.

I learned in Dublin, that the Tuam cathedral would not be opened immediately ; I, therefore, resolved to go down along the Eastern and Southern coasts, and to call at Tuam, on my return. According, having done all that I could in the time, I left Dublin on Wednesday, with my friend, Mr. Palles, for his residence at Edmondstown. On the next day, it was resolved to visit the seven churches at Glendalough, and, for this purpose, we set out along what is called the military-road, which was made in 1803, through the mountains, in order that these retreats of a few irregular insurgents might cease to baffle the efforts of the British army to subdue them.

It was most melancholy to ride along this road, and, to behold to the right, and to the left, a wide extent of country

uncultivated and untenanted. The road itself is admirably made, and in this point of view, well calculated for the improvement of the country; but it reminds us of the dreadful scenes, which, have given it a name. It tells us how the government of Ireland has been prompt and vigorous, and skilful, when it directed its energies to the coercion of the people, while as to every measure calculated for their benefit, it has invariably been just the reverse. I had frequent occasion for this remark. Whereas, the abodes of the people, their schools, and their churches, universally indicate the pressure of poverty and misery, every thing, that in any degree is intended to coerce and harrass, attains a species of perfection. It was at Newtownbarry, that I was first struck with the commodious dimensions of the pound, for impounding their cattle, which, though for a small village, is at least four times as large as any that I have seen in the most populous parts of England. The gaols, the barracks, the churches of an unnatural ascendancy, the schools erected for the mental torture of the people, all, indeed, at the expence of the same people, all have displayed abundance of money and skill for their nefarious objects.

The military road, of which I have spoken above, was made by the soldiers, quartered in the country, who were thus employed, however unintentionally for the benefit of the country. It would, indeed, be well, if the troops at present stationed in it were similarly employed, instead of leading an idle life, and doing nothing for their pay, unless occasionally some man of God requires their assistance, to slaughter those, his dear children, who entertain a heterodox opinion, as to his right to plunder them.

The road, on which we were travelling, would be productive of great good to the country, were the land reclaimed, as it might be, from its uncultivated state, and the people encouraged by kind treatment to remain upon it. But a vast extent of the land, nearly twenty miles in length, and six or seven in breadth, is appropriated to the archiepiscopal See of Dublin, under which until the accession of the present holder, who is really a benevolent man, no encouragement existed to settle upon it. In some parts, however, especially in the valleys, Irish industry has been called into exertion. Among the rest we passed near, but not sufficiently near, to

the celebrated valley of Bohernabreena, where the great anti-tithe meeting was held during the last year. Irishmen have often unwisely thought that that, which is lawful in England, is lawful also in their own devoted country, or at least, that that, which here meets with connivance, will experience the same toleration there. They have not, surely, read the story of the ass and the lap-dog. When the latter jumped upon his master's lap, and played his various antics, that master, in his satisfaction, but patted and caressed him. This treatment filled the ass with emulation, and he aspired to the same familiarity, and jumped up also, upon the cherished lap, but, to his great astonishment, was saluted with a cudgel, instead of a caress. Thus, in England, assemblages, the most imposing for their number, and formidable for their spirit, with banners in vast numbers, and mottoes of a determined character, have uniformly been suffered to meet and disperse without molestation; but in Ireland, though less numerous in their amount, less vehement in their language, and divested of the fanciful terrors of banner and motto, have by juries and witnesses peculiar to the present, or let us hope, recent, position of the country, been brought within the operation of legal vengeance.

Shortly after we lost sight of Boherna-breena, we came near one of the barracks, which were built at intervals, along the line of road, and which have been long deserted. These places, confessed to be useless by being deserted, might be devoted at length to some good purpose, were they bestowed on some of the religious societies, the Trappists, for instance, who would also bring into cultivation the neighbouring land; but the one, of which I speak, is situated on the land of Lord Powerscourt, of whom the Earl of Roden is the guardian, which settles that question.

On the height at a short distance beyond the barrack, we passed two small lakes embedded in the mountains, at the head of one of which Mr. Crampton, the Surgeon General has a small summer residence. The situation is romantic and picturesque, and with the aid of that taste for planting which bestows such charms on English scenery, would be beautiful in the extreme. I have heard that a gentleman, having been under the care of Mr. Crampton, had contracted a friendship with him, and availing himself of it, requested

permission of his friend to spend the day at his cottage, near the lake, and to dine under some one of the trees, near the shore. Mr. Crampton very readily granted the favour; and added "when you return, be so good as to tell me the situation of the tree, for I have never seen one as yet."

We had sufficient time to muse upon all the peculiarities of the Surgeon General, and the beauties of his villa, for about a mile beyond it, the wheel of the carriage not having been oiled, became fast. After having endeavoured for two or three hours to repair our disaster, assisted by the skill and laborious exertions of a neighbouring gentleman, who fortunately was returning from Glendalough in his car, we were obliged to abandon our object for the present, we, therefore, put the ladies on the friendly car, brought the carriage to the barrack and walked back to a somewhat late repast.

Some of the most interesting events of the life of a man are usually the result of accident. To the disaster, which deprived me of the pleasure of visiting Glendalough, was I indebted for the happiness of forming an acquaintance with an amiable and highly intelligent family, whose name I fear I may not take the liberty to introduce. As I was to leave the neighbourhood on Saturday, I readily accepted an invitation to dine and sleep at their house on the Friday. In the morning, we visited the convent at Rathfarnham, a very superior house, lately the mansion of a gentleman, whom misfortune had obliged to dispose of it, and to retire to a small cottage in the mountains, near the valley of Bohernabreena. It is occupied by a filiation from the community so long established at the Barr, York. The readers of the Magazine are probably aware, that the principal object of the nuns of this community is the education of young ladies, for which, indeed, in every branch, they seem to be gifted with peculiar talents. Ireland, at present, possesses several establishments of this kind, generally of the Ursuline order, Hence Irish young ladies are not so numerously educated at the English convents, as they were a few years ago. This circumstance, together with the difficulties of the times in some quarters, the lamentable folly of foreign education in others, and, in others again, the still more fatal absurdity of prejudice against conventual education, has had a serious effect upon several, perhaps all, of the English communities.

The school, attached to the convent of Rathfarnham, appears to be in very flourishing condition. I had not an opportunity of making any remarks upon the literary part of the education; but the attention to the cleanliness, health, order, and the happiness of the children evinced in every department, which I visited, is well calculated to sustain the character of the community, and forcibly reminded me of the parent convent at York.

The house of my newly acquired friend is on the site of an ancient monastery, of which some remains still exist, and subsequently of the archiepiscopal palace of the see of Dublin and Glendalough, of which no remains exist. The palace, the country residence of the occupiers of that see, was sold by the late Dr. Magee, and the preamble of the Act, which was passed for that purpose, actually states, as the ground of the enactment, that the revenues of the united sees of Dublin and Glendalough, £15,000. a-year, were insufficient to enable the archbishop to support a palace in Dublin, and another in the country!!!

Before I left the neighbourhood of Dublin, I learned some curious particulars of a recent convert to the established sect. This person was a priest, and, at Bourdeaux, became acquainted with the archbishop, who is remarkable for his kindness to English and Irish persons. The priest solicited from the archbishop a loan of £15. to enable him to return to his country, which the prelate, though very poor, contrived to advance. With the money, the borrower reached Kingstown, where he was permitted, no suspicion attaching to him, to offer the holy sacrifice on the Sunday; during the course of that week he got married, and became a parson. He has now some living near Dublin, and, as to his debt, he sets the archbishop at defiance. I believe, however, that the law will reach him, and some benevolent and just men are engaged in effecting this. It would be very well if the particulars could be communicated more at length through the pages of the Magazine.

On Saturday, I took my seat on the coach for Newtownbarry, intending to take that memorable place in my route, that I might go over the scene of one of the most horrible of the recent holocausts, immolated, as it has been well expressed, to "an ecclesiastical Moloch." (TO BE CONTINUED,

REVIEW

(COMMUNICATED.)

THE CATHOLIC'S PRAYER BOOK;

Or, the Exercises of a Christian Life. By the Rev. JOHN FLETCHER, D. D. *Second Edition.* London: Keating and Brown, and Booker. 1833. Pp. 355. 12mo.

This second edition of Dr. Fletcher's Prayer Book, comes forth differently arranged, and with considerable alterations. It is now divided into two portions, the first for private use, the second for public. The Rev. author informs us, that to this prayer book, the Vicar Apostolic of the London district, has given the sanction of his *most marked approbation*; and, also, that the Vicar Apostolic of the Western district adopts and appoints it to be used by the faithful of the Western District, as their ordinary Prayer Book. Our profound respect for the approval of these venerable prelates imposes a restraint upon the free expression of our opinion of this Prayer Book, which we should otherwise have probably thought it requisite to give: and in the few observations, upon which we now venture, we beg to be understood to speak with perfect deference to superior authority.

It has often been complained of as a serious inconvenience, that so little uniformity has existed in the English prayers in use in the public service in our chapels. Without requiring a tedious sameness, or limiting congregations to an equal length or number of of public devotional exercises, which circumstances of town or country, music or no music, priest or people, must ever render it expedient to vary; it has been observed with reason, that it would be well if no public prayers were introduced which had not the sanction of episcopal authority, and that it would be a great convenience, to adhere to prayers to be found in one approved Prayer Book. The simplest method of effecting this, would have appeared to be, to publish by authority an edition of that Prayer Book, so long in universal use amongst us, so highly valued and approved for more than fifty years, by the enlightened prelates, who have gone before us. We need not say, that we allude to the *Garden of the Soul*, first published by the venerable Bishop Challoner, in 1767, and so generally used ever since, as to have become the standard Prayer Book of the Catholics of this kingdom. The

only inconvenience appeared to arise from the various editions of this admirable book, in some of which were strange alterations and additions. To remedy this evil for the Midland District, the Rt. Rev. Dr. Walsh caused the Garden of the Soul to be carefully revised, and with some very useful additions to be published with his sanction, as the authorised Prayer Book earnestly recommended to be used throughout the Midland District. We cannot help expressing our ardent wish that the other Vicars Apostolic had concurred in approving and recommending the same book. Uniformity would then have been as effectually secured, as could have reasonably appeared desirable. Now we are likely to have more complaints than ever, since a Prayer Book is approved in two other Districts, which is widely different from all our accustomed forms of public as well as private devotion. Perhaps, however,—and this is some consolation,—this book will never become generally used : we venture our prediction that such will be its fate ; and, if we have estimated its contents correctly, such a fate will be merited.

The Rev. author, we think, has over-done it in his preface in the way of self-congratulation, when he has imagined, that his first edition was received with general approbation by the most enlightened members of our community ; and also in persuading himself that his Prayer Book is the best adapted of all others to the *present state and spirit of religion*. We are very far from believing, that the Garden of the Soul, which has stood the test of half a century, is not still considered as by far the best of our prayer-books ; and we know of no change in the state and spirit of our religion, that calls for any change in our long esteemed Prayer Book. We cannot relish the idea of our holy religion, changing about in its *state* or *spirit*, so as to require new modelled prayers at every turn. Better to leave such variations to works of fancy, and collections of music, poetry and fashionable trifles, which it may be required often to adapt to the caprice of taste and the spirit of the times.

But a careful examination has not at all convinced us that this new Book has any superior recommendations. It contains, it is true, some beautiful new Litanies to be used on Sundays before Mass, some excellent prayers for acquiring different virtues, and some useful forms of prayers for

the intentions of the indulgences. We have found little else to admire, but much to cause dissatisfaction. For reasons already stated, we must disapprove with respect and reserve; and shall, therefore, limit ourselves to a few remarks, where we could make many. Among the Feasts of Obligation, Corpus Christi is wholly omitted. Of course this is an inadvertency, but it is a startling one, and likely to do much mischief. In the morning prayers, the *Confiteor* is entirely altered, so that if this Book should become of general use, children will have no means of learning the proper form of a prayer sanctioned by the church in her public offices. The Table of Sins will be found, we fear, much too scanty and indefinite to suffice for the examination of conscience for so many, who, being little accustomed to dive into their own hearts, require the most careful assistance in this most important undertaking. In one part of the Sunday prayers, the priest is directed, happily however, *ad libitum*,—to mount the steps of the altar and turn round with a proclamation of the ten commandments, which must altogether produce an exhibition so approaching to the ludicrous, that we trust we shall never witness its performance. The Jesus Psalter is given in a mutilated state, with the Holy Name repeated six times only, instead of nine, which seems a change for the mere love of change and novelty. Indeed, we observe that many of the prayers are mere mutilated copies from the Garden of the Soul, and we lament to see our good old forms thus unnecessarily transformed. But we forbear further remark. We have exhibited some features of this new publication, and we must leave it, we suppose, to the “present state and spirit of religion” to decide upon its merits and the expediency of its adoption.

(COMMUNICATED)

HIERURGIA.

Gr, the Holy Sacrifice of the Mass, with notes and dissertations elucidating its doctrines and ceremonies, and with numerous illustrative plates, &c. In two parts. By DANIEL ROCK, D. D. London: Bookers.

IT was a remark of Burke's, ‘that they begin ill, who begin by despising everything that previously belonged to them:’ and if it be true, then, that the intensity of scorn felt

by individuals for whatever is ancient, may be taken as a sort of natural evidence of the folly of their conduct, we may safely say, that no class of men is more justly censurable than the early reformers. They set out in their plots to form a schism with the foulest, the most detestable and incessant slanders against the established religion of the realm. Whatever affecting ceremonies, sanctified by the devotion of ages, whatever endowments founded by the charity and piety of their ancestors, in a word, whatever articles of faith hitherto held sacred, happened not to satisfy the caprices of these restless creed-makers of the time, they were at once boldly denounced as useless or absurd, and a torrent of invectives was, by some means or other, brought to bear against them so strong and shocking, that few would credit it, except those, who have dipped into the works of the first promoters of the reformation. It was in vain that all antiquity raised its voice to oppose this mischief—that their ancestors in their graves, who had so long enjoyed the blessings of the old church, and that the land itself, covered with time-hallowed memorials of its faith, entered the protest against such rash and tremendous innovations: the cries of religion and common sense, like those of victims in pagan immolations, were drowned in a din studiously kept up, to prevent the people from returning to their senses. Contempt for the old ways spread wider and deeper; and here for three centuries we have been the wretched witnesses of prejudices and calumnies, created and cherished against nearly all the institutions of our religion. As to the present day, indeed, it may be averred, that the refinement of modern politeness will not admit that nauseous grossness of language formerly directed against Catholicity; but, still, the *spirit*, which formerly dictated that virulence, yet remains almost the same. Instead of the bold and blunt misrepresentations of old, we have now one eternal *sneer*. We may be said to be changed into a nation of wittlings and wiseacres, professing to be superior to ungentle abuse, but affecting ever to pity or smile at the belief and ritual, which our plain-thinking fathers of the first fifteen centuries left as their most precious legacy. The hatred for antiquity, although modernized and tricked out according to the most approved fashion, is still

about as deep-seated as ever. We charge, then, the offspring of the reformation, for the simple reason of their bitter and unrelenting hatred with which they pursue Christian antiquity, with bearing upon themselves *prima-facie* evidence of their being in the wrong.

But what has been the conduct of the Catholic church in regard to antiquity? Why, it has ever been its chief glory, that it has preserved a profound reverence for its ancient rites and usages; and this, too, for the wisest of reasons. All those liturgical ceremonies, which it observes at present, can be undeniably shown to have been instituted by the apostles, or their immediate successors; men, not abounding in their own conceits, but who had sucked in instruction from the very source of truth and grace. Although they, no doubt, felt it quite as easy to invent articles of faith and liturgies, as the more clever moderns do, they thought it much wiser to let these matters alone, and to follow the beaten road established by an act of God himself. So exactly, indeed, did they tread in the footsteps of their predecessors, that, in the entire history of man, there is not a more remarkable circumstance to be found, than the strict conformity existing between, we do not say, the faith, but the *most simple ceremonies* even, brought into use in apostolic times, and still as faithfully as ever practised in the church. This is so literally the fact, that the learned inquirer need only turn to the more early Christian Fathers, who allude to the ritual; and after he has there seen blessings, exsufflations, use of the sign of the cross, &c. &c. referred to as of ordinary occurrence among the faithful in those times, when these writers flourished, let him proceed to any Catholic chapel, however meanly formed, and, whilst the eternal sacrifice is celebrated, let him pronounce if what he has been previously reading be not here substantially and formally the same in practice; let his impartial judgment decide whether the old formulary of public devotion be not still, after the lapse of fifteen or sixteen centuries, as dearly cherished as when Tertullian or the Gregories composed their works. Here, then, is the immortal evidence of Catholic attachment to antiquity; and this sacred and universal regard for the bare ceremonial even of our religion, supplies us with an unanswerable argument in support of its doctrines. For if such solicitude has been al-

ways manifested for the mere veils, that envelope the holy mysteries, surely it is but reasonable to affirm, that far deeper anxiety has existed for maintaining those mysteries themselves in their christian purity ! Thus *we* alone, (and here is the characteristic of truth) we alone receive, hold, and transmit our faith, and forms of worship, too, in a state of unchangeable constancy through the varying tenour of time.

If, however, another argument were wanted to evince the vast superiority we possess, by adhering so closely to ancient discipline, that argument might be drawn from a great number of pamphlets recently published. Whether from design, or the intrinsic propriety of it, Protestants, of late, have begun to ape the language of the church, and adjure the rebellious Dissenter to return, 'out of respect for their *venerable* liturgy !' Venerable, indeed—

Fine words ! I wonder where you stole 'em,

Could nothing but your chief reproach

Serve for a motto.———*

If the liturgy of the establishment be venerable in the mouths of a Protestaut, when rebuking Methodists, Swedenborgians, and other ephemeral sects, what title, pray, shall we give to that of the Apostolic church ? Epithets of this kind are eminently absurd, when used by any but the Catholic ; they must be left as his hereditary property. *He* only, without fear, can dive into the history of the customs and ritual of his church, always certain to discover something to strengthen his faith. His heart is instructed by the noble fidelity with which truth has ever been supported. His imagination is fed by the relics of past times, and softened by the holiness of the doctrinal influences they afford : and in this manner, his memory also is stored with a rich collection of ancient facts, leaving indubitable evidences of the unchanging spirit of the Catholic faith.

In the number of those whose inclinations have led them to hang with delight over our ancient liturgy, and by illustrating its formation, to establish thereby a body of argument in favour of the doctrines it inculcates, the learned author of the book before us must be placed. Residing for some years in the eternal city and engaged by profession in the study of religion, he was led to weigh other evidence besides

* Swift.

that which mere writing afforded. He entered "the Roman catacombs, so precious and interesting to every true believer in the gospel, from their having been the burial-place of the holy martyrs and primitive christians, from their still exhibiting the very subterraneous chambers in which the earliest followers of Christ at Rome were accustomed to assemble, in order to assist at, and partake of, the Eucharist sacrifice;" and in these he discovered "monuments most useful on litigated articles of doctrine and discipline. The author, therefore, has broken up this new and prolific ground, and has not unfrequently alleged an inscription from a martyr's tomb, to fortify his argument or vindication of some tenet of the ancient faith; and produced a fresco-painting or a piece of sculpture from the subterranean chambers of the catacombs, and a mosaic from some ancient church, to explain the origin of our present sacerdotal vestments," &c. &c. But as minute and elaborate description generally affords far less information than a single glance at a drawing of these remains of older times "the reader will find the pages of the work embellished with several copper-plates, executed by artists of the first order, in the respective branches of their profession." It is in these passages of the work where the mausoleums and inscriptions of by-gone ages are made to depose in evidence to the cause of faith, that most interest will be found, and where the writer's merits will be hereafter most appreciated.

Of the first volume, to which alone, during the present month, we shall call the attention of our readers, about one half is occupied by the ordinary of the Mass, and a variety of notes upon it. The arrangement of these notes appears to be very defective. They amount to 130 in number, are placed *after* the Mass, and, from the manner in which they have been composed, compel the reader, (especially if a *Protestant*, for whose use the book is professedly published,) to turn back at every step to the words of the Mass itself. This palpable awkwardness might have been almost entirely ob-

* The author passes a well-merited encomium upon the zeal and ability which Mr. Booker has displayed in publishing the work. Indeed we never saw any book exclusively Catholic, so admirably 'got up'; and very few of those belonging to Murray, or Nichols, can bear competition with it.—*Reviewer*.

viated, if the notes had been made in some degree independent of the text. Thus, for example, in note 31, if instead of writing "*Such* an admonition is addressed by the priest to the congregation for the purpose of warning them that his prayers are for the common benefit, &c."—the sentence had run to this effect "that the admonition conveyed in the word "*Oremus*," "let us pray, is addressed, &c.," the disagreeable necessity of referring else where would have been prevented. This cause of complaint is not of uncommon occurrence, and, together with a few long, and therefore obscure, sentences, mars a little the general utility of this part of the writer's labours. But we will proceed to the more delightful task of stringing together a few of these "pearls" lying before us, and first of our collects and that part of the Mass—

"Many of the occasional collects now in use are proved by referring to the Sacramentaries of Popes Gelasius and Gregory, to have been composed more than thirteen hundred years ago'!

"After the Epistle, in order to unite prayer with instruction, the whole, or part of one of the Psalms is recited; and this anthem is called the GRADUAL, from an ancient custom which once prevailed of chanting it on the Gradus, that is, the steps of the ambo,* or pulpit, in which the Epistle used to be recited.—When the chanting was performed by one voice, and without interruption, it was distinguished by the appellation of TRACT, from the Latin *Tractim* 'without ceasing.' When it was sung by several of the choir, or by the whole congregation, who took up some of the strophes, it was called the Anthem, sung in versicle and response. Hence the origin of the generic term Gradual, and of the specific ones Tract and Response.

"The custom of saying the Our Father. and the Creed in silence at Vespers, appears to be a remnant of that ancient law, denominated 'the discipline of the secret,' which was most religiously observed during the first four ages of the church.* The Lord's Prayer was said publicly at Mass, but it was one of the duties of the deacon to see that unbelievers and catechumens had withdrawn long before that period of the Mass arrived at which it was recited.

We can only afford space for one more extract on these interesting subjects.

* These Ambones are still to be seen in some of the oldest churches at Rome, such as St. Clement's, St. Lawrence's and several others.

* Vide: 'de Disciplinâ Arcani per Emanuelem a Schelstrate Roma 1685,' the first as well as the most able treatise which has hitherto been published on the subject.

"In the Greek church, each Eucharistic particle is called *μαργαρίτη*, or a 'pearl,' to signify that the smallest part of the blessed Eucharist is a jewel of the greatest price. In the rubric of St. John Chrysostom's liturgy, the deacon, or in his absence, the priest is directed to wipe the sacred chalice thrice, and to take particular care lest the particle called 'the pearl' remain!

The remaining part of the first volume is chiefly filled with dissertations, on the necessity of sacrifice in general, of the Mass as a sacrifice, of the real presence, of lay communion, and of the invocation of saints and angels. Upon all these subjects, the usual arguments are brought forward, not always in a strictly logical form, but often woven together in the manner of familiar instruction. It would be impossible for us, of course, to enter upon the more elaborate controversy, since consecutive reasoning could not be compressed within the limits of a review. It will be, doubtless, more agreeable to our readers, if we impound a few of those stray remarks less generally known than perpetual controversy.

Of the manner in which the holy Eucharist was kept, we are told—

"To afford the sick the consolation of participating in the sacrament, particles of the Eucharist, under the species of bread, were preserved, as is the present custom in the church, and sometimes enclosed within a golden vessel, made in the form of a dove, which hung suspended by a chain before the altar; at other times were deposited in one of the two chambers, which in ancient churches, stood on both sides of the altar, and were called *Pastophoria*.* From these testimonies it is evident that from the earliest periods communion was very often administered under one kind only."

The name of Mass given to the holy sacrifice, seems to be of very early origin.

"That the employment of this appellation is coeval with the re-introduction and establishment of the Christian faith in Britain during the sixth century, is attested by almost every document belonging to the earliest periods of our ecclesiastical or civil history. In the Western church in general, we have authorities to certify the employment of the word, Mass, to designate the public liturgy, as far back as the second age. Pius the First, about the year 166, thus begins a letter to the Bishop of Vienne in Gaul;—'As you well remember, our sister Euprepia conveyed over to the poor her house, in which we are now residing, and where we celebrate *Mass*.' St. Ambrose detailing some

* From a Greek word signifying *inner chamber*. Anciently there were two small recesses, one on each side the sanctuary. In one the blessed Eucharist was sometimes kept,—the other was occupied by the Missal and sacred vessels, and answered the purposes of our modern vestry.

disturbances, writes 'information was brought to me that officers had been deputed to seize the Portian church; I continued to perform my duty and began *Mass*.'

In the chapter on the invocation of saints and angels, one of the best in the book, and in which the scripture testimony, in its favour, is most ably displayed, Dr. Rock has collected together a good deal of novel and excellent evidence. The pages of the earliest Christian poets, amongst other writers, have been rifled of some of the hymns addressed by them to the blessed spirits; and although we may safely say of Paulinus and Prudentius, that they "were rapt and by the mind inspired," it would be perilous, we imagine, to affirm the same of their translators. These "soarings in the world of rhyme," are followed, however, by another paragraph so powerful in its reasonings that we could wish to transfer it entire for the readers of the Magazine. In bringing to light the remains of martyrs deposited very early in the Roman catacombs, numerous inscriptions have been dug out from time to time, all invoking the prayers of these "slain in the Lord." Many of them the author has transcribed, and they triumphantly exhibit the universal belief of antiquity. To these in the work itself, we are compelled with regret to refer our readers.

We cannot conclude these remarks without acknowledging the debt of gratitude, which the Catholic public owe the author of this excellent work. It is a monument of his abilities, soundness of reasoning, depth of research, and extent of archæological acquirements. Like every other production of man, this also, of course, labours under some faults, which can be readily corrected in a second edition—soon, we trust, to be called for. We have already alluded to the unfortunate arrangement of the rubrical notes, and to many sentences, difficult from the numbers of members they contain, to be understood. May we also suggest, that wherever Latin quotations are incorporated with the text, a translation of them would be advisable; and that the first volume, or part, might be ended in a more finished manner. Passing by these minor defects, however, we again venture to offer our thanks to Dr. Rock, for thus consecrating to the service of religion his partialities for antiquity. May the example he affords be imitated! How many are there amongst our clergy, possessed of similar taste, capable of effecting great good; but afraid of, or indifferent about, contributing their stock of knowledge. Oh, the glory of the task! The supporters of error are struck with consternation. Let us emulously struggle in the noble work of restoring truth to her rights.

LINES TO THE MEMORY OF THE REV. GEORGE JINKS,
 WHO DIED AT HATHERSAGE, AUGUST 29, 1833.

Doth bitter Death separate in this manner?—1 KINGS xv. 32.

And thou, at length, hast calmly passed away,
 After long struggling with insidious Death,
 Dear friend, companion of life's early years,
 And cherished brother in maturer age!
 Like the refulgent sun thou camest forth,
 Exulting in life's morn with giant strength,
 To run, as then we hoped, a giant's course:
 But like that orb, when in his glorious noon
 Quenched by an envious cloud, thou too hast sunk,
 Thy noontide power and splendour scarce attained.
 Religion called thee to her hallowed fane,
 To serve her sacred altar, to proclaim
 Pardon and peace, to heal the contrite heart,
 And hold the lamp of truth to souls that erred.
 Forth didst thou walk, intrepid, zealous, true
 As the bold prophets walked of old, or like
 The great apostles of the gospel truth;
 Sparing no labour, if thy toil might bring
 One straying sheep home to the Shepherd's fold.
 Alas! that pale disease should waste so soon
 A frame robust and promising, like thine!
 That death should steal his chilling hand o'er thee,
 Checking thine ardour, shortening thy course,
 Calling from life's young energies, to lie
 Cold and unconscious in the dreary tomb!
 Religion mourns that thou shouldst early bend
 To the stern fate that struck thee, as the blight
 Oft smites the loftiest of the forest's pride.
 But she has comfort in the soothing thought
 That if thy days were few, thy toils were great,
 And that much time was filled in thy brief space.
 Thou hadst no will but His, who bid thee spend
 Thy life for Him, whose life was spent for thee:
 And when he summoned thee to rest from toil,
 His will was still thy joy. Why need we grieve
 That thou hast quickly run thy brilliant course,
 And won the unfading, the celestial wreath?
 It for a season doomed to say farewell,
 To one so truly loved, still mourn we not
 As they that have no hope: our comfort comes
 With the sweet hope, that when our life shall close,
 In blest reunion we may live with thee
 In heaven's transcendant glory and repose,
 No more to part, no more to bid farewell.

F. C. H.

October 10, 1833.

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Και γε της τεχνης ταυτης ουκ εστιν αλλη μειζων. Τι γαρ ισον του ρυθμισαι ψυχην, και διαπλασαι νεου διανοιαν; και γαρ παντος ζωγραφου και ανδριαντοποιου τον ταυτην εχοντα την επιστημην ακριβεστερον διακεισθαι χρη.—*St. Chrysostome.*

No art surpasses, no other equals, that of polishing the mind, and forming the understanding. The most skilful painter or statuary is far excelled by him, who possesses this knowledge.—*ST. CHRYSOSTOME.*

The moral philosopher will readily acknowledge the correctness of this opinion of St. Chrysostome: the theologian, who is accustomed to study the nature of fallen man, the subtleties of concupiscence, and the restless activity of man's spiritual enemy, and the infirmity of his strongest purposes, is still more convinced, that nothing can exceed in importance the cultivation of the infant mind: and the pastor of souls, who sees daily exemplified the speculations of the theologian, arrives speedily at the conclusion, that his best, and almost only, chance of successfully prosecuting his apostolic labours, must be derived from anticipating, as it were, the enemy of souls, by infusing into the infant mind those principles of faith and practice, by which it may be fortified against the attacks, and guarded against the artifices, of that enemy.

In these sentiments, we are sure that our Rev. Brethren generally participate; and accordingly the instruction of the children of their people usually forms a part of their labours on each returning Sunday. We have, indeed, visited places, where this duty is altogether omitted; and this we regret exceedingly: for, although, in those places, to which

we allude, it may be expected, that the children will be catechised in some neighbouring church, the omission of this duty in any seems hardly compatible with a just conviction of its paramount importance.

We are very happy to perceive, that a great improvement, in this respect, is taking place in our seminaries and colleges. We have often lamented, that this branch of education has not occupied as much time and attention, as it ought. We do not, indeed, intend to assert, that the catechism has been untaught in any; but it is undeniable, that great additions may be made to the mere catechisms; and we will venture to add our opinion, that a course of religious instruction should be prepared for the student to accompany the whole of his literary course. In addition to his catechism, he should apply himself to a regular study of the holy scriptures, which might easily be adapted to the particular stage of his education. In the earlier part, he may be instructed in the historical portions of the Old Testament, and the Gospels and Acts of the Apostles, in the New. In the school of poetry, he should be familiarised with the bold and splendid imagery, and the simple but sublime expressions of the Prophets, the Psalms, and the book of Job. In the schools of rhetoric and logic, the Sapiential books in the Old Testament, and the Epistles and Apocalypse, in the New, might become the subjects of his application. Thus the student would acquire, not merely that mechanical acquaintance with the mere words of these sacred books, the utmost attainment, to which our separated brethren generally aspire in this country, or that most sublime knowledge of who was the oldest man, who was the strongest man, and who was the wisest man, into which their children are occasionally initiated, but the object also of the several inspired writers, the sense of what is written, and the chain of their reasoning, which is not always detected by a superficial perusal.

But, above all things, it is the object of the skilful pedagogue to make knowledge easy of acquisition. Fleury recommends that facts should be made the basis of elementary instruction, around which doctrine may be almost insensibly collected, and thus apprehended by the learner, not only

without much labour, but with pleasure. We think he is correct; and this branch of the child's tuition is one to which the parent should direct his attention, before his child is presented to the pastor for the regular catechetical course. We extract a remarkable anecdote, and present it for the emulation of parents.

"I know one man," he writes, "amongst others, who is tolerably instructed in his religion, without ever having learnt by heart the ordinary catechisms, or had in his childhood any other master, but his Father. At the age of three years, this good man took him on his knee, in the evening, and familiarly related to him, sometimes the sacrifice of *Abraham*, at other times the history of *Joseph*, or some other of the like nature; at the same time he let him see them in a Book of *Cats*; and it was a diversion in the family, to repeat these stories. At the age of six or seven, his father made him read the Gospel, and the easiest books of the Old Testament, being careful in explicating to him the difficulties. There remained in him, all his life, a great respect, and a great affection for the holy scripture, and for every thing, which regards religion."

"I am sensible," he adds, "that there are not many fathers and mothers, who will take this trouble."

It were indeed, to be wished that many parents would take this trouble, or even that they would imitate the father of this fortunate person in the commencement of his affectionate labours. By thus imbuing, and pleasantly and insensibly imbuing the minds of their children with an elementary knowledge of the facts which illustrate revelation, they would solve the question of the propriety of beginning with facts or with abstract tuition. Their children would have imbibed all that was necessary of this kind of knowledge, before they would be presented to their pastor, to receive the regular and ordinary course of catechetical instruction.

It is with reference to this ordinary course, that we entered upon the subject of this article; but the remarks, which we have already made, seemed necessary to an elucidation of that subject; and, indeed, a consciousness of the tender ground upon which we were treading has induced us to a conciseness, where the matter, under consideration, seemed to merit more extended remark. In entering upon his holy, interesting, all-important function of a catechist, the enlight-

ened pastor looks, in the first place, for a simple and easy catechism, in which both questions and answers are short, but comprehensive, and conveyed in terms adapted to the understanding of childhood. Having obtained such a catechism, he will then study to attain, in his own comments and explanations, the same expressive simplicity, by which he will descend, if it be rightly so expressed, to a level with the language of children, and convey, in that language, those truths, of which the knowledge is necessary, and the mind of childhood is susceptible.

How difficult is this, on the part both of the composer of the book and of the oral instructor! In regard to the instructor, we take the liberty of recommending to our brethren to study diligently the art of adapting their discourse to the capacity of those, whom they would wish to teach. It is not more absurd to preach in a foreign language, than to address children in terms calculated for the instruction and improvement only of scholars. But it requires study and preparation, or, which is synonymous, a habit of attention to this point, to attain to that style of expression, which, without derogating from the dignity of the divine word, shall make that word intelligible to humble minds. But, with this precaution, that style may be attained. If we are asked for a model, we refer the enquirer to the discourses of our blessed Saviour, as recorded in the gospel. While it is true, that the first of human compositions always appear insipid, when contrasted with the language of the inspired writers, the style of other portions even of the holy scripture itself must yield the palm to the sublime simplicity of the Redeemer's words.

In regard to the books of catechism, we must congratulate the Catholics of England, that uniformity upon this point is established amongst us. We wish, indeed, with all our heart, that this uniformity embraced Ireland and Scotland, and extended to the whole of our discipline. Unfortunately, this island once lost its hierarchy, and, notwithstanding the universal aspirations of the second order of the clergy, it is to be feared, that measures are not yet contemplated for its restoration. It may be well, indeed, to intimate to those, whom it may seem to concern more immedi-

ately, that the clergy are becoming restless upon this subject; that their wishes, which lately were but whispered, are now spoken; that a movement, strong but orderly, is daily making progress; and, that nothing can repress it, but the just concession of that ecclesiastical government, which only is recognised by the spirit and genius of the Christian religion. We go farther, and inform those, whom no one else will inform, that events have recently taken place, which must, by their consequences, eventually accelerate this so much desired consummation. But, before we proceed, let us announce, that only one individual is conscious of what is just written, that, although he is cognisant of much that he has not stated, no one else is responsible for that which he has stated.

If Bishops were once more established in the three kingdoms, forming an united hierarchy, an uniformity might be established throughout, as to discipline and to practices of devotion and instruction, the want of which is severely felt throughout this part of the empire. But we do enjoy the benefit, of which we have spoken before, of uniformity throughout England, as to our books of catechetical instruction. We must add, however, that these books are capable of vast improvement. We wish not to detract from the merit of the alterations, which appeared in 1826 and 1827; but we must be allowed to say, that they have left the Catechisms altered in a state, which demands a thorough revision. Unwillingness to cause pain, where none is merited, has probably restrained the clergy from giving public and formal expression to their sentiments, but those sentiments, are almost, we believe, without exception, unfavourable to the catechisms in their present form. The same indisposition has its effect upon us; and we rejoice that comment is the less necessary, as we learn that hopes are entertained of the general revision of these important little works. We shall, however, take the liberty to suggest that in any alteration great care and circumspection be used; that a species of committee be appointed for the purpose; and, that the clergy be invited to forward to such committee whatever improvements may present themselves to their minds.

The Catechisms should evidently be mutually connected. The first should be made simpler and shorter than it was even before the recent alterations. It should contain only that, the knowledge of which is especially necessary, and, therefore, besides many alterations in the body of the work, it should not be extended beyond the sacraments; unless, perhaps, the concluding chapters on the rule of life, and on the daily exercise, may appear so useful as well as intelligible to infantile years, as to render it advisable to retain them. Thus curtailed and simplified, the Catechism should be put into the hands of children in their first stage of instruction, and into those of converts whose leisure or capacity would not be equal to a more extended course.

When the children have finished the first Catechism, we would recommend the pastor to instruct them for their first confession, on which account, we would suggest that the commandments be explained partly with reference to the sins, by which they are likely to transgress; and we may remark here, that it would be advisable in this elementary book to reduce the first command to the words, which specially contain the precept "Thou shalt not have strange gods before me;" words in which it is well known that Luther himself made the commandment to consist. In this case the controversial part of the explanation might very properly be omitted: we mean that which relates to the religious respect paid to the saints and angels, and to pious memorials. It is on the other hand, desirable that neglect of the duty of prayer be introduced among the violations of the precept.

If our advice be followed in making the first Catechism to be in general a preparation for instruction for the first confession, the sacrament of penance will of course occupy a greater proportionate space than the other sacraments, in regard to which the explanation should be very simple and elementary.

The second catechism should be made, as this its common appellation implies, a sequel to the first. As, therefore, many of the questions are the same in each, the answers to those questions should be invariably the same. The experience of catechists confirms the opinion, which reflection would dictate, that a variety of answers to the same question

is calculated to produce no other effect than a complete forgetfulness of them all. But if, after having answered the same question in the same terms, the catechism proceed to enlarge upon the subject matter of both, the youthful catechumen will have his first knowledge confirmed, and is likely to derive pleasure from the additional information, which he is gradually acquiring. The second catechism may, upon the several topics, which it embraces, be considerably extended, but the particular answers require curtailment; or, perhaps, more properly division, and certainly simplification. At the end, may be appended the usual catalogue of virtues and vices, but in language more correct. The beatitudes ought, as at present in the first catechism, to be given in the language of our Saviour: the cardinal virtues should be correctly explained, which cannot be said of them at present: after the gifts of the Holy Ghost have been enumerated, it should be asked, Qu. Why are these called the gifts of the Holy Ghost? Ans. Because, in the holy scripture, the Spirit of the Lord is called the spirit of wisdom, &c. Is. xi. 2, 3: to the fruits of the Holy Ghost a like query should be appended: and similar suggestions will present themselves in respect to several other topics. This catechism, though containing, upon the whole, a valuable compendium of theological knowledge, requires many corrections. Thus, in the definition of the sacrament of Confirmation, the very essence of the sacrament, *that we receive therein the Holy Ghost*, is omitted. We recommend also, that certain offensive expressions be expunged, such as the phrase, "*as heretics would have it*," the answer being complete without it; and it surely is desirable to guard the minds of children as much as possible against that uncharitableness towards our unfortunate brethren, which difference of religious belief has in itself a strong tendency to excite. The definition of "*a neighbour*" would, we think, be more perfect, if the words, "*especially Catholics*," were expunged. We abhor, indeed, the spurious liberality, which induces many to affect a preference of others to their own brethren, in their offices of kindness and charity, which we do not hesitate to style a species of that indirect persecution, which the faithful daily experience from strangers; and against which they ought to

be encouraged to look up to their natural protectors, their own brethren in faith. But we think it dangerous to instil into the youthful mind a principle, calculated, we fear, to confirm that alienation already too congenial to our nature. It is to be observed, that we have a heavenly instructor on this very subject, whom we cannot too closely follow. The question put to him was, "*Who is my neighbour?*" In the beautiful and affecting parable, in which his answer is comprised, we look in vain for an excuse even for this appendage; whereas it might not be difficult to extract a condemnation of it.

Before we quit the two catechisms, on which we have dwelt so long, we shall take the liberty of remarking upon one novelty introduced into the recent alterations; the embodying the question in the answer. The principle, upon which it is founded, is plausible, namely, that thus the child will bear in his memory the whole of the subject to which the answer refers. This principle would be applicable to the case of children, who merely learn by heart, and are not accustomed, by their pastor, or other teacher, to exercise their reflection upon what they learn; though, even in this case, it is to be apprehended, that a collection of words, to which a meaning is not attached by reflection upon them, would never much benefit the learner. The intelligent catechist, however, supplies the deficiency by his own questions, and his own instructions. He will endeavour to put the same question as the catechism, but in different words: and he will, besides this, explain the catechism, and then interrogate the children upon this explanation; which practice is still more important. If the children stand in regular places, and ascend or descend in their class, accordingly as they answer well or ill, their attention is aroused, and their own faculties are called into action; which is the grand object of all education. We do not, therefore, pretend to censure the alteration, as made at the time; but we must suggest the propriety of withdrawing it now. It is to be remarked, indeed, that it has not been observed with consistency, as one example, out of very many, which might be adduced, will prove. The first question and answer of the first catechism are, Qu. "*Who made you?*" Ans. "*God,*" instead of "*God*

made me." The second question and answer equally avoid the repetition ; which is introduced, for the first time, in the answer to the third question. But we must add, that the principle has been put to the test. It has had a fair trial ; and it has failed. If the writer of the present article has attended with special care to any one of the functions of the sacred ministry, it is that of instructing children in their catechism. He hailed, with eager satisfaction, the new edition; especially as he had once heard a few of the alterations quoted, when they were yet, at most, in MS. He has tried the new edition, and is obliged to acknowledge, that it is *impossible* for the children to learn it effectually. He cannot, indeed, without great pain, witness the distress, with which well-disposed, but timid, children evince, in their faltering attempt to answer, the extreme difficulty, with which they have prepared themselves for the occasion. It is his practice, when a class has learned a portion of the catechism, such as the Creed, Prayer, the Commandments, and the Sacraments, to require, after a certain preparation, the repetition of the whole of that portion ; and, at last, the repetition of the whole of the catechism. And now, since the alteration of the second catechism, he does not remember a single instance, in which this repetition has been satisfactorily performed. He altogether despairs, therefore, of being able to teach that catechism in its present state.

To resume the course of observation, from which we have diverged into these details, we would recommend that, after the children have finished the second catechism, they be prepared for their first communion ; and, therefore, that the Eucharist, both as a sacrament, and as a sacrifice, be very fully explained in the catechism. At present, indeed, we have not much occasion of complaint, except as to the length and complicated nature of several of the answers ; which may very easily be improved. After this, we think it proper, that the child should be introduced to the *Historical Catechism* ; which ought also to undergo revision, and to be adapted to the progress, which we suppose to have been made. That work obviously was intended by its learned and judicious author as a sort of primer ; and it is remarkable, that it is much easier than either of those, which have formed the sub-

jects of our observations. Considered as an introductory book, it perhaps requires but very few alterations ; but, if it be used as a third catechism, it also should undergo a thorough revision. It should be so far extended as to elucidate the progress of revelation, as well as the history of facts. It should present the obscure glimmerings afforded by the earliest manifestation, not only of the Incarnation, but also of the Trinity : it should unfold the progress of prophecy from the more obscure to the more intelligible ; like the progress from the twilight to the meridian day : it should, in one question and answer, elicit the prophecy, and, in the next, the fulfilment : and it should give the particulars, as far as they are afforded by the sacred scripture, of the institution of the practices, and the revelation of the doctrines, of Christianity. It might, also, in the hands of a skilful and dexterous compiler, be made to unfold a general elementary history of the church, and of the origin and peculiarities of the principal heresies, by which she has been assailed.

When the children have gone through this third catechism, the time is come to prepare them for the holy sacrament of Confirmation ; as the age is most probably arrived, when they stand more particularly in need of the special graces communicated by that sacrament. We would then terminate their course of instruction thus. We would subject them to an examination, 1, in the historical catechism ; 2, in the three catechisms ; and 3, in the general knowledge of religion, which they have derived from the whole course of their education.

This appears, perhaps, to be a wide and impracticable course. Let us, therefore, assure our brethren, that it is one, which is found, by experience, to be very practicable. It admits, indeed, and requires, many occasional exceptions and deviations ; but these are always to be lamented ; whereas those, who are enabled to complete this course, are found, by experience, to acquire a knowledge of the doctrines, and a love for the spirit, of religion, which become, in the hands of a wise and gracious providence, the instruments of their perseverance in their allegiance to him, in scenes, where the superficial pupil of the school, the convent, or even of the college, has been unfaithful

ON THE SUPPOSED PERSECUTION OF GALILEO.

We lately promised an article upon this subject ; a promise, the fulfilment of which has hitherto been retarded by constant occupation and distraction. The following is from Bergier's *Dictionnaire de Théologie* ; article, *Sciences Humaines*.

One of the principal facts advanced by the philosophers to sustain their charge, that the Christian religion is the enemy of knowledge, is the supposed persecution of Galileo on account of his astronomical discoveries, and his condemnation by the Roman Inquisition. Fortunately, the letters of Guicciardini and of the Marquis Nicolini, ambassadors of Florence, the friends, disciples, and protectors of Galileo, the MS. letters, and the published works, of Galileo himself prove that, for a century, the public has been deluded upon this point. Galileo was not persecuted as a good philosopher, but as a bad theologian, for assuming the office of interpreter of the Bible. His discoveries undoubtedly created jealous enemies ; but it was his determination to reconcile the Bible with Copernicus, that brought him before his judges, and his own petulance was the sole cause of his troubles. In his time flourished Tasso, Ariosto, Machiavelli, Bembo, Toricelli, Guicciardini, Fra-Paolo, &c. It could, therefore, hardly be an age of barbarism in Italy.

In 1611, during his first visit to Rome, Galileo was admired and caressed by the cardinals and nobles, to whom he explained his discoveries. He returned in 1615, and whatever accusations had been concerted during his absence were altogether dissipated on his return. The Cardinal *Del Monte* and several members of the holy office suggested to him the bounds, which prudence forbade him to transgress ; but his impetuosity and vanity admitted not of restraint. "He demanded," writes Guicciardini, in his despatches of March 4, 1616, "that the Pope and the Holy Office should declare the system of Copernicus to be founded on the Bible." He wrote memorials after memorials : and Paul V., wearied with his importunities, gave orders that the controversy should be decided in a congregation. "Galileo," adds Guicciardini, "mixes up a great deal of temper in the whole affair : he considers his own opinion superior to that of his

friends.* He was recalled to Florence in June, 1616. He thus writes in one of his letters. "The congregation has decided only, that the opinion of the earth's motion does not agree with the Bible. In this decision I am not personally concerned." Before his departure, he had a very favourable audience of the Pope. Bellarmine merely forbade him, in the name of the Holy See, to speak any more of the supposed agreement between the Bible and Copernicus, without restraining him as to any astronomical hypothesis.

In 1632, in the pontificate of Urban VIII. Galileo published his celebrated dialogues *Delle due massime systems del mondo*,* with a supposed permission and approbation, against which no one presumed to make opposition. He also republished his memorials written in 1616, in which he endeavoured to exalt his opinion of the rotation of the earth into an article of doctrine. It is pretended that the Jesuits excited against him the displeasure of the Pope. "This affair" writes the Marquis Nicolini in his dispatches of September 5, 1632, "must be managed quietly; we must not dispute, or threaten, or bluster." But this was precisely what was done by Galileo. Accordingly he was cited to Rome, where he arrived February 3, 1633. He was sent, not to the inquisition, but to the palace of the envoy from the court of Tuscany. A month after this, he was sent, not to the prison of the inquisition, as a score of authors have stated, but to the apartments of the "Fiscale," with liberty to correspond with the ambassador, to walk about, and to send his servant abroad. After a detention of eighteen days at the Minerva, he was sent back to the Tuscan palace. In his own pleadings in vindication of himself, the question is never as to the merits of his system, but as to its supposed conformity with the Bible. Sentence being passed, and Galileo, having made his retraction as to the point contested, he was at liberty to return to his country.

The following year, 1633, he wrote to F. Receneri his disciple "The Pope esteemed me worthy of his regard. I was lodged in the delightful palace of Trinità del Monte. When I arrived at the holy office, two Jacobins very civilly

* Of the two greatest systems of the world.

requested me to draw up an apology . . . I have been obliged, as a good Catholic, to retract my opinion." What that opinion was, we have seen above. "As a punishment I have been deprived of '*The Dialogues*;' and, after a residence of five months at Rome, I have been permitted to depart. As the plague was at Florence, I have had, assigned to me for my residence, the palace of my best friend, Monsignor Piccolomini, Archbishop of Sienna, where I have enjoyed perfect tranquillity. At present, I am at my rural retreat at Arce-tra, where I breathe a pure air near to my beloved country." See the *Mercure de France* of July 17, 1714, No. 89.

Yet numbers of authors, especially among Protestants, have written that Galileo was persecuted and imprisoned for having maintained that the earth moves round the sun; and that this system was condemned by the inquisition as erroneous, and contrary to the Bible. This has been repeated or supposed in many historical dictionaries. Our modern unbelievers have asserted it one after another; and, notwithstanding irrefragable proof of the contrary, they will continue to assert it till the end of time. Thus it is, that philosophists labour for the promotion of the sciences.

BRIEF ACCOUNT OF THE COUNCIL HELD AT CONSTANTINOPLE, A. D. 1166.

WITH REMARKS ON THE NEWLY DISCOVERED TESTIMONY
OF ST. AMPHILOCHIUS, BISHOP OF ICONIUM, IN THE
FOURTH CENTURY, IN FAVOUR OF THE REAL PRESENCE
IN THE BLESSED EUCHARIST.

At a moment, when Socinianism may be said to be gaining ground in Europe, it must be interesting to learn the particulars of the Council held at Constantinople on an important part of the Arian controversy, in 1166; the acts of which have lately been brought to light. Besides the interest it must excite from its direct object, it is of immense value to Catholics, from other considerations, which we shall endeavour to present.

That such a council had been celebrated was known from Ecclesiastical History, and Leo Allatius had even seen

the original acts, which have now been published.* This important publication we owe to the late indefatigable Librarian of the Vatican, Monsignor Mai. The acts are found in several manuscripts, but the learned editor has naturally preferred the MS. 1176, which is one of the original copies, made certainly during the life of the Emperor Manuel Comnenus, and probably in the Council itself. The first is evinced by the portraits of the Emperor and his consort Maria painted at the beginning of the work. These could not well have been executed in a later reign; for Andronicus, who succeeded Manuel, was the great enemy of his house, and cruelly murdered his son Alexius, and this very Empress Maria. But a still more precious determination of the authenticity of this copy is found in the autograph signatures of all the patriarchs and bishops, who attended the Council, twice repeated in this manuscript. These Monsignor Mai has engraved in his publication.†

The Acts are entitled; "Synod upon the saying, *the Father is greater than I.*" The first action is almost entirely occupied with preliminary matter, but is, in reality, the most interesting portion. We are informed, that, in the twenty-third year of the Emperor Manuel Comnenus, great and troublesome disputes had arisen in the (Greek) church, and caused tumults even among the people, respecting the true interpretation of Jo. xiv. 23. *The Father is greater than I.* "The streets, the lanes, the houses," were full of angry discussions on this subject.‡ One party maintained, that the words expressed merely the connexion of Christ's divine nature with the Father, and consequently mere *procession*; others asserted, that they spoke of the relation of the human nature, and therefore of a real *inferiority*. Both sides, as usual, had recourse to hard names; the former accused their opponents of Nestorianism; and were complimented, in return, with the name of Monophysites. The royal theologian, —for, Ephræmius assures us that Cæsar composed catechetical sermons, called *σχολια*, with great skill, and no suspicion of their spuriousness, and thence encouraged, dived

* De consensu. lib. ii. 12.

† Scriptorum vet. nova collect. 4to. tom. iv. Romæ. 1831.

‡ Ibid., p. 4.

into deep mysteries, as though he had been inspired by Christ himself,*—sided with the second of these opinions.

How then did he attempt to gain a satisfactory solution of this question? Did he peruse his Bible carefully to find other passages, which might throw a light upon these obscure words? Or did he send some promising scholar to make a biblical tour like Birch's, or Adler's, or Scholz's, to ascertain whether any manuscript yielded a various reading bearing upon their illustration? Or, in fine, did he propound it as a prize-essay for youthful theologians to write and exercise their ingenuity upon? Instead of these fashionable protestant ways of arriving at the interpretation of the text, our imperial Divine takes a sadly popish way of going to work. In spite, the acts tell us, of the cares of the Empire, which fell upon him "thick as rain-drops," he had all the opinions of the ancient Fathers upon his subject collected together, and not content with his own sovereign judgment, submitted them to the inspection of his patriarchs, and asked their decision.† Then follow the texts so collected, sometimes from works now lost, and comprising, not merely the Greek, but also many of the Latin Fathers. The list consists of St. John Damascene, St. Gregory Nazianzen, St. Athanasius, St. Amphilochius, St. Cyril, St. John Chrysostome, St. Leo, St. Anastasius, St. Gregory of Nyssa, St. Augustine, St. Ambrose, St. Agatho, Sophronius, and St. Basil. After these came the learned arguments of the Emperor, who addressed by turns different theologians, to bring them over to his opinions. Not satisfied, however, with the result of his labours, he determined to have a synod, in form. It met in the part of the imperial palace built by himself,

ἐν τῇ ὑπερωῇ τροπικῇ τῇ πρὸς μεσημβρίαν τοῦ ἐν τῷ μεγάλῳ παλατίῳ

* The expressions of this metrical chronicler are curious, and may serve as a specimen of his style.

Ἄλλ' ὠδῶν γε, καὶ κατηχητηρίους ἢ παιδας ἀπετικτεν εὐγενεῖς λόγους
οὓς φασὶ σελεντία συνेतους ἄγειν ὁδῶν προίων ἡμμενος καὶ δογματῶν, περὶ θεοῦ
λεγειν τι καὶ κλίνει θελεῖ νουν δυσεφικτοῖς δογμασι, δ' ἐφίγανον πεινσεῖς προσηγε
καὶ λυσεῖς τούτων περὶ, ὡς αἶν μνηδεῖς πρὸς Χριστοῦ τοῦ των περὶ.

Ephræmii Cæsares. Scriptor. vet. tom. iii. p. 116. His account of our council, in the same page, is not correct.

† P. 5.

παρφυρομανηλατω τρικλινου,* on Tuesday, the second of March, A. D. 1166. With this sitting commences the second action. All the royal family and the great officers of the household attended on the Emperor, who presided: there were present three patriarchs and thirty-nine bishops. After the question had been proposed by the Emperor, the bishops, one by one, gave their opinions in favour of the text applying to the inferiority of the human nature, no less than to the procession of the divine. Many expressly give, as their only reason, the consent of the Fathers. The third action is taken up with subscribing the dogmatical decree of the council: the Emperor signing first, and giving his reasons with all the exactness of phrase, which could satisfy the most punctilious divine. In the fourth, the canons pronouncing anathema against all impugnors, and eternal memory to the maintainers of the true faith, were voted. The fifth was occupied in drawing up a more explicit declaration of faith, as that before subscribed had not been considered satisfactory by all: and, in the sixth, those who laboured under suspicion of heterodoxy, made open declaration of their belief. John Pantechnes, imperial *σπυροφυλαξ*, and the bishops of Myrae, Larissa, Rhodes, Adrianople, Neopatræ, Thebes and Maronea, went through this important ordeal. A new and very long decree was then drawn up, in consequence of additional objections, and a new canon added, which deserves to be cited. "Whoso rejecteth the words of the holy Fathers spoken in confirmation of the true doctrines of God's Church,....likewise whoso refuseth the acts of general councils, to wit, the fourth and sixth, unto him be anathema."† The seventh action was entirely occupied with receiving the imperial edict for the promulgation of the acts; but the eighth presented a scene of deeper interest. It begins solemnly by declaring, that there is a time for being silent, and a time for speaking. George, metropolitan of Nice, had been refractory to the decrees of the synod, and had incurred its penalties. But he had now repented, and with many tears implored the emperor's clemency. He interceded with the council, in mitigation of the canonical pen-

* P. 37.

† P. 75.

ance; and whereas this was deposition, the disobedient prelate was only sentenced to a suspension from his office for two years. For several hours he lay prostrate, bathing the ground with his tears, and begging farther mercy: his brethren relented, and the presiding patriarch reduced the term of punishment to only one year. The synod then closed, after invoking every blessing upon the Emperor. At the end of the volume are the autograph signatures of the bishops.

It is hardly necessary to repeat the circumstances which make these acts a valuable document to Catholics. 1. Though neither of the parties, whose conflicting opinions were here examined, for a moment leaned to Arianism, yet the text examined is one of great importance in the controversy with these sectaries; we here have several new authorities, regarding its interpretation. 2. The Rule of Faith is laid down by this synod to be the same in the Greek church, as is held in the Catholic, especially in the dogmatical explanation of texts, that is the consent of the Fathers, or the traditional word of God. 3. The judges who are to apply this rule, and pronounce on its results, are the same as we acknowledge, the pastors of the church. 4. The power of enforcing dogmatical decisions by ecclesiastical censures and penalties, is clearly claimed and exercised.

But, in addition to the importance and interest of these acts in general, their value is much farther enhanced, by their having preserved for us a passage of St. Amphilochius, bearing upon the important Catholic dogma of the Eucharist. As this great Father is not so well known as many of his contemporaries, it may be useful to give a few of their testimonies to his merit.

St. Amphilochius was bishop of Iconium, in Lycaonia, during the reign of Theodosius. Theodoret relates an anecdote of him, which shows his intrepidity in defending the faith against the Arians. In an audience of the Emperor, he intreated him to forbid Arian conventicles within cities. Theodosius, considering the measure harsh, declined complying with his request. The holy bishop retired; but some time after asked another audience. It was granted; and as he approached the emperor and saluted him, he took no notice of his son Arcadius, who had just been named Augustus.

The emperor, thinking this an oversight, desired him to return and kiss his son. Amphilochius replied, that it was enough to have honoured *him*. Theodosius was highly incensed, when the bishop exclaimed, "See, O emperor, how you resent any insult to your son; do you think then, that the Ruler of the universe, will less resent the blasphemies and insults uttered against his Son?"* Among the epistles of St. Basil, are several addressed to St. Amphilochius. In one place he calls him his brother, dear to him, and esteemed above all others:† in another he says he admires his eagerness to learn, and at the same time his humility, which makes him apply for knowledge to those whom he is fit to teach.‡ St. Gregory Nazianzen calls him "the spotless pontiff, the messenger of truth, and his delight."§ St. Jerome classes him with the two Fathers just quoted, as their equal in sacred and profane learning;|| and tells us he had lately heard him read his work on the Holy Ghost.¶

These high encomiums from "those who themselves are praised" must excite a desire to know the belief of this Father upon points of modern controversy; and though the Catholic can always look forward tranquilly to the discovery of any new ecclesiastical writer, well assured that whoever was the friend of the Gregorys, the Basils, and the Jeromes must have believed even as they did, yet he must for this very reason feel his heart throb with anxious expectation, as he turns over the pages of any newly discovered Father. Unfortunately most of the works of St. Amphilochius have per-

* Theod. Hist. Eccles. Lib. v. c. xvi. tom. iii. p. 214, ed. Reading. This anecdote and the belief of the Greek church that this saint was named bishop by angels in a vision, (see the Greek *menol.* of the Emperor Basil. October 19. P. i. p. 127. ed. Urbin. 1727.) have been wrought up at great length, into his acts given by Metaphrastes. See these *ap Combesis.* inf. cit. p. 228, seqq.

† De Spiritu S. c. i. tom. iii. p. i. ed. Maur. 1730. This treatise is in fact dedicated by St. Basil, to St. Amphilochius.

‡ Epist. cxcix. ib. p. 290.

§ Carm. parænet. ad. Olympiad. virg. v. 102, tom. ii. p. 134. Paris. 1611. (See the Roman martyrol, November 23.)

|| Epist. lxx. ad. Magnum Orat. tom. i, p. 427, ed. Vallars.

¶ De viris illustrib. c. cxxxiii. tom. ii. p. 938.

ished. Father Combefis, who published them with those of St. Methodius and Andrew of Crete,* was only able to recover a few sermons, an epistle in verse, and some mutilated fragments preserved by other writers. Among these, is a passage from a sermon upon the very text discussed in our council, preserved by Theoderet.† This was so exactly to the purpose of the synod, that it could not fail to be quoted in its acts. In fact, we find it repeated,‡ but fortunately at much greater length, as the portion now first published, contains an expression of great importance.

St. Amphilochius, wishing to explain in what manner Jesus Christ was at once equal and inferior to the Father, gives a great number of antithetic actions of his life, characteristic of the various operations of his twofold nature. These are his words :

“ The Father, therefore, is greater than he who goeth unto him, not greater than he who is always in him. And that I may speak compendiously ; He (the Father) is greater, and yet equal : greater than he who asked ‘ how many loaves have ye,’ § equal to him who satisfied the whole multitude with five loaves ; greater than he who asked ‘ where have ye laid Lazarus,’ equal to him who raised Lazarus by his word ; greater than he who said ‘ who toucheth me,’ equal to him who dried up the inexhaustible flux of the hæmorrhœissa ; greater than he who slumbered in the vessel, equal to him who chid the sea ; greater than he who was judged by Pilate, equal to him who freeth the world from judgment ; greater than he who was buffeted, and was crucified with thieves, equal to him who justified the thief freecost ; greater than he who was stripped of his raiment, equal to him who

* SS. Patrum Amphilochii, Methodii et Andreæ Cretens. opera omnia. Paris, 1644. Reprinted with improvements in the Galland’s Biblioth. Pat. tom. vi. Ven. 1770, pp. 463, seqq.

† Ed. Combefis, p. 143, Bib. Pat. p. 502. This part of the sermon is in Theodoret, Dialog. 1, tom. iv. p. 43, Paris, 1642.

‡ PP. 9, 10, but under the title of sermon against the Arians.

§ It is singular that this member of the sentence is omitted in the printed Greek, but is in the Latin version below. This shows that the omission is a typographical error. The sense likewise demonstrates the necessity of such a member for the antithesis.

clothes the soul ; greater than he to whom vinegar was given to drink, *equal to him who giveth us his own blood to drink* ; greater than he whose temple was dissolved, equal to him, who, after its dissolution, raised up his own temple ; greater than the former, equal to the latter."

In presenting this text for the first time, to the attention of theologians, and, I may almost say, of the public, I may be allowed to offer a few remarks. 1. It will be seen at first sight that St. Amphilochius places at one side of his parallel those actions of our Divine Saviour, which demonstrate his equality with the Father, by proving his omnipotence. Although there was always this wide distinction between the miracles of our Saviour, and those of his disciples, that they only professed to act as his ministers, and deputies, and through the power of his name, whereas he boldly professed to do wonders in his own right, yet could the recital of ordinary miracles have been answered by the Arians, by comparing them with similar ones wrought by the apostles, who noways claimed thereupon any divine attributes. St. Amphilochius, therefore, is careful to give, rising as it were to a climax, such instances as could defy all comparison, and demonstrate the possession of omnipotence. Christ, he says is shown equal to the Father, *in freeing the world from judgment, in justifying the good thief freecost, in clothing the soul with grace, in raising himself from the dead.** No one will doubt, that these are the strongest illustrations of claims to equality with the Father which could have been drawn from his sacred life.

2ndly. It is among these miracles of the highest order, among these incontrovertible proofs of our Saviour's omnipotence, that St. Amphilochius places the institution of the B. Eucharist: "He (the Father) is equal to him who GIVETH US HIS OWN BLOOD TO DRINK." St. Amphilochius therefore supposes a miracle, and a miracle of the most stupendous sort, in the B. Sacrament. Did he then believe it to be a mere

*This argument from the resurrection is very strongly put by St. Amphilochius, in his eloquent Sermon, on that subject. Bib. Pat. ubi. sup. p. 487. Indeed, the few remains we possess of his works fully establish his claim to the high order in which he is classed by St. Jerome. His eloquence is deep and fervid, and breathes an earnest and impressive piety.

symbol? But the institution of a symbol requires no claim to omnipotence. Whoever aggregates disciples, or forms a school, may institute symbols. The Pythagoreans and the Egyptian priests had many; the Freemasons and Orangemen have them; yet, in all this, there is no miracle. The sign of the cross is doubtless a most precious and expressive symbol of our Saviour's passion, yet whoever instituted it did not thereby prove or shew himself equal to the Father. It is only by his maintaining here the real presence of the Blood of Christ on the Altar, that we can find any coherence and sense in the reasoning of this great saint.

3dly. St. Amphilochius uses the phrase το οἶκεῖον αἷμα, *his own proper blood*. That such is the proper meaning of the phrase will appear from another member of the sentence, where he says, "equal to him who raised up *his own temple*," that is, his body; where the words are, τον οἶκεῖον ἐγείραντος ναον. Here the force of the argument rests almost entirely on the word οἶκεῖον, the miracle consists in Christ raising *his own body*; so likewise does this parallelism of phrase throw emphasis on the same adjective in the other, and the miracle equally consists in his "giving us *his own blood* to drink." This reasoning entirely excludes the protestant doctrine.

4thly. The whole of St. Amphilochius's reasoning is rendered still more striking by the peculiar turn of his sentence. For he does not say through it that Christ is equal to the Father, but that the Father is equal to Christ. It is true, that the necessity of keeping a parallel construction to the text, "the Father is greater," drove him to this unusual form, which simply establishes the perfect equality of the two divine persons. Yet it cannot fail to strike the reader as giving greater energy to his reasoning, and obliging him to more careful to select real and literal demonstrations of that equality.

5thly. But there yet remains an important illustration of this text to be made. Should any of my readers turn over to the passage of St. Amphilochius in the publication of Monsignor Mai, he will at once perceive that I have widely differed from him in my translation of the words on which I have hitherto been commenting; and as my version is much the weaker, and seems to give up a strong theological posi-

tion which that learned scholar has taken, I owe it both to sincerity and to myself to vindicate the rendering which I have offered. The words of the text are; ἴσος τοῦ το οἰκεῖον οἰνοχοῦντος αἶμα. The learned editor has translated these words, by; "æqualis ei qui proprium sanguinem *ex vino facit*." And has added in a note that here we have a valuable testimony in favour of Transubstantiation.* This is indeed true to a certain extent, but not in the manner which his version implies, a clear explicit declaration of a change. But it is not through a captious desire of finding fault that I enter on a philological examination of these words, nor even because I think such a criticism had better come from a friend than an enemy; but partly from love of truth, partly from fear that any adversary, deceived in the same manner, but, with a totally different spirit from the editor, should argue that the composition of the verb modified its meaning, and that οἰνοχοεῖν suggests the idea of wine being present in the Eucharist.

It is indeed true, that this verb in its primary signification means to *pour out or minister wine*: in which sense, the only one of the Lexicons, it often occurs in Homer, and other ancient writers, as Odys. δ' 233.

ΚΕΛΕΥΣΕ ΤΕ Οἰνοχοῆσαι. †

But it is no less certain that it became a term of more general acceptation, and was used in the simple sense of *propinare, to give to drink at a feast*. Thus we have in the same poet,

Αἶπαρ ὁ τοῖς ἄλλοισι Θεοῖς ἐνδεξία πᾶσιν
ΟἶΝΟΧΟΕΙ γλυκυ ΝΕΚΤΑΡ. ‡

And again in the fourth book;

————— μετα δὲ σφισι ποτνια Ἥβη
ΝΕΚΤΑΡ ἘΩΝΟΧΟΕΙ. §

The commentary of Eustathius upon these passages will put this matter beyond the reach of controversy. Upon the first he says; "You must know, that οἰνοχοεῖν is not properly said of nectar, but only of wine; but it is applied *through*

* P. 10.

† See also O' 322. Iliad. β'. 127. et al.

‡ Il. ε'. 597.

§ Ib. δ. 3.

necessity to nectar also, as will be declared in the third book, *because there was no more dignified convivial term at the poet's command*. There are other similar expressions, as *ἐχειρονομῶσι τοῖς σκελεσι*." * The reference to the third book is perhaps a mistake for the commentary which he gives upon this word, in illustrating the passage, which I have quoted from the fourth; as there is not a word in the commentary on the third book upon this expression. These are his words. "But see how he applies improperly to nectar the word *οἶνοχοεῖν*, as was more fully explained in the commentary on the first book; but he uses it now also simply as a convivial word; as if one should say, *he gave him nectar to drink, as if it were wine*." †

We have another passage, which farther confirms these observations. This is a verse of Sappho preserved by Athenæus. Speaking of the Gods, whose drink was certainly not wine, she says,

Καδδ' ἀμβροσίας μιν κρατὴρ ἐνεκρατο
Ἑρμῆς δὲ ἐλὼν ὄλπιν θεοῖσιν οἶνοχοῶσι. ‡

I am far from wishing to embark upon the sea of critical and philological controversy to which these verses may give rise. I must, however, remark; 1st, that ambrosia here signifies the *drink* of the Gods, or nectar. Athenæus him-

* 'Ιστέον δὲ ὅτι τὸ οἶνοχοεῖν οὐ κυριολεκτεῖται ἐπὶ τοῦ νεκταρος, ἀλλὰ παντὶ ἐπὶ τοῦ οἴνου τέθεται κατ' ἀνάγκην καὶ ἐπὶ νεκταρος; ὡς καὶ ἐν τῇ γ' ῥαψῳδίᾳ φανήσεται, διὰ τὸ μὴ εὐπορεῖν τὸν Παιήτην σεμνοτέρως συμποσιακῆς λεξέως. Εἰσὶ δὲ καὶ ἕτερα τινὰ τοιαῦτα, οἷον καὶ τὸ ἐχειρονομῶσι τοῖς σκελεσι. Comment. tom. i. p. 302. ed. Pol. Flor. 1730. He continues to comment on the word for several pages, observing that nectar is a liquid nourishment, and consequently can be said *οἶνοχοεῖσθαι*. p. 304. He brings several other examples of similar phrases as *ὠκοδομῶσι πολιν*. In fact, we have in Thucydides *τα τεῖχη οἰκοδομησάμενων*. Hist. lib. vii. p. 451. ed. Wetst. Again, p. 503. lib. viii. We may compare too the word *πολιορκεῖν*; thus we have in Dionysius of Halicarnassus *πολιορκεῖν τὸ φρουριον*. Antiq. Lib. ix. c. xviii. p. 552. ed. Oxon. 1704.

† Ὅρα δὲ, ὅπως, ὡς καὶ ἐν τῇ α' ῥαψῳδίᾳ πλατυτέρον ἔρρεθῃ, ἐπὶ νεκταρος οὐκ εὐκαιρῶς εἶπε τὸ οἶνοχοεῖν, ἀλλὰ ἀπλῶς καὶ νῦν, ὡς λεξὴν συμποσιακὴν ὡς εἴ τις εἴποι ἐδίδου νεκτάρ πειν οἶα τινὰ οἶνον. Tom. iii. p. 962.

‡ Deipnosaph. Lib. x. tom. iv. p. 55. ed. Schweigh.

self quotes the verse in another place, preserved in his Epitome, to prove that ambrosia is put for the beverage, as nectar is by Anaxandrides and Alcman for the food of the Gods.* Whence Suidas says, νεκταρ και το βρωμα των Θεων.† 2ndly. That no difficulty can be raised from the use of the extraordinary word ἐρπιν, which occurs in another quotation, instead of ὀλπιν, and which Casaubon wished to introduce here. Nothing can be more true than what he proves from Eustathius and Lycophron; that ἐρπις, or rather, as in Coptic, EΠI, did really mean in Egyptian *wine*; for Champollion and Rosellini have found it in hieroglyphics.‡ Granting however this, on which the learned Schweighäuser seems to wish to cast a doubt, the argument of this learned critic seems to me to leave no doubt that ὀλπιν and not ἐρπιν is the true reading, so that the passage in the Epitome to the second book, must rather be corrected from the quotation in the tenth.§ Thus all mention of *wine* is excluded from the text, it must be surely superfluous to prove that the beverage of Olympus had nothing in common with the juice of the grape.

These quotations, especially the express testimonies of Eustathius, sufficiently establish the signification I have attributed to the verb οἶνοχοεῖν, of *giving to drink*, especially in

* Epitome. lib. ii. tom. i. p. 148.

† Tom. ii. p. 605. ed. Kust.

‡ Champollion, Lettres a M. le Duc de Blacas, relatives au Musée royal de Turin. Prem. Lettre. Paris. 1824. p. 37. He is speaking of the representations on Egyptian monuments of flasks painted red up to a certain height to represent the liquor. In a prayer, supposed by Rosellini to be directed to Athyr, upon a sepulchral monument in the Gallery of Florence, the Goddess is requested to give the defunct, wine, milk, &c. Both are represented by vases with the names of their respective contents written in hieroglyphics round them. Round the first are the *feather, mouth*, and the *square*, the phanetic signs of the letters EΠI. See the engraving in Rosellini's work, entitled Di un bassorilievo Egiziano della I. e R. Galleria di Firenze. Ib. 1826. and the illustration, p. 40.

§ This argument is chiefly grounded on the use of the participle ἔλιν, *capiens*, which requires after it the name of some vessel as ὀλπιν, not of a liquor, which would rather have been preceded by ἀρῶν *hauriens*, or some such word. Animadversiones in Athen. Argentor. 1804. tom. v. p. 375.

a solemn manner, as was done by the ~~chalice~~ at a feast. As Eustathius observes of Homer, St. Amphilocheus, could not have used a more dignified word, to express the solemn awful draught which Our Saviour presents us at the altar. At the same time all idea of the existence of wine in the chalice is removed; or at least no Protestant controvertist can argue from the verb selected, that St. Amphilocheus wished to insinuate its being still there.

N. W.

Rome, September, 1833.

CONSECRATION OF DR. GRIFFITHS.

The consecration of this Rt. Rev. Prelate took place at St. Edmund's College, on the 28th of October, and was conducted, as is every religious rite at Old Hall, in a manner most satisfactory to the strictest rubrician, and, consequently, very interesting to all who witnessed it.

All the Vicars Apostolic were present; the Rt. Rev. Dr. Penswick and his coadjutor, the Rt. Rev. Dr. Briggs; the Rt. Rev. Dr. Walsh; the Rt. Rev. Dr. Baines; and the consecrating bishop, the Rt. Rev. Dr. Bramston. Besides these Rt. Rev. Prelates, who were all in their pontifical costume, there must have been at least twenty priests in white surplices; these with the sub-deacon, deacon, assistant priest in splendid vestments, preceded by a number of youths in surplices, some bearing lights, others incense, mitres, &c. &c. formed a very imposing spectacle when moving up the chapel, and when placed in groups about the sanctuary.

The Rt. Rev. Dr. Baines preached a very excellent and appropriate sermon—yet—rather too long. His Lordship will pardon us, but, insensibly to himself, he is becoming too lengthy. The ceremony began at about ten in the morning, and lasted until nearly three in the afternoon, that is to say, five hours! We hope, in pity to the weaker brethren, that the next consecration may be shortened by two hours at least. The music was very respectable; *some parts were excellent*, but the old fault—it was too long, too long, a great deal too long, long to weariness, to vexation, as is the case generally, in colleges among young choristers, in convents among old ladies, and in West-end-of-the-town chapels a-

mong your *Ashendits* in *chælums*. As it cannot be a matter of *general interest* to know if Mr. — presided at the organ, or if he played his voluntary well, or did not play it at all, we forbear to mention the subject. We really do not think it necessary to name the gentle youth, who led the treble, who it was that stamped at the bass, cried out at the tenor, or screamed in alto; whether the Mass was Bethoven's in *B*, Haydn's in *C*, or Mozart's in *D*: or if it were in three sharps sung by half a dozen flats, or vice versa, or all in flats *executed* by naturals: the whole affair we leave to be settled by the tweedle-dums and the tweedle-dees. One thing is quite certain, that the whole "Functio" was very well arranged, very imposing, extremely interesting and edifying. Nothing was wanting to give the very splendid ceremonial its proper effect, excepting—room. If such a cortege, as we witnessed at the consecration—mitred bishops in scarlet, gold, and lace, —train bearers, surpliced priests, two and two, croziers, lights, clouds of incense, &c. &c. all in slow procession—could have been translated to Westminster Abbey, and moved slowly up its nave to the solemn sound of the organ now there, all would have been perfect; but the splendid throng wanted room to shew itself to advantage. For the due exhibition of our religious rites we want space; not chapels of fifty by twenty, but the dimensions of the long lengthened and lofty cathedral. May the day yet come, when these things shall be!

The Rt. Rev. Dr. Griffiths, now coadjutor to the Vicar Apostolic of the London District, is Bishop of Olina, and not much past his fortieth year. Olina, or Bolæna. now *Caminizza*. is in the *Morea*, not far from the entrance of the gulph of Lepanto, on the Ionian Sea, and looking towards the Island of Cefalonia. Patras was the metropolitan See, and the Bishops of *Oleni*, Tzernices, Coronos, and Methones, were the four suffragans. The Rt. Rev. Dr. Griffiths continues to preside over the college of St. Edmund. He is an humble man: we forbear to say any thing in his praise: time will shew the wisdom there was in selecting him for his present station.

We were happy in witnessing the cordial exhibitions of mutual esteem, respect, and confidence, that the Rt. Rev. Prelates of the four districts shewed to each other at the din-

ner in the evening ; and their expressions of reciprocal wishes of prosperity to the Colleges of Ushaw, Oscott, Prior Park, and Old Hall, gave us much satisfaction. We only want union—union there is, we want combination, to advance our religion in this country. We are too much detached, broken up, let us get together as much as possible, concentrate our strength, and let those direct and lead our combined movement, whose duty it is to begin—to originate.

FRIEND THOMAS.

CONTROVERSY.

AMPLEFORTH DISCUSSION.

The Rev. Richard Towers is the Prior of Ampleforth, in the parish of Oswaldkirk, of which the Rev. Thomas Comber is the Rector. These two gentlemen, as now in Yorkshire, were formerly neighbours in Somersetshire ; and agreed as little then, as they do at present. "Have you forgot the tumultuous scenes at Taunton, on the 9th of May, 1825," says Mr. Towers, in his letter to Mr. Comber, in which *you* took so prominent a part against me ? Have you forgot the *yells*, the *curses*, the *insults*, with which the infuriated rabble for many weeks assailed me, and my defenceless Catholics, whenever we appeared in public ? "The Catholics of Taunton," he adds, in his letter to the Rev. Mr. Keary, "were held up as objects of horror and cruel unrelenting persecution, for no other reason, than that it pleased the Rev. Mr. Comber of Oswaldkirk, *who was one of the principal leaders* in that most unchristian warfare, and the violent bigots, that they should be persecuted."

After this, our readers will not be surprised at anything, that was said or done by Messrs. Comber and Co. during the discussion at Ampleforth, the origin of which is thus given by Mr. Towers, in his first letter to Mr. Comber.

"The Protestant father of a young man, who lay dangerously ill at the village of Cawton, requested me to pay his son a visit. I obeyed, and found the young man in a most destitute condition. I did not, however, introduce at any of my visits the subject of religion, until the young man himself expressed a wish to be instructed in the Catholic Faith.

"From that period he received on the part of the College that attendance, which the Catholic priests always consider it their most sacred

duty to pay to the poor and sick, who are under their care. The young man died after some weeks in sentiments worthy of a Christian, blessing God for having brought him into the bosom of the ancient Catholic faith of his ancestors. This excited the attention of the neighbourhood, who wished to hear an explanation of that faith, which produced such fruits of charity and religion."

"I was in consequence repeatedly solicited from different quarters, to address the people in the other villages. I agreed to meet them at Oswaldkirk, your own parish, where, finding the house appointed for the purpose too small to contain the hundreds that had assembled, we adjourned to a rising ground near the spot. The crowd behaved with the greatest possible decorum, whilst I expatiated on the necessity of mutual charity amongst all denominations of Christians; on the erroneous opinions, which had been impressed on the minds of the Protestants from their childhood against their Catholic brethren, by which they were made to believe, that Catholics were blood-thirsty enemies of Protestants, that they always persecuted, and would persecute to death the Protestants whenever they possessed the power; that Catholics were blind, bigoted, superstitious, enemies of the scriptures, and deserving of the contempt and abhorrence of every good Christian. I conjured them to lay aside the prejudices, which had been so diligently implanted in their tender minds, and come with cool deliberation to the investigation of these and similar accusations against Catholics, by which they would soon find how cruelly they had been deceived, and by what false statements and arguments they had been induced, to the great danger of their own eternal souls, to HATE and persecute their innocent fellow Christians. I pledged myself to shew that the Catholics must from principle be filled with charity towards all men, even towards their bitterest enemy; that charity and piety were at all times, and in all countries, the most distinguished virtues of Catholics, as was evident from the very churches, which stood within our view, and which had been endowed by them with rich livings for the support of the pastors, of the churches, and of the POOR. This was moreover evident from the many Abbeys that lay in ruins around us,—from these monuments of religion—of charity and of learning—where the poor—the sick—the forlorn—the friendless, never applied in vain for relief;—where the poor, whilst they were imbued with earthly science, were directed on the way that leads to happiness on high! Where the little ones were taught to hsp the name of Christ, and raise their earliest wishes to a better scene! Where the destitute found a secure refuge against the miseries of want, and were taught how to gain eternal treasures by patient endurance under the short sufferings of this life: where, in fine,

every evil entailed on the human race found relief or consolation. In these sacred abodes dwelt the REAL FATHERS of the people, who, secluded from the world and its attractions, devoted themselves to the exercises of piety, of charity, and of learning.

‘ In these days of Catholicity, the humiliating epithet of PAUPER, and poverty-bringing poor rates were equally unknown to the world : in those days of Catholicity no surly, proud, overbearing overseer, had yet dared to lift up the lash of petty tyranny over the heads of the forlorn orphan, or the distressed widow. Such WERE the Catholic institutions, which the present generation are taught to regard as the abodes of ignorance, of vice, and of monkish superstitions. These were swept away by Henry the VIIIth. and his successors, and the poor thrown upon the world to perish with hunger, and every species of misery ; and yet, the deluded, impoverished, starving people are bid to hail, as the greatest blessing ever bestowed upon this nation, an event, which even now threatens to break asunder the bonds of civil society, and to involve the whole fabric in endless ruin. From the consideration of these things, I hoped that my hearers would learn to look back upon their Catholic forefathers with more charitable feelings, and would approach their Catholic fellow-christians with less animosity and contempt : that, religion, true genuine religion, being the only real blessing of man on earth, they would feel, that, in the midst of so many conflicting opinions on religious subjects, it was an affair of the utmost importance to our eternal prospects, to discover those doctrines, which were pleasing to the God of truth, who bids us ‘ try all things, and hold fast that which is best,’—but, that this would be impossible, unless we could bring ourselves to entertain a charitable regard for the persons and opinions of others. I therefore concluded, by impressing upon my hearers the necessity of putting on the bowels of charity, which would draw down blessings from the God of charity, and by degrees bring us all to a knowledge of that truth which alone is capable of leading to salvation. The whole was conducted and terminated in a manner worthy of an assembly of Christians.

The result of this was that a young woman of your own flock, living near to the spot, where this took place, falling dangerously ill, sent for me, and, declaring, that it was her earnest wish to die in the bosom of the Catholic church, begged of me to give her the rites of that church ; which, after due preparation, were administered, and she expired in such sentiments of piety as edified the whole neighbourhood. Her feelings of devotion appeared from her making it her dying request, that the hymn, which has been the delight of every devout Catholic for many hundred years, beginning with the words—“ Jesus, the only

thought of thee, with sweetness fills my breast;" &c.; might be sung over her after death; her wishes were attended to; the said hymn being sung not only over her corpse on the day of her death, but also on the way to the church-yard. This naturally excited the attention of the neighbourhood, and produced another pressing solicitation, that I would again address them. I did not consider myself justifiable in refusing to accede to the request—and accordingly appointed Sunday, July 29th, for that purpose, when you were pleased to form a part of my audience."

In this address, Mr. Towers went nearly over the same ground, as before. He deprecated every kind of animosity on the subject of religion, and inculcated charity; dwelt on the unjust and uncharitable prejudices, which had hitherto alienated the minds of Protestants from their fellow-subjects, and appealed to facts, and authors, whom no one could with truth gainsay.

"Neither did you, Reverend Sir," says he, "when you arose after me to address the people, attempt to deny my statements—your chief object, as it appeared to me, was to excite a sympathetic feeling in your favour amongst the people, as if I was entering upon a career, which would inflict a deep wound upon your mind, and destroy your peace; and, for this reason, you deprecated in such warm terms my continuing in the same pursuit. Then, after having brought it as a kind of charge against me, that I had not touched upon the doctrines, which separated the Catholic and Protestant churches, you commenced a kind of desultory attack upon the Catholic religion. With what effect I followed you through the mazes of your warfare against the real presence of Christ in the sacrament of the altar, veneration of saints, images, worship, &c., I leave to the Protestant audience, who, I understand, expressed themselves in unequivocal terms, to decide. It was with regret that I saw myself dragged into the combat on those heads, as it was impossible to do justice to any of the subjects in the short time allowed us on that occasion. I declared, however, my readiness to meet you on any public occasion, or discuss any particular tenet, which you might previously determine upon. That declaration I hereby again repeat. But, as I then publicly stated, my object was, not to enter on controversy, but to labour at removing from the minds of our Protestant fellow-subjects the load of prejudices, under which they had laboured from their childhood, against Catholics, and which you know exist to a most lamentable extent. I will, therefore, put it to yourself to declare, as a man of honour and a Christian, whether, if in my situation, lying as Catholics do,

under so many false imputations, you would feel justified in remaining silent, when an opportunity offered of coming to a better understanding with our Protestant countrymen. Give me one good and solid reason, founded on truth and religion, for my desisting from the present course, and I will accede to your wish. I intend not to make any one single attempt, that can reasonably be interpreted into a wish to injure you. I will not knowingly excite one angry feeling against you. My object is self defence, and to that I shall confine myself, if I be allowed to do so. But, when I see so many unceasing efforts made to keep alive the spirit of hatred and persecution; when I see so many virulent tracts circulated, even by yourself, containing statements the most false, and unjust, and cruel, against Catholics, shall I not be allowed to repel them?"

This letter produced "A Reply" from the Rev. Thomas Comber, dated October 12, 1832. In this he complains, that Mr. Towers "came an entire stranger into the parish of Oswaldkirk; and, instead of keeping himself studiously aloof from all interference with the religious concerns of that parish, as two of his predecessors—the excellent Bishop Baines and Mr. Burgess—had done, has, from the moment of his entrance into it, set himself, with unwearied pains and assiduity, to draw the parishioners from the religion of their forefathers, in which they were born and educated, to the religion of Romanism, of which he is himself a member." In particular, that he had converted John Barker, a parishioner of Oswaldkirk, and his family, "by his assiduous and unremitting attention to him, on all occasions, by visiting him in season and out of season; and has joined hand and hand with him, though only a poor labourer, and has walked publicly arm in arm with him on many occasions." That he had distributed tracts in the family of William Grainger, formerly clerk of Oswaldkirk parish, and had converted him and two of his daughters; that he is grieved and mortified at Mr. Towers, for having preached in the open air, in the parish of Oswaldkirk, of which he had been for so many years rector." And finally, that he had opened a *Charity School*, in which, out of sixty-four poor children from the village of Ampleforth, forty-four were of Protestant parents; and "this in the first year of its establishment, although, at the very time, a Protestant National School was in active operation, and ready to receive them." In conclusion, Mr. Comber says:

"I do not, therefore, hesitate a moment to declare my decided, well-considered, and grave opinion, that if thus successfully, and thus with impunity, *Catholic Seminaries of Education* may be established in all parts of the kingdom; and thus may educate *Protestant Children* in the principles of *the Romish Faith*; it is absolutely impossible, in the nature of things, that *the Protestant Religion* can very long continue the religion of the land."

To these *very weighty* complaints, Mr. Towers replied, in his "second letter to the Rev. T. Comber." It is a masterly production, and deserves to be read by every one, that wishes to be enabled to give an account of the faith that is in him. We think we cannot otherwise do justice to it, than by giving a few extracts from it, and we lament that our space will not allow us to give them in greater abundance.

After stating, in answer to another of his antagonists, who had asserted in print, that "the Protestants never *even thought* of molesting the Catholics;" that the country people had insulted and thrown stones at the Ampleforth collegians, had broken the windows of the chapel, and had committed such disgraceful excesses during their service, as to render the protection of a constable necessary: he proceeds to place before the public the relative situation of the Roman Catholic Church and that of England.

"I take it for granted, from the silence of *all* my antagonists, that that they admit the correctness of my statements, respecting the blessings derived to England from the Catholic religion, and the miseries entailed upon her from the period of the Reformation—You must acknowledge, that to *this* religion England owes all her greatness, *her glory, her learning, her liberties, her charters, her noble monuments of sublime architecture, of charity and religious zeal*—To *this* religion you and your brethren are indebted for the plentiful livings, which you enjoy—It is a religion, towards which every Englishman should feel his heart expand with gratitude, when he boasts of his *British liberty*, and his *British constitution*. Yet, notwithstanding the innumerable blessings, which the Catholic religion has showered down upon this land for so many centuries, and of which so large a portion has descended even to the present generation, it is the *only* religion, that has met with unrelenting, unsparing, insatiable persecutions under every form, that the most malicious and ingenious tyranny, which neither slept nor slumbered, could devise. From the period of the Reformation, till

within our own time, have the professors of the ancient Catholic faith of our forefathers, been regarded and treated as the basest of mankind—held up as the objects of eternal infamy—robbed of every thing dear to man—of their property, their lives, their reputation—have been, in their native land, outlawed and dispersed, like outcasts, over the face of the earth, there to perish with misery and want. The ill-fated Catholics of these realms wept for ages over the loss of every comfort, the most dear to man in life and death. They have seen their priests torn from their sides, dragged, like the worst of felons, to loathsome dungeons, and hurried to the ignominious death of the gallows, for daring to offer to their flocks the consolations of religion. They have seen their priests ripped up, whilst yet alive—their bowels, their hearts torn out of their bodies—their limbs cut asunder, and exhibited as spectacles of horror, on every city gate, and in every public place; whilst they and their families were pursued by the sword of persecution, to the very grave. They have seen one law more cruel, more unnatural, more refined in persecution than another, accumulating over their devoted heads—laws, such as had never before darkened the pages of legislative record, and exceeding in barbarity every thing, that a direful hatred of the Christian name had ever suggested to the heathen world—laws, which in their fell effects, penetrated into the inmost recesses of social life, blasting every comfort and every hope—cutting asunder every tie of affection, of blood, or religion—changing men into tigers, and exciting the child to rebellion against his *aged parents* and his *kindred*, and the *wife* against the *husband* of her bosom, by bidding them turn Protestants, seize the property, and cast their *father, mother, brothers, sisters, or Husband*, pennyless into the streets—laws tending to render them traitors to their consciences and their God, or to extinguish their very name from the face of the earth—so that with reason might the Catholics say in the words of the Psalmist. (Ps. 79.) *O God, the Heathens are come into thine inheritance: they have defiled thy holy temple: they have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of the saints, for the beasts of the earth: they have poured out their blood as water, round about Jerusalem, and there was none to bury them: we are become a reproach to our neighbours, a scorn and derision to them that are round about us.*

“This was not, however, sufficient to glut the malice of their enemies; the bottomless pit seemed to vomit out its pestilential vapours, and overspread the land with locusts, that devoured whatever the sword, the halter, the knife, and prisons had spared. On every side arose the demons of calumny; thousands of tongues, dipt in the gall of the Dragon, vomited forth false witness against the Catholics; every pulpit,

every public place, resounded with supposed abominations of the *Pa-pists*. Even the most contemptible scribbler employed his imagination to *invent*, and his pen to *circulate*, calumnies the most absurd, the most impossible, the most atrocious against the faith, the principles, the persons of Catholics, who were held up as objects of contempt, of horror, of detestation, as enemies of the human race—whom it was a duty to root out of the earth—whilst the Catholics were treated like the most blood-thirsty traitors, if they dared to step forward in defence of their innocence, their religion, or their loyalty. The Catholics being in this way trampled to the earth, and their natural defenders, their priests, banished or executed, it became an easy task for their enemies to impress on the tender minds of the rising generation ideas the most appalling against the persons and religion of their forefathers; so that, even to the present day, a Catholic is regarded in places, where they are little known, as a monster in human shape, wearing horns, and ornamented with cloven feet—in other places, where they are better known, they remain the objects of contempt, of hatred, of persecution and insult; and, in general, the best fate that awaits them, is to be regarded with pity, for their supposed ignorance, stupidity and idolatry. Such *has* been, such *is* the fate of Catholics in these realms. Thus was the Catholic religion banished—thus was the Protestant religion introduced, by Henry VIII. in order to satisfy the unruly passions of his corrupted heart—thus was it propagated, established and firmly rooted, or, as the layman pleases to express it, thus was the business betwixt the Catholics and Protestants set *at rest* !!”

“Have I injured any man—have I violated the laws of my country, that I am threatened with the vengeance of the *Legislature*, and the KING, as you seem to threaten? Am I such an object of dread, that *repeated* and *earnest* application should be made to His Grace the Archbishop, for the powerful weight of his authority against me? Fortunately, however, justice and prudence prevail with his Grace over every mean and bigoted suggestion. Why am I held up to odium—made a subject of deadly hostility in the eyes of every one interested in the preservation of the church, and her noble and affluent endowments? On what account have the clergy in town and country, sounded to arms against me? Hear it ye Heavens and be astonished!!! A Catholic Priest *Presumed to appear in open day*, and to preach up *charity* and *good-will*, even amongst Protestants, towards their Catholic fellow-Christians—to disabuse their honest minds, of the prejudices impressed upon them from their earliest infancy—to vindicate the Catholics against the foul aspersions cast upon their characters, under which they have sighed for so many ages; but which they had never dared *openly* to

repel, except by braving the most ignominious of deaths, which, till within a short period of our day, inevitably awaited every champion of the Catholic Faith."

"These calumnies, you tell me, exist only in my own imagination—Is it possible, Sir, that you have forgot the time, when, at the sound of Catholic Emancipation, these, and ten thousand other calumnies rung through the empire? Have you forgot the tumultuous scenes at Taunton, on the ninth of May, 1825, in which you took so prominent a part against me; when some few friends of Catholic Emancipation, had convened a meeting, for the purpose of taking into consideration the propriety of sending up a petition in favour of Catholics? Have you forgot the *yells*, the *curses*, the *insults*, with which the infuriated rabble for many weeks assailed me, and my defenceless Catholics, whenever we appeared in public? Do you not recollect the innumerable placards distributed in every house, and affixed to every wall, containing accusations against Catholics, the most atrocious, and tending to bring our lives into danger? Have you forgot the means by which the storm was quelled, by the charitable and christian like conduct of the Catholics, and by thousands of papers, sent into the public, proclaiming the innocence of Catholics, stating their real tenets, and challenging time after time our enemies, to a public discussion, in which *I alone* would stand against *their hundreds*? Do you not recollect, that, although, like the *Layman*, they could vilify the Catholics in anonymous publications, they were too dastardly to meet *me* in open day? Do you not recollect the result? The Protestants, seeing they had been so long deluded on the subject of Catholic principles, laid aside their animosity, and embraced the Catholics with Christian charity; so, that, when the last struggle took place for Catholic rights, a petition in *their favour* was signed by almost every respectable person in the town and neighbourhood; and, at the end of my career in Taunton, I numbered amongst my most intimate friends, many a Protestant, who had breathed destruction to us, on the ninth of May.

"This is the result, which I hope to produce here: this is a consummation devoutly to be wished, for which I shall sacrifice every thing, but truth, honour, and religion. For the attainment of this, I shall never cease to raise my feeble voice in every place, wherever my instructions shall be *called for*, whether in the Chapel, or under the *canopy of Heaven*, without any regard to the intended insult in being styled a *field preacher*. I find that *Christ*, that his *Prophets*, his *Apostles*, that the *Converters of Nations*, were all *field preachers*, so that, whilst I follow their footsteps, I cannot deviate far from the path that leads to life."

Mr. Towers then comes to the particular charges against him, and declares, that "the whole account respecting his drawing Barker from the church, &c. is totally false." "So far from being drawn away by me from your church, he had quitted it entirely many months previously to my appearance in this neighbourhood. He applied, as a person entirely unknown to me, for the loan of a Catholic book, and for permission to come to our chapel, and to call on me occasionally for instruction. In process of time, he wished his family to partake of the blessings of the true religion, and *earnestly begged* me to call upon them. I did so: when, after some visits, both Barker and his wife declared it to be their sincere wish, to place themselves and family under my instructions and spiritual care. From this period, I, of course, numbered them amongst my flock, and visited them as such. But as to the familiarity of walking arm in arm, with which you accuse me, *I deny it entirely, and hereby challenge* you to produce any thing, that bears *the shadow of a proof.*"

"A Catholic priest has higher aims in view, when he dedicates himself to the service of his neighbour, than the paltry consideration of worldly pleasures, riches or honours. He sets before his eyes the reward promised to those, who instruct others unto justice. The salvation of those committed to his charge is the *first* of all his *joys*—for *their* sakes, toils and labours are sweet—ignominy and contempt are regarded as his glory—persecution his joy—and all, that the world can give, he regards as dross, when compared with the value of a soul, for which Christ shed the last drop of his blood. For *their* sake, he sacrifices every thing dear to flesh and blood on earth; casts from himself the incumbrances of worldly wealth and pleasures of matrimony, in order that he may dedicate himself *exclusively* to the care of *those*, who are so *dear* to his heart. His flock is to the Catholic priest his *joy*, his *crown*, his *glory*, as the Father of the church, St. Chrysostom beautifully expresses it. He feels his heart beat with an affection *more pure, more ardent*, and more *lasting*, than that of an *earthly* parent. When *their* necessities call upon him, he fears no danger, regards no difficulties, shrinks from no obstacles. No seasons are inclement, no roads impassable, no sickness, however contagious, is formidable to the charity, that burns within him. He is the *father*, the *friend* of his flock, in the hour of *distress*; their *physician* in *sickness*—their *guardian angel* in the midst of *temptation*—their *comforter* and *support* under all the *trials of this life*; more particularly at that moment, when the world

consigns *its votaries* to solitude and despair. In the trying hour of death, when the soul, trembling on the brink of eternity, withers away with fear of the things that are to come, and looks round with an agonizing eye for comfort—in that hour, in which the generality of Protestants, *at least of the lower classes*, are left to languish in despair, unbefriended, destitute of all the consolations, which *true religion* offers, the *Catholic* priest displays in its brightest hue, the character of the *Good Shepherd*. He watches over the object of his solicitude, with the affection of the *tenderest* mother, for the welfare of her *only* child: he exhorts, encourages, animates, the drooping spirits—bids the dying Christian trust in his Redeemer—look at the *crucifix*, that *much reviled* crucifix—and there learn the extent of that *mercy towards sinners*, which nailed his Saviour to the Cross. He administers those *sacred rites* and *spiritual succours*, which the *Catholic Church* so copiously dispenses upon her children, through the *blood of Christ*. Nor does the priest cease his exhortations and prayers, till he has guided the soul in her flight to a better world—and even *then* *his charity* pursues her *beyond the grave*.”

“Such, Sir, is the character, of a *Catholic* priest. Nor is this drawn from the warmth of an overheated imagination. You need only look round, if you wish to see daily examples, confirming the correctness of this picture. Have you seen the ravages of the Cholera, which appalled every heart? Have you, in the midst of the agonizing groans of the victims to this dreadful malady, when with anxious eyes they looked around for spiritual comfort, have you seen the Minister of Peace, the Good Samaritan pouring the wine and oil of comfort into the wounded heart? Have you seen men, divinely taught to despise death, in the exercise of charity, towards their suffering brethren, inhaling contagion at the *midnight* hour, heedless of their own safety: and, amidst the desolation of death, dispensing the sacred rites of religion, and preparing the soul to meet her Judge? If you have *not* seen these models of charity, go into the streets of those towns, where the Cholera has raged, and interrogate the little ones, they will bear witness and verify the words of the Psalmist: *From the mouth of infants, and of children at the breast, thou hast perfected praise, by reason of thy enemies* Ps. 1. They will point out to you men, who have left *father, mother, brother, sister, wife, and property*, nay, more, their *own wills*, for the *name of Christ*; that, being disengaged from all earthly affections, they may dedicate themselves to acts of the sublimest charity, and thus obtain the hundred fold reward in this world, and possess eternal life hereafter, as promised by Christ, in the 10th chap. of St. Matthew.

"But who are these real friends of humanity? Are they the Ministers of the Church of England? No, Sir, *they are married*, and dare not run the risk of bringing contagion into their families. Moreover, the Protestant Archbishop of Dublin, in a formal address to his clergy and the people, has publicly declared, that the *presence of a Protestant minister would be so far from being serviceable to those, who might be attacked with the Cholera, that it would be injurious to their souls; and, that therefore the flock should not disturb their pleasure or repose: the Catholic indeed believed, that the priest could render assistance; and on that account, it was the duty of the priest to visit the sick: but the case was very different with the Protestant.*" Hence, when Protestants were attacked and desired spiritual aid, they had no remedy, but appealing to the Catholic priest, who thus reconciled many Protestants, in various parts of the empire, to the Catholic church, on their death-bed. No, Sir, it is the *Catholic faith alone*, that can inspire such a contempt of death, in hope of a future reward; Neither do the Catholic priests, claim to themselves any *praise; earthly remuneration they reject with disdain.* Attention to the sick is the most sacred of their duties; the neglect of which would draw upon them the censure of their church, and the indignation of the great Pastor of souls."

With regard to his Charity School, Mr. Towers says it is well known to all the country, that the children in and about Ampleforth had, from time immemorial, been destitute of every kind of instruction, whether moral or literary, and a prey to all the consequences of ignorance and brutality—that the parents lamented over the fate of their little ones, but were too poor to afford them any tincture of learning;—that not even *one* schoolmaster could subsist in Ampleforth, though well qualified, and though the College paid for several children.

Under these melancholy circumstances, it was, that I formed the idea of establishing a school, for the children of the poor. I made known this my intention, which was hailed with enthusiastic gratitude by the parents. This being published, *then, and then only*, was the rumour spread of your intention to establish a school, in opposition to me. In process of time, seeing me carry my plan into execution, you gathered some of the children into the Methodist Meeting House; and then collected money for building a National School, which was hurried on during the winter months, and was opened, whilst the walls were

streaming with wet. This, however, occurred not till many months after our school had come into full operation. This is the plain matter of fact."

"After the above candid exposition of my conduct, do you think, that any one reasonable Protestant will condemn me? If the people are anxious to put themselves, or children, under my instructions, shall I reject them? Most certainly not. But, on the other hand, I think it due to myself to declare, that I have *never* entered the house of a Protestant, unless *invited*; never to my knowledge *introduced* the subject of Religion to any Protestant—nor lent any books, except when requested—nor ever enticed, nor in any way attempted to inveigle Protestants from *their* Church to *ours*—I have never taken any other course, than that of attending to the wishes of those, who have *voluntarily applied* to me. In fine, I have, throughout the whole business, acted an *honourable, open, straightforward part*. In this path I intend to persevere, in giving a *reason of the faith that is within me*, and affording instructions, or instructive books, to any man, or company of men, whenever or wherever required."

In the conclusion of his letter, Mr. Towers says,

"After this candid exposition of my sentiments, I hope, Rev. Sir, that, whatever your feelings may be, during the perusal of the above reply, you will, on reflection, give me credit for the sincerity of my motives. You will have learnt from the course of arguments, which I have pursued, that a Catholic Priest, regularly appointed by his Bishop, considers himself as the *Spiritual Teacher* of the district, in which he is placed; as being *divinely sent* through that Church, to which Christ gave the Commission; and, that he cannot dispense with any of the sacred duties connected with this office, without hazarding his eternal interest. On the other hand, the Catholic Priest acknowledges *you and your Brethren* as Teachers *by law* established; and, as such, entitled to whatever temporal advantages, that law may assign to you. So far will the good Catholic be from seeking to *disturb* you, in the possession of your present property, that he would consider it his bounden duty to *defend* it against every interference, except that of the legislature, which, having bestowed it, can alone decide upon the proper application thereof. Thus, whilst the spiritual duties devolve, in *my* opinion, upon me, you are the rightful possessor of the *good things*. If you can convince me, that I labour under an error in this regard, I shall feel great obligations to you. Whatever the result however may be, let us, "before all things, have mutual charity, for charity covereth a multitude of sins."

We cannot take leave of this very able and argumentative letter, without again and again recommending, in the

warmest manner, the serious perusal of it, both to Catholics and Protestants; in the full conviction, that both will be benefited by it. Much, however, yet remains to be said of the Ampleforth Discussion; and we must, again revert to it in some future number of the Magazine.

DOWNSIDE DISCUSSION.

We trust, that our readers, both Protestant and Catholic, will bear in mind the acknowledgment of one of the champions, who have appeared in the lists against Mr. Towers; which acknowledgment we here repeat.

"I do not, therefore, hesitate a moment to declare my decided, well-considered, and grave opinion, that, if thus successfully, and thus with impunity, *Catholic Seminaries of Education* may be established in all parts of the kingdom; and thus may educate *Protestant Children* in the principles of the *Romish Faith*; it is absolutely impossible, in the nature of things, that the *Protestant religion* can very long continue the religion of the land."

We readily concur in the opinion of the Rev. personage, that entire liberty of conscience will eventually prove favourable to the cause of Truth, and destructive of error. It seems, indeed, that others, besides the Rev. Mr. Comber, believe that their form of religious opinion can be supported only by an unrestricted privilege to malign the truth, while the professors of the truth be not allowed even the ordinary right of self-defence. We rejoice, however, that Catholic Priests are occasionally to be found, like Mr. Towers, zealous for the Truth, and willing, in her sacred name, to encounter the calumny, and despise the misrepresentation, to which they will certainly be obnoxious.

The Rev. Mr. Brown, of Downside College, one of the most distinguished of the advocates of religion at the Cheltenham discussion, has lately been constrained to arrest the progress of her secret enemies, who, at the same time, have proved their insincerity, by refusing to defend in public, that which they are not ashamed to circulate in private. He has lately published an account of these proceedings, prefaced with an address to the "Inhabitants of Stratton on the Fosse and its neighbouring villages," from which we extract a passage, illustrative of our remark.

"But will you not suspect that an attempt, a wicked attempt, has been made to impose upon your understandings, when, on the one hand, you find a Catholic clergyman, who surely knows his own religion, openly denying the doctrines which are imputed to his church, and challenging those of your ministers, who have been the underhand propagators of calumny, to a discussion, in the open day, and in your presence, concerning their truth or falsehood; and when, on the other hand, you see those same ministers looking out for a pretext to avoid a discussion, which, if the tales they have circulated against Catholics be true, they ought to have welcomed as a means of publicly bringing to shame the Catholic belief."

It appears, that, among the sundry saints, he and she, who had been engaged in the godly work of bearing false witness against their neighbours, by the circulation of lying tracts, Mr. Brown had detected only a Mrs. Newnham, mother to a minister of the establishment. Mr. Brown was obliged, therefore, either to suffer these clandestine falsehoods to poison the minds of his neighbours, or to call Mrs. Newnham to an account. He very properly chose the latter, and wrote to her accordingly, requesting her, either to justify her conduct, or to abstain from it in future. The heroine, of that "gospel light, that first beamed from woman's eyes," found it easier to disseminate the calumnies, than to justify them; and summoned to her assistance a doughty champion, calling himself the Rev. Mr. Batchellor. This gallant gentleman accordingly steps forward, compliments Mr. Brown on the *prudence* of selecting a female champion, and offers himself for the conflict. Mr. Brown disclaims the merit of *prudence*, and having, as he supposes, obtained an adversary, eager for the contest, avails himself of the opportunity, and presents him with a challenge, leaving the mode of combat, whether by written or by oral discussion, to the choice of the Rev. Mr. Batchellor. *Prudence* quickly changes sides. She directs Mr. Batchellor to choose the mode of written controversy; then to suggest, that it were better not to *print*; and then to disappear altogether: for nothing more is seen or heard of the Rev. Mr. Batchellor of Chilcompton. Verily he seems to be Batchel-

lor of arts, and some of them not very creditable ones, but by no means a Bachelor of Divinity. However,

Cedite Romani scriptores; cedite Graii.

Ye wits of Greece and Rome give way,

See Newnham comes to win the day.

The Rev. Mr. Newnham appears upon the scene, apparently with the motto from Tom Thumb in his mouth.

I'll do. I'll do. I'll do.

His first letter is so delectable a specimen of the qualities of both mind and heart, which should characterise a minister of religion, that, although our limits restrain us, we must exhibit it to our readers, with all its glory round its head. We shall just premise, that the man, who speaks of "the little leisure allowed by the cure of 1300 souls," and, in another letter, of "three sermons weekly, and parochial visits," had been absent from his cure during the nine days, which had been occupied in the skirmishing of Mr. Batchellor and Mrs Newnham. But let us hasten to the letter of Mr. Newnham. Here it is, verbatim et literatim.

FROM THE REV. MR. NEWNHAM TO THE REV. MR. BROWN.

Without date of place or time. Received August 29,

"SIR—I feel much indebted to my kinsman and fellow labourer for having in my absence defended my mother from your most unjustifiable attack. . . a task which duty lays upon me—I confess my reluctance to engage in any lengthened correspondence for the 2 reasons alleged by him—1 the little leisure allowed by the cure of 1300 souls, & 2 the scanty library of a country parson; to which I would add 3 the scanty benefit likely to accrue to either party, now that sufficient similar discussions are in print to acquaint the public with the merits of our respective causes—Yet are We far from the thought of discontinuing our labours to spread truth and expose error—a duty enjoined by our ordination vows, & recommended by the example of pious ministers of Christ now gone to their reward some of whom have directed their efforts against the endeavours made by your society to mislead the ignorant, and divert the thoughts of the dying from that undivided reliance on Christ which is the characteristic of the true church—I have found in my own cottages, and heard of in others, your tracts in defence of Romish errors, which ministers of the gospel must feel bound to oppose by commenting on them both privately and from the pulpit, and circulating tracts of their own side—a course which, under Gods

blessing, has produced many happy results. I confess myself somewhat surprised at the charges of artifice, falsehood, and misrepresentation, brought against the offensive tract; which come with but an ill grace from an upholder of Lingard, Baines, Doyle, McHale, and a host of other R. C. worthies, whose statements and arguments show that the man has not forgotten or laid aside the "A. B. W. W." of the boy. The very works in defence of Romanism, which I possess, manifest in their misquotations such refinement of subtilty and recklessness of detection, as might well deter an honest advocate from encountering them—The points just now at issue, as regarding mere facts, are subjects of history, ignorance of which may excuse the unlearned of your communion in vindicating their teachers—but I confess that with all allowance for the power of education and habit, it tasks my Christian charity to give credit to your better informed members for sincerity, or to your advocates for honesty—My only resource is to admire the skill with which their lords withhold from them documents accessible to all the world besides—As to the points you have selected, I would briefly observe—

“1. The scourging and other self inflictions of devotees can neither be acceptable to a God of love—nor, if the Bible be true, can the penances of priestly devising satisfy for sin, nor do they evidence sincerity, or atone for its absence—That must be surely a dishonest maintenance of bodily exercise, which makes Greek Scholars in spite of the power of language, render *μετανοια* do penance. The few accompanying quotations taken at random from a book now in hand may prove yours to be the Gospel so far as it sends not peace on earth but a sword—and this spirit when found invariably coexisting with the power may legitimately prove the general assertion below. We consider the “*αναγκασον εισελθειν*” Luke 14. 23—to enjoin chiefly a faithful exhibition of the constraining love of Xt.—We cannot forget St. Bartholomew’s day in France, or Queen Mary’s days—3 For the Pope’s fees vide contemporary authors, and the priced catalogues of the dealers in the 16th century—4 With the dates of Confession Canonization, Extreme unction, Purgatory Celibacy II. Water Penance Latin mass, Popery Image worship, Transubstantiation and consequent limitation of the Cup, I could supply you at the expence of some trouble, were I within reach of the Bodleian library; but not enjoying that advantage I will, If you persist in desiring it, transcribe them from Credible works—5 the Prophecy of Pastorini taken chiefly from the Apocalypse of St. John by Walmsley an R. C. Bishop in England 1771. reprinted by Wogan Dublin 1812—Your correspondence may more easily procure than I could—The excitement produced by them you Sir, cannot surely have forgotten—I could have spent the time occupied by this hasty dispatch in a map;

ner more congenial to my taste & without involving a similar inroad on your time—Should you be as satisfied with the Cheltenham Wolverhampton, and Dublin discussions as we are, you will doubtless agree with me that to imitate them would be a waste of *paper & ink*, & much more valuable time—& as our exchange of letters is in mercantile language at par will let the subject pass sub silentio—As to your kind offer of the use of the tract we will thank you to send *ours* which was lent to our neighbour Holbrook, some day by the Postboy, and with every wish for the prevalence of God's truth I remain Sir Yr sincere well-wisher

G. NEWNHAM.

The mere violence of the fanatic Lutherans in Merindol & Cabrières (Provence) 1545 hardly deserved their utter excision by the Baron de la Garde (4)

De Thou vol. i. Le pere Daniel. vol. 7. p. 905.

De Pere Daniel glories in Francis's zeal vol. 7. 743.

Avant que de partir de Paris, il voulut, pour attirer la benediction du Ciel sur ces armes, donner un exemple signal de piété et de zèle contre la nouvelle doctrine.

Burnings, exiles, & confiscations in plenty at Toulouse 1531. Le P Daniel. tomo VIII—Mezeray warmly vindicates his king's orthodoxy. "Quoi donc ? faire sept ou six edits rigoureux pour l'etouffer, convoquer plusieurs fois le Clergè assembler un concile provincial, dépêcher à toute heure des ambassadeurs à tous les princes de la Chrétienté pour en assembler un général, bruler les hérétiques par douzaines, les envoyer aux galères par centaines, les bannir par milliers, dites nous, je vous prie, est-ce la permettre ou ne prendre point garde ?

Vid : Bullof Clement 14th—21st July 1773 Dominus ac Redemptor noster for suppressing Jesuits "This step was necessary in order to prevent Christians from rising one against another and massacring each other in the very bosom of our common Mother the Holy Church.

To the Rev. Mr. Brown, St. Gregory's College.

If it were not that very unimportant animals, impotent of good, are sometimes endowed with a power of doing mischief, and that we are very well aware, that our excellent friend, Mr. Brown, contemplated the good of poor souls, that might be led astray, even by Rev. Messrs. Batchellor and Newnham, we should expostulate with him on his violation of the laws of chivalry, in condescending to "break flies upon a wheel." Our readers, probably, anticipate that Mr. Newnham has just leisure from his cure, and his sermons, and his visits, to disseminate imputations upon his unof-

lending neighbours, but none to vindicate them, or even to ascertain their truth. Mr. Brown has, therefore, been compelled to resort to the press. We should have been glad, if our lengthened notice of the Ampleforth Discussion had allowed us room, for a more detailed account of his publications. We must, as it is, content ourselves with stating, that he has most happily characterised the conduct of his adversaries, in his motto: "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved:" and that he is proceeding, in a series of very cheap publications, which do not certainly exceed three-pence each, to expose and refute the gross calumnies contained in the particular tract, which gave rise to this correspondence, "Popery Unmasked," an antiquated libel; which, we should add, as a happy characteristic of the improved spirit of the age, could not be found in the whole city of Bath, or even in London, except in the congenial receptacle of such filth, the repository of the Reformation Society.

CORRESPONDENCE.

THE CLUB.

No secrets out of the Lodge—but what a fracas was amongst us at our last meeting! The solemnity of the conclave was never so broken up for the last twelve years. Stupid—nonsensical—comic—tragic—serio-comic—stuff—folly—pig-headed—old womanish—doltish—apish—indignation—denunciation—execration—and—all for what think ye? for what! why for "huzza Hodgson! we are are going!"

Never was poor authorship so cuffed, mauled, knocked down, kicked, pulled up, thrown down, nose twitched, blown upon, stamped upon, as was poor Thomas's trip to Calais. But, never mind, after all, "huzza Hodgson we are going!" Unfortunate Thomas! Had you been at our club on the last day of our meeting, which was the 5th of November, and had you been *smoked*, they would have made a "Guy Fawkes" of you, Thomas! as sure as you live. For, if ever a poor fellow got a licking, excuse the vulgarism—if ever a poor wretch got a pummelling, the broad-brim friend caught it at our club on Guy Fawkes' night.

It was at the conclusion of the good little man's speech, whose wit flashes ever and anon like the candle light that sparkles on his spectacles, it was when he sat down, after his humorous speech, that some one, out of sheer fun, proposed that it should be printed, that all the "row began." I second the motion, said one: yes, and I second that motion, for another, said the "old English gentleman;" and I moreover propose, that it be inserted in the "Brummagem," it will figure very well by the side of that "Trip to Calais!" Every thing now was in an uproar! "Did you ever read its equal?" said one, placing the flats of his hands solemnly on the table, and looking up with an air of astonishment: "was there ever its like in stupidity?" "It really is quite a disgrace—even to the Brummagem!" exclaimed another. "Disgrace! it is quite so. And I, for one," said the old English gentleman, "utterly despise the author." One said the fellow that wrote was fairly out of his wits. Another, that he was playing the fool! Some said, that he was, in fact, a proper fool. But the little spectacles told me the whole affair—"Entre-nous, said he, taking me by the lower curl of my wig, entre-nous, friend Thomas was evidently drunk when he wrote it." I looked at him, as if I doubted the fact. "There can be no doubt of it," he repeated; "the honest truth is, that he was gone—why, doesn't the thing shew itself? he himself says, Huzza, Hodgson, we are going! *gone*—he should have said. Now," continued my kind little friend, "when this friend Thomas got to Calais, he was no better than *half seas-over*—he sat down direct, and drank more, and, whilst drinking, wrote that nonsense, sent it over without revision, and the Brummagem clapt it in!" Now this amuses me, of course, exceedingly, because I knew *something* of this affair, for, entre-nous, I have reason to think, that honest Thomas was not at Calais at all. However, let that pass. Although sadly abused and hated, the very stupidity of the "Trip to Calais" afforded much amusement throughout the whole evening. If any thing ridiculous was mentioned, it was, "Huzza, Hodgson, we are going!"—a merry thought well told—"well done, Hodgson." If the candle was snuffed out,—"Hodgson, what, are you going?" At the card table, Hodgson was not forgotten, I promise you. "Three by cards and two by honours—

Huzza, Hodgson, we are going!" "I beg pardon, but that trick is mine: six and four make ten, the game is ours; three-pence, if you please—Well done, Hodgson!" And, when nine o'clock struck, and the hats and sticks were taken in hand, it was—"Well, Hodgson, we are going." Some said, at parting, that it was strongly suspected, that the gentleman at the other end of town was the author of the "Trip to Calais;" and though he denied it solemnly, a doubt still lingered about some of us—however, the thing is impossible, for he denied it, and—he is a member of the club.

The Club, let it be known, still consists of twelve members—all literary characters—all bachelors—all very good companions. Some of us are serious, others lively, a few old, some young, the rest neither "one nor t'other." We come from all parts of London, and the parts adjacent, and from other places. We are as follows: one gentleman-barber, from Valladolid: this gentleman is a Spaniard—three gentlemen from the Boro'; one of whom is a member of the Stock Exchange—another a *posture master*—the third an *old fiddler*: four gentlemen from the city—one is the gentleman *what takes care of the consarn*—the other is cousin to Rothschild—another an *Italian Improvisatore*, and this person is a *Roman Catholic*, and stands up for the clergy and the Roman Catholic Church—the fourth, a cherry-cheeked youth, pleasant as the *Woodbine*—three gentlemen from the *Virginia Water*—one a *Yorkshire bite*—another, DREAD-NOUGHT from Wapping Old Stairs—and last, though certainly not the *least*, *Brother James*.

Last meeting we had a cadet from Woolwich with us, and and a tall agreeable thin gentleman, who sat by a very corpulent gentleman; the contrast made us think of the old song, *Long-o-Lee*. Not having divulged any of the secrets of the club, and begging pardon if any thing unintentionally should have been said that displeases, the writer of this puts the candle out—jumps into bed—and wishes you his benison.

ONE OF THE CLUB.

ON CERTAIN CORRESPONDENTS OF THE MAGAZINE.

TO THE EDITOR OF THE CATHOLIC MAGAZINE.

SIR,—I trust that you will have the goodness to allow me the liberty of making a few short observations on some of your correspondents, which I hope to do, *in Spiritu lenitatis*, because I most willingly give them credit for their sincerity, though not always for the solidity of their opinions. 1. I would submit to you, whether the Catholic oath has not been more than sufficiently discussed by several of your correspondents. I admit, that the oath is not so accurately worded as we might wish, but since the English and Irish bishops, after duly weighing and considering among themselves, the objectionable parts, have agreed that it may be taken by the faithful with a safe conscience, I would ask, whether it becomes Mr. Andrews, or any private individual, to obtrude his scruples on the Catholic public with such perseverance? 2. I next come to Proselytos and Proselytus: The former of these gentlemen has given us in part a narrative of his conversion, and I regret, that his antagonists, Lauretanus and Pastor, did not restrain their forward zeal, till he had finished his account. Had they done so, and considered the *assumed* character of a Protestant, would they have so indignantly denounced the following proposition—*that Catholics, as well as Protestants, must generally, at least, take their religion upon trust*—as foul a libel as ever came from the pen of a Catholic? The proposition, I allow, may be taken in a bad sense; but would not a candid person explain it in a good sense, if susceptible of it? Lauretanus asks, “is no account to be made of the habit of divine faith infused into our souls at Baptism; and which we never lose in this life, otherwise than by renouncing it?” I would ask, in my turn, “is not the habit of divine faith equally infused into the souls of young baptised Protestant children?” Let us then suppose two children, one born of Protestant, and the other of Catholic, parents, and both of them receiving their religious instructions from their parents. For, if we may believe the learned Bossuet, when speaking on this very subject, Parents are the first and *principal* catechists of their children. Now this being admitted, will Lauretanus deny that the Protest-

ant child (receiving, as he must, his instructions from his parents) would grow up invincibly ignorant of being in a wrong religion, and, in that case, would it not certainly be his misfortune, more than his fault? But had Proselytos affirmed, which he did not, that the motives of credibility were as strong on the Protestant, as on the Catholic side, I should be shocked at such an assertion. But as there is no ground for such an assertion, I sincerely lament, that the better judgment of Lauretanus did not restrain him from passing so harsh and unmerited a censure on the sentiments of Proselytos, as being unsound, and quite in *accordance* with the taste of the age. I pass over the groundless *suspensions*, which Lauretanus entertains as to the primary objects of his opponent, to come to the intrinsic merits of the question, viz. whether, in this Protestant country, the use of the Litany of Loretto be so proper as another more intelligible to the common people, and abounding less in mystical titles, which must certainly seem strange to sectarians, and indispose their minds for the reception of our Catholic doctrines. On this account, I believe, that the more general practice of pastors is to say the Litany of the Holy Name of Jesus on Sundays and Holidays, and the Litany of the Blessed Virgin on other days, and especially on her festivals. For I agree with Lauretanus, that the generality of tolerably instructed Catholics understand her Litany sufficiently for all essential purposes of prayer; however, in telling us of the pleasure he experienced in hearing this Litany formerly *expounded*, and in requesting you, Mr. Editor, to give us Bishop Hay's explanation of its mystical terms, he seems to favour not a little the cause of Proselytos.

With respect to Proselytus, who is so quick-sighted in detecting, and thus *publicly* exposing, the incongruities of the Douay Catechism, I would ask him, whether there can be a more glaring incongruity than he is guilty of, in thus attacking a Catechism, sanctioned and authorised by his own and five other bishops? Yet this abridgment of Catholic doctrine he censures as abounding in risible tautology, and setting all order and method at defiance. Instead of proceeding in his strictures on the present authorised Abstract, let him favour the public with his own work; but, as he

seems not to pay any deference to the judgment of all our Bishops, it is strange that he should be solicitous to obtain the stamp of their authority.

In requesting your insertion of the above remarks, my object is very different from that of your correspondent, Hieronymus; it is not to irritate, but to appease; not to prolong, but to put an end to what seems to me an unnecessary controversy. It is for you, Mr. Editor, to suggest to Hieronymus, and your other learned correspondents, other subjects, which may do honour to their talents, and be of service to the generality of your readers. I am, &c. **PACIFICUS.**
Lancashire, September 30, 1833.

ITALIAN SUPERSTITION AND ENGLISH IRRIG- LIGION.

I lately travelled inside of the Nottingham coach from London to a village a few miles on this side of the latter town. My companions were a regular, well-fed, John Bull—big, burly, and full of roast-beef and prejudice,—and a tall, thin, lively gentleman, a native of Italy, who talked English so well, that, but for his foreign countenance and accent, he might have passed for an Englishman. My two companions had not proceeded far on the road before they got into full conversation; which the circumstance of the Englishman having recently travelled in Italy evidently tended to promote. Being of rather a silent turn, I amused myself with listening to their conversation, rather than by joining in it. Though amusing, to a degree far exceeding the ordinary conversations of a stage coach, my memory retains only the following fragment of it; and, as it consists of two anecdotes (one Italian and the other English) which, though very simple, and of every-day occurrence, seem highly illustrative of the feelings of the lower orders of the two nations, I venture to solicit room for it in your columns.

ENGLISHMAN:—"Well, Sir, I must own I should like your countrymen very well, if they were not so superstitious."

ITALIAN:—"Ah, you think them so, because you do not know them sufficiently well—my good friend, if you knew them as well as you know your own countrymen, you would not think them a bit more superstitious than they are."

ENGLISHMAN.—"No such thing!—Your fondness for your countrymen makes you blind to their defects. One circumstance, amongst many others, which passed under my own observation, just occurs to me; and I am sure it will shew the correctness of my opinion, if you will allow me to relate it to you."

ITALIAN.—"Oh yes, certainly; any thing, that relates to my dear Italy, I am always happy to hear."

ENGLISHMAN.—"The circumstance I allude to happened just after we had descended the Alps, and got fairly into Italy. In going down a rather steep hill, on turning a sharp angle, one of our horses stumbled; and, pushing forcibly against the other, they both fell; and the carriage, being close to a ditch, was pushed into it, and turned over, dragging the horses after it. Well,—instead of setting to work, without loss of time, as my countrymen would have done, to right the carriage, and get the horses on their legs again, what did the driver (a countryman of yours) do, but fall upon his knees, cross himself repeatedly, and begin praying to the Virgin, and half the saints in the calendar, for assistance?"

ITALIAN.—"Ah, my good friend, how very odd it is that just the same kind of accident should have happened to me, only the week before last, as I was travelling in a stage coach, through a cross country road! and what do you think the coachman—the English coachman—did? Why he did just what my countryman, the driver of your carriage, did, when the accident you have related happened to him. He fell praying as fast, and as energetically; as ever I heard any of my countrymen pray in my life. But what do you think he prayed for? My countryman, you say, prayed for assistance; but your countryman prayed that he might become wholly unable to assist himself! At the very time, when he stood in the utmost need of strength, to enable him to raise, or assist in raising, up his coach and horses, he addressed himself, in the most fervent manner, to the Almighty, and prayed—what do you think for? That he would give additional strength to his limbs? no; quite the contrary. He implored the Almighty to d——n and b——t his limbs, and (that his eyes might be rendered wholly unable to see how he

could remedy the evil which had befallen him, and that his horses might not possibly be able to get up again, I suppose,) he entreated the Almighty to d——n and b——t his eyes and the horses' limbs too! No, I beg pardon, not all their limbs, but only those that were wounded and bleeding; for his invocation, I recollect, was limited to such of their limbs as were bloody. And, happy it was for us the poor passengers, that the fate of our souls was not then in the power of our enraged coachman! If it had been, instead of enjoying the pleasure of your conversation, I should now be where there is 'weeping and gnashing of teeth;' for, just after the accident had happened, and whilst the coachman was struggling to unfasten the traces, a good Samaritan, who had just come up, kindly expressed his hopes that none of the passengers were hurt; and what, my good friend, do you think was the coachman's answer to this kind enquiry? It was in his short and emphatic style, 'The passengers be d——d!' However, as he perhaps thought we might want a coachman in the next world, as well as in this, he very considerately, on consigning our souls to the devil,—included his own in the sentence of condemnation; and (that we might not want company, I suppose,) on a repetition of the question, added those of the enquirer and of two or three others, who, shortly after, came up to render what assistance they could. And now, my dear friend, if your anecdote be evidence of Italian superstition, is not mine a proof—if not of English superstition,—at least of English irreligion? And, let me ask you which you like best, Italian superstition, or English irreligion? or, in other words, whether you prefer piety to blasphemy, or blasphemy to piety?

At this moment the coach stopped, and the guard, opening the door, informed me we had reached the place I was to get out at. I accordingly alighted, and wished my loquacious fellow-travellers good night, leaving them to settle, as they could, the question which the concluding sentence of the Italian's anecdote had raised.

A SEDGLEY PARKER, OF 1791.

London, November 14, 1833.

A CATHOLIC LAYMAN ON THE CATHOLIC OATH.

MR. EDITOR,—As I conceive the only justifiable plea for either writing or speaking upon any public question is the hope of throwing some new light upon the subject under discussion, I should not have intruded myself upon your notice, and that of the public, did it not appear to me, that, in the lengthened correspondence which has taken place in your Magazine, on the subject of the Catholic Oath, the writers have not, as yet, tried the test of one very sure criterion for its correct interpretation. When I say correct interpretation, and indeed throughout the whole of this communication, I beg to be understood as not arguing the matter as a Theologian, which I profess not to be, but simply and strictly what I conceive is the legal interpretation, that should be placed on the intendment of the Oath, as prescribed by the legislature of the country, to be taken by its Roman Catholic inhabitants.

Now for this purpose, it appears to me, that we should have recourse to the same means that are usually resorted to by the judges of the land, in the interpretation of any other statute of a dubious tendency. The mode, I believe, universally adopted for this purport is, to consider the new statute in reference to others of a similar character already existent, and on which either positive decisions have been given, or common acceptance has stamped its sanction.

Now have we any thing like a precedent to which to refer in the case of the oath, now the immediate subject of consideration? In the first place the Coronation Oath!!! The character is most solemn—the principal purport to preserve the Protestant religion in these realms, and the wording most extensive for this object.

The presiding bishop addresses the new sovereign. “Will you to the utmost of your power maintain, &c. the Protestant reformed established by the law?

Will you preserve *unto the bishops and clergy of this realm*, and to the churches committed to their charge, all such *rights and privileges* as by law do or shall appertain unto them or any of them? “All this I promise to do, &c. &c.”

Now, what interpretation have the two Houses of Par-

liament put upon this compact, between the king and his people, thus sanctioned by the solemn obligation of an oath? Is it not notorious that these rights of the clergy have been interfered with, particularly a few years past, in this country, by the law of residence and provision for curates; and in the most palpable manner in the last session of Parliament, by sending to his present Majesty, for his concurrence, a bill, at once to sweep away *ten out of twenty-two bishops* in Ireland, to deprive the whole of that church of the *rights and privileges of rates*, so long appertaining unto it, and, besides other most direct innovations, seizing at once on a large percentage out of the revenues of the whole body of the clergy. I am, indeed, aware that a few solitary voices were heard, in each House of Parliament, repeating once again the long exploded doctrine of a violation of the king's Coronation oath. And in the lower House one was heard emphatically to exclaim with a soundness of argument, and a consistency of justice for which the honourable member is not always so conspicuous. "Away with all further taunts to Catholic equivocation, if in the face of his Coronation oath, the king can be invited to assent to such a church reform."

No doubt, Sir, the honourable Baronet was right. His majesty could not give his assent to any one of even the minor clauses of that invasion upon the rights and privileges of the Irish church, but upon one simple intelligent interpretation. The oath was not intended to prevent the *legal exercise* of the prerogative, but the *irregular abuse* of power entrusted by the constitution to the sovereign for the benefit of the community at large. The very demand made by the other branches of the legislature, for the concurrence of his majesty in the bill that had passed their respective Houses, was, and is, the best expounder of the character of the obligation contracted by the oath. Now, Sir, such I maintain must be the construction, that will also follow, in just consistency, on the oath taken by the Roman Catholic.

It cannot interfere with his rights as a member of the legislature, to do what he judges best, in furtherance of the trust reposed in his hands by his constituents, for the benefit of the whole constitution of his country.

But, Sir, I can go a step further in this line of legal ar-

gement, and bring the obligations of the Catholic under his oath, in still closer contact with others of his fellow subjects acting under a similar obligation. Even, You, Sir, seem to have forgotten that such a similitude existed, or you would hardly have pressed as an argument—"the proposing to the Catholic an oath very different in its terms from that taken by Protestants of the establishment." Nay you go further and declare that,—“A Protestant may exercise his privilege to disturb or weaken his own religion, the Catholic, or that of any class of Dissenters.”

Certainly, as far as the oath taken by him on entering the House of Commons, he may. But, see how the restricted sense of the oath will meet even him, elsewhere almost at every stage. If this unrestricted Protestant legislator, who sits in Parliament with full powers “to disturb or weaken” as you say even the established religion, or in other words, to make or alter the law regarding it, be judged worthy of the confidence of his sovereign, if he accept a situation in his councils, behold the unrestricted Protestant converted at once, as far as his office of counsellor of the king is concerned, into a Catholic bondsman. I must remind you of what seems to have escaped your recollection, that by virtue of an act passed in the 9th year of the reign of George IV. “every person who shall hereafter be admitted into any office or appointment, or who shall accept from his majesty any patent, grant, or commission, &c. &c.,” protests, or rather more correctly speaking, solemnly swears, as follows:—

“I do solemnly and sincerely in the presence of God, profess, testify, and declare, upon the true faith of a Christian, that I will never exercise any power, authority, or influence, which I may possess by virtue of the office of ———— to injure or weaken the Protestant Church as it is by law established in England, or to disturb the said Church, or the bishops and clergy of the said Church, in the possession of any rights or privileges, to which such Church, or the said bishops and clergy are or may be by law entitled.”

Now, Sir, when Lord Althorp introduced the Irish Church Reform Bill into the Commons, as the leading *Cabinet Minister* in that house, did he, or did he not, exercise any power, authority, or influence, which he possessed by virtue of

his office? When Lord Grey, as Prime Minister, carried the same into the House of Lords, was he, or not, similarly committed? When the whole body of Cabinet Ministers advised the King to give his sanction to the same, and, in fine, when the Lord Chancellor, as one of the commissioners, signified from his place on the Woolsack, the royal assent, how were all these high functionaries of the State affected by that solemn oath, which, as nearly as possible, word for word, corresponds with the Roman Catholic obligation? Will any of your correspondents be found bold enough to assert his consistency, and say, all these too are perjured? Nay, to whatever extent that Bill might have gone, or to whatever extent some future Bill may, and most probably will, go; would he or will he be prepared to press the awful conviction of falsehood and perjury? Is it, at once, broadly to be maintained, that the church by law established is, and must be, above all law!!! For, observe, Sir; the argument founded upon this restricted interpretation of the oath, goes the whole length of this unconstitutional doctrine.

The houses of Parliament, indeed, at least supposing the majority of its Protestant members choose so to decide, may pass a Bill still more encroaching than the last Irish Church Reform Bill; or, in other words, injuring or weakening the Protestant church. But how is this bill to receive the royal assent, supposing the royal conscience at rest regarding his own oath?

The constitution recognises his Majesty's Ministers as solely responsible for his Majesty's acts—but, by virtue of their oath, they cannot exercise their power, authority, or influence to injure or weaken, &c. &c. Behold the dilemma!!! the crown, by necessity, placed at variance with the two other branches of the legislature—and this, forsooth, all Catholics are hypocrites and perjurers, if they are not ready to admit—for surely a shadow of distinction cannot be drawn between the two cases.

Sir, as an humble member of the Catholic faith, let the authority of the Church breathe but a whisper of condemnation, and I, for one, would renounce every prospect that the Relief Bill was supposed to hold forth to the long persecuted Catholics of this realm. But, till that word be spoken, it can

hardly be considered very presumptuous if I give such interpretation to an act of grace, as can alone reconcile its acceptance, as such, to any honourable and independent mind, and which can alone make it consistent with common sense in its accordant operation with the different branches of the constitution. I am, Sir, your obedient humble servant,

A CATHOLIC LAYMAN.

[Our correspondent will, we trust, excuse us, if we remark, that his reasoning is only calculated to add strength to the opponents of the oath. If we resume the subject, we think we shall prove this.]

REVIEW

CAPTAIN ROCK IN ROME.

Vv. 2. *Andrews: London.*

We have heard of the exhibitor of a caravan; who, having induced his dupes, by the smallness of his charge, to enter his exhibition, merely handed them up one flight of stairs and down another. The first sentiment of the disappointed enquirer was indignation, which urged him to proclaim the cheat; but the second, a desire to laugh at the disappointment of others, which induced him to be silent as to his own. The author of the work before us has imitated the showman, but in one respect. By the title of his book, he leads the reader to entertain expectations, which are not realised, inasmuch as this little work contains not the characteristics of Rock, and is very, very dissimilar to the celebrated memoirs of the Captain by Moore. Hence, disappointment may follow the perusal, which disappointment, in regard to books, usually produces an effect different from that upon the visitors of the raree show. The artifice, too, if it be one, is not necessary. The volumes possess intrinsic merit, which will, we trust, make them the guide book of future travellers. They are written in an easy style, which too frequently, indeed, evinces no small negligence, with a spirit of independence, well worthy of the imitation of other travellers.

The hero is, as his name implies, a person deeply disgusted with the oppression that afflicts, the perfidy that betrays, and the pitiful jealousy which divides, his country. In despair of achieving her regeneration, he resolves to travel, and, being as devoted to her religion as to her soil, he chooses the capital of the Christian world as the goal of his destination. The events, which precede his departure, con-

tain occasionally incidents of some interest, and give rise to sentiments, which it requires some courage to promulgate. We allude especially to the defence of the religious orders and of celibacy, which is delivered by a fellow-countryman in a debating society in London. But, as an introduction to the principal scenes of the work, these events detain the reader too long. At last the Captain reaches Rome, and meets an old school-fellow, Antoninus Pertinax O'Sullivan, whose history of his adventures occupies another very considerable, though an interesting, portion of the work. O'Sullivan having given to the Captain, in their first interview, a brief description of certain parts of Rome, sets out the next day for Naples, whence, after a short interval, he returns. It is during his absence that Rock's examination and description of the eternal city occur. This description is not, indeed, one that the name of Captain Rock would lead the reader to expect; but, if he divest himself of the associations, which that name creates, he will derive both amusement and still more especially, information from it. This description of the several objects, which attract attention, is brief and rapid, but we believe sufficiently copious, and it betrays the hand of the scholar and judicious observer. An inexperienced traveller often loses much time from want of a guide in his travels. This little work will be found, we believe, to be a very useful guide to one so circumstanced.

At length O'Sullivan returns, and gives a history of his own adventures, in the progress of which are introduced many observations, very useful to him, who desires to escape the hypocrisy of bigotry on one hand, and of impiety on the other. The scenes, in which fanaticism and licentiousness are associated at home, are depicted with a bold but yet delicate pencil, and the mask of liberty, which abroad hardly obscures the features of anti-christian despotism, is courageously withdrawn, and the real lineaments of the hidden countenance resolutely exposed.

We have not space for many extracts; but the account of the circumstance, which caused the dismissal of O'Sullivan from the establishment of a London Newspaper is so characteristic of the fraternity, and resembles so nearly that, which we have known to have happened, that, believing the author to be relating a fact, and wishing our readers to un-

derstand the characters of our domestic brawlers for constitutional liberty abroad, we shall endeavour to make room for it.

O'Sullivan is in Portugal, foreign reporter for some newspaper, and dining in company with a brother of the craft, some French Deists and Englishmen calling themselves after some of the fantastical names, which designate religious parties rather than opinions. A toast was given, abusive of the inquisition, to which O'Sullivan thought it right manfully to express his sentiments, in the course of which address, he says :

“ As the original institution of it was to check error and disorders in the civil establishment, so it takes cognizance of no other transgressions but such as directly and openly tend to introduce innovations into the religion or established laws of the country : private opinions are out of the question ; a Protestant, a Jew, a Turk, or even an Atheist, if there is such a monster in *rerum natura*, might live as quiet and as secure in Madrid or Lisbon, as either in London or Amsterdam, provided he kept his mind to himself, and did not dogmatize or attempt to subvert the religion or laws of the country, by attempting to propagate his religious or political opinions. And should he even do so, he is at first mildly and charitably dealt with ; he is repeatedly warned of the danger to which he is exposed by some of the members of the Inquisition, and if he repents, he is pardoned ; but if he be perverse and obstinate, and still persevere in disseminating his religious or political creed, he is taken up and tried according to the laws of the country ; if he be found deserving of capital punishment, he is handed over to secular judges, who may pardon or pass sentence of death on him, as they like ; the Church has no more to do in the business ; whatever, then, is frightful and severe in the whole process, belongs to the government ; all the injustice and severity, if there be any, may be attributed to the civil power ; and all the mildness and lenity to the Church, which never interferes, but to mitigate and mollify, as much as possible, the rigours of the civil law. This has been always her distinctive character ; none but those that are unacquainted with her creed and discipline, can suppose that any of her ministers can pronounce the sentence of death. •L'Eglise, cette chaste épouse du Fils de Dieu, qui, à l'imitation de son époux, sait bien repandre son sang pour les autres. mais non pas repandre pour elle celui des autres. . . . L'Eglise abhorre tellement le sang, qu'elle juge encore incapable du ministère de ses autels, ceux qui auroient assisté à un arrêt de mort.—*Pascal, 14^{me} Lettre Provinciale*”

“ I am not fond of reviving animosities, which should be buried in

eternal oblivion, or calling to your recollection the persecuting laws enacted by Elizabeth, and by others of her successors, against their innocent Catholic subjects, so justly termed 'An unparalleled code of oppression, which was so sanguinary that it could not be justified by any principle of justice or necessity whatever.' (See Edmund Burke's Letter to Sir Hercules Langrishe, p. 44. See also the *Edinburgh Review*, for October 1804, No. ix. p. 156.) But this I will say; that you, gentlemen, and those of your country, ought to be the last in the world to deal out censures so freely and calumniate a tribunal which, under heaven, was most effectual in preserving social order and the integrity of the Catholic religion, in those countries in which it had been established! Consider the anarchy and confusion and the thirty years' war caused by the innovations of Luther; look to the unequalled and sanguinary excesses produced by the Anabaptists in the Low Countries; the civil wars in France, in England, and in Flanders; the assassination of kings and queens, the massacres of Merendal, Cevennes, &c. &c., together with the horrors and abominations lately produced in France by the impious writings of her modern philosophers; look to all this, I say, and then let me ask you with what face can you upbraid Spain and Portugal, or calumniate a tribunal that has preserved them from such dreadful and sanguinary scenes and visitations, insomuch that Voltaire himself, was surprised at the peace and tranquillity that prevailed in the aforesaid countries during the sixteenth and seventeenth centuries, though his prejudice, or rather his impiety, had blinded him so much, that he did not attribute all this to the Inquisition.

"Il n'y eut en Espagne, pendant le 16^{me} et le 17^{me} siècle, aucune de ces révolutions sanglantes, des conspirations, de ces châtimens cruels, qu'on voyoit dans les autres cours de l'Europe. Ni le duc de Lerme, ni le comte Olivares ne répandèrent le sang de leurs ennemies sur les échafauds. Les rois n'y furent point assassinés comme en France, et n'y périrent point par la main du bourreau comme en Angleterre." *Voltaire, Essai sur l'Histoire generale, tom. iv.*"

"As to the other charge against the Inquisition, namely, That it is a bar to the advancement of literature and the improvement of the human mind"—This, gentlemen, is as groundless and as false as any of the other calumnies with which it is attacked. If the Inquisition suppressed those academies and colleges where the *chefs-d'œuvre* of Greek and Roman classics are taught; if it prevented individuals from applying themselves to the study of mathematics, astronomy, chemistry, moral and dogmatic theology, philosophy, history, antiquities, or any other branch of science whatever, then, indeed, the charge might be well-founded; but when this is not the case; when we find literary establishments scattered all over Spain and Portugal; when we find such

sources of literary improvement, as well in the cities and towns of Spain and Portugal as in any other country, how can it be said that the Inquisition is any bar or obstacle to the diffusion of knowledge, or to the enlightening of the human mind? No! the Inquisition only prohibits the publication or circulation of irreligious and impious tracts."

"Away then with these calumnious imputations against the Inquisition, which are really as much distinguished for their weakness, futility, and falsehood; as the framers of them are for their ignorance, prejudice, and malignity.

"Whether the flippant reporter who invited me, or some other of those who dined there, gave information of this speech, and my sentiments with regard to the Inquisition, to my London employers or not, I cannot tell; but this I know, that in less than a month after, I received a letter from them, letting me know my services for their firm were no longer necessary."

(COMMUNICATED)

HIERURGIA, &c. &c.

No. 2.

In the second volume of the excellent work before us, far more interesting to the Catholic than the first, the learned author treats of holy relics, purgatory, and various ceremonies used in the church, more particularly of the use of the cross, lights, vestments, images, &c. According to a plan he has laid down for himself, in discussing any dogmatical point, the witness first clearly expounds what the church teaches, on the question before him. He proceeds next to holy writ, and the works of the fathers, and from these he extracts those arguments, commonly known to the Catholic student, and, therefore, generally omitted here; but which, it is justice to add, are usually elegantly and forcibly evolved. After despatching the more specious objections which Protestants of the present day set up against our belief, the author lastly traces, as it were, the history of each particular doctrine or ceremony, and starting with it from the grand epoch when Christ and his apostles taught on the earth, he runs along the road of time, gathering evidence from every side, and of every sort, sometimes an inscription, sometimes a quotation from an ancient work, and not unfrequently a scrap of poetry, evincing the popular belief at those periods when such strains were sung.

This second volume contains also thirty-one pictures, taken from copper-plate engravings, or from wood. Of these, of course, no idea can be given here. One of the first artists of the country, Moses, from whose burin, we believe, the plates adorning Sir Henry Englefield's work on vases proceeded, has been here employed, as may be supposed, at no small expense; and these plates, as well from the curious information they afford, as from the agreeable narratives connected with them, form no small part of the interest and value of the volume itself.

The chapters, from which at present we will give extracts, shall be those on relics, purgatory, and some ecclesiastical ceremonies, leaving the remainder for a third and concluding review. And first, for a portion of the letter of the church of Smyrna, preserved by Eusebius,* giving an account of the martyrdom of their bishop, St. Polycarp.

"Our subtle enemy the devil did his utmost that we should not take away the body, as many of us anxiously wished. It was suggested, that we should desert our crucified Master, and begin to worship Polycarp. Foolish men! who know not that we can never desert Christ, who died for the salvation of all men, nor worship any other. Him we adore as the Son of God; but we shew deserved respect to the martyrs, as his disciples and followers. The centurion then caused his body to be buried; we then gathered his bones, more precious than pearls, and more tried than gold, and buried them. In this place, God willing, we will meet and celebrate with joy and gladness, the birth-day of his martyr, as well in memory of those who have been crowned before, as by his example to prepare and strengthen others for the combat."

The following observations are not new, but they are well urged, and must produce their effect on a right thinking mind. Besides, too, they furnish a fair sample of the author's style.

"If the classic scholar may innocently indulge his raptures as he gazed on the Formian cenotaph of Cicero, the tomb of Virgil, and the sarcophagus of Scipio, or exultingly gathers up a fragment of the tessellated pavement, trodden only by Horace in his Sabine Villa;—if without the slightest imputation of superstition, he may make a poet-pilgrimage to the grave of Petrarcha at Arquà, to Ariosto's chair and inkstand, to the prison cell of Tasse at Ferrara—to the birth and burial place of his own Shakespeare at Stratford upon Avon; surely the Catholic may as harmlessly indulge his religious feelings, while, standing by the shrines of St. Peter, and St. Paul, St. Matthew, and St. Bartholomew, he offers his homage to the dust of those venerable lips by which Jesus Christ has

* Hist. Eccles. Lib. 4, chap. xv.

spoken to us, and from which 'came forth a light more resplendent than lightning,† whose bodies in this life were the temple of the Holy Ghost, whose pens were guided by the same celestial spirit, who have bequeathed to the world not only specimens of the most sublime and stirring eloquence, not only examples of the most exalted heroism, but the word of God,—the gospel truth of Jesus, in place of a love-sick sonnet, and a table of ribaldry, that, instead of elevating and purifying, corrupt and enervate, the human heart. Nor can it be criminal in him to yield a fitting reverence to Christian heroes and the propagators of the gospel; and a harmless action in his fellow countrymen to pay a similar respect to Heathen worthies, or modern writers of splendid though oftentimes perverted talents."

The chapter on purgatory is long and excellent, indeed one of the very best dissertations ever composed on the subject. From the selections we are going to make, however, but a poor notion can be formed of its merits. To pick out bits from a body of reasoning, where every argument has some connection with what is about it, is to act hardly with more wisdom than the fool of Athens, who wishing to dispose of his house, took a brick into the market as a sample of its value. Extracts of books in reviews are not unlike those flowers and green boughs, which children tearing from the parent stem delight to arrange in their imaginary gardens, and which, from the unnatural separation they endure, and the unkindness of the soil into which they are transplanted, quickly lose all their vigorous and glossy beauty. But, let us make one quotation at least, to give an idea of the writer's reasoning on scripture testimony. After explaining, Mat. c. v. 25; and xii. 32. Act ii. 22. 1 Cor. iii. 11—15. and proving the doctrine of purgatory from them, he proceeds.

"The reader's attention must be again directed to a passage in the letters of St. Peter, which has been already cited. The prince of the apostle thus remarks of Christ:—'Being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison, which had been sometimes incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building, wherein a few, that is, eight souls were saved by water.* From this text it appears certain:—1. That even *after* Christ had suffered for sins, and had already paid the price of his precious blood, for the ransom of all mankind, still there were some souls to whom the merits of their Redeemer's all-sufficient sacrifice upon the cross, had not, as yet, been applied; and who were in an actual state of PRISON in the other world. 2. That such souls were neither in heaven, nor in hell; because heaven is not a PRISON, a place of punishment, where those who are held in captivity, can be corrected and improved, by *preaching*; and because it is absurd to suppose that Christ's soul would have gone down amongst those wicked spirits who are damned for all eternity, or that he would have *preached* to Satan and his demons,

† St. Chrysostom Hom. xxxii.

* 1 Peter, c. iii. v. 18—20.

since the object of preaching is reformation and improvement; neither of which can be effected amongst devils."

The following admissions of two eminent Protestants are not a little satisfactory.

"The custom of praying, and offering up *sacrifice* for the faithful departed, though not supported by any express testimony of sacred scripture, most evidently appears to have prevailed in the church even from the very times of the apostles."*

"Possidius tells us, St. Austin was buried with the oblation of the SACRIFICE to God. And so St. Austin himself tells us his mother Monica was buried with the offering, the SACRIFICE of our redemption, according to custom, before the body was laid in the ground. In like manner Eusebius describes the funeral of Constantine. He says the clergy performed the divine service with prayers, and lest we should take this for prayers only, he adds, they honoured him with the mystical liturgy, or service of the EUCHARIST and the communion of the holy prayers."†

We have next an account of the gilds, or clubs, formerly existing in this country, by the rules of one of which

"If any of the association chance to die, each member is to pay one penny for the good of the soul, before the body be laid in the grave, and shall pray devoutly for it."

Besides these, we had marked several other passages proper to be transferred to the pages of the Magazine, one particularly on the word "hell," as used in the sacred writings, but we must pass them by for the present. In defending our religious ceremonies, the author has introduced a very happy citation from a well-known work of Richard Payne, Knight,‡

"Every person who has attended the celebration of High Mass at any considerable ecclesiastical establishment, must have felt how much the splendour and magnificence of the Roman Catholic worship tends to exalt the spirit of devotion, and to inspire the soul with rapture and enthusiasm. Not only the impressive melody of the vocal and instrumental music, and the imposing solemnity of the ceremonies, but the pomp and brilliancy of the sacerdotal garments and the rich and costly decorations of the altar, raise the character of religion, and give it an air of dignity and majesty unknown to any of the reformed churches."

We are told by Tertullian, that the Christians were denominated by the Pagans "*Cruci religiosi* or devout towards the cross: we should like to know if modern Protestants, pretending to a relationship, at least with these first followers of Christ, could also assert a claim to such a distinction; and whether, if they had fallen upon those times with their present opinions and practice, any similar appellation would

* Opera S. Cyrilli à T. Milles. This Milles after printing these works at Oxford in 1703, was afterwards raised to the bishopric of Waterford.

† Bingham's Antiquities of the Christian Church, B. xxiii.

‡ Analytical Enquiry into Principles of Taste. 2nd Ed. p. 363.

have been inflicted on them." On the respect formerly manifested for the cross, we have a beautiful passage from St. John Chrysom*

"Every where is the symbol of the cross presented to us. On this account, we paint and sculpture it on our houses, our walls, and our windows; we trace it on our brows, and we studiously imprint it on our souls and minds."

The following story, also illustrates the primitive veneration for the cross. St. Orestes, we believe, is not mentioned by Alban Butler.

"That it was customary to wear about their persons crosses of gold, silver or wood, is evident from the incident which led to the martyrdom of St. Orestes, a soldier during the reign of Dioclesian. Orestes was distinguished in his cohort, for his agility in every martial exercise, and in particular, for the precision with which he cast the disk. Once as he was displaying his activity in presence of his commander, Lysias, a cross which the Christian soldier wore around his neck, escaped from between the folds of his garment, where it lay concealed and proclaimed the religion of Orestes, whose resolute refusal to sacrifice in honour of the gods was crowned with martyrdom."

At the present day, when commerce and manufactories have done so much for England's fame and wealth, where in the land are those solemn emblems of religion to be found, calculated 'to teach the rustic moralist' the lofty objects of his being, and to purify his heart from the endless pursuit of self? Where are *his* aids for reflection? Are they to be derived from the tread-mill, the poor house, or the huge and stifling factory to be seen every where through the country? 'Merrie Englonde' was not formerly contented with her children merely earning their bread; she made them a wise, reflecting, and pious race. Here is a proof of her devout solicitude, when Catholicity swayed her heart.

"In a treatise on the ten commandments, entitle *Dives et Pauper*, and printed at Westminster, by Wynken de Worde A. D. 1496, the custom of planting large crosses by the road side is thus expressively announced. For this reason ben crosses by ye waye than whan folke passynge see the crosses they should thinke on Hym that deyed on ye crosse, and worshippe Hym above all thyngs."

We will venture upon one more extract, and conclude for the present. It is merely a piece of curious information, and will serve as an example of many remarks contained in the notes to the work.

"Among the Greek and oriental Christians, the sign of the cross occurs as often as in the Latin church. A slight but immaterial difference, however, exists between the two modes now employed by the members of the Western and Eastern churches. The Greeks, first of all, extending and uniting together the thumb and first two fingers of the right hand, and pressing the remaining two on the palm, make the

* Hom. cxxxix.

sign of the cross by touching with the three united fingers, thus joined to signify one God and three distinct persons; first, the forehead, then the breast; and afterwards conduct the hand not to the left shoulder, as we do at present, but on the contrary, to the right, and ultimately to the left, repeating the form of words employed by the Latins. Up to the middle of the fifteenth century, the same method was likewise employed throughout the Latin church as we may collect from a variety of sources. Pope Innocent III. (A. D. 1198) notices the manner which was generally followed in his time, and says;—‘The sign of the cross is to be made with three fingers, so that it may descend from top to bottom, and then pass over from left to right:’ but the pontiff adds: ‘some persons, however, draw the sign of the cross from right to left.’”

POETRY

THE SISTER OF CHARITY.

WRITTEN AFTER MEETING A SISTER OF CHARITY IN THE HOTEL DIEU.
From "Lyrics of the Heart, and other Poems," by Alaric A. Watts.

Art thou some spirit from that blissful land
 Where fever never burns, nor hearts are riven?
 That soothing smile, those accents ever bland,
 Say were they born of earth, or caught from heaven?
 Art thou some seraph-minister of grace
 Whose glorious mission in the skies had birth?
 An angel, sure, in bearing, form, and face;
 All but thy tears—and they belong to earth!
 Oh, ne'er did Beauty in her loftiest pride
 A splendour boast that may compare with thine;
 Thus lending low yon sufferer's bed beside,
 Thy graces mortal, but thy cares divine.
 A woman, filled with all a woman's fears,
 Yet strong to wrestle with despair and woe;
 A thing of softest smiles, and tenderest tears,
 That once would tremble did a breeze but blow.
 Leaving, perchance, some gay and happy home,
 Music's rich tones, the rose's odorous breath,
 Throughout the crowded lazaret-house to roam,
 And pierce the haunts of Pestilence and Death.
 For ever flitting with a noiseless tread,
 As loth to break the pain-worn slumberer's rest;
 To smooth the pillow, raise the drooping head,
 And pour thy balsam on the bleeding breast.
 Or 'mid each calmer interval of pain,
 The Christian's hope and promised boon to shew;
 And when all human anodynes are vain,
 To nerve the bosom for its final throes.
 To lead the thoughts from harrowing scenes like this,
 To that blessed shore where sin and sorrow cease;
 To imp the flagging soul for realms of bliss,
 And bid the world worn wanderer part in peace.

A creature vowed to serve both God and man.

No narrow aims thy cherished cares controul ;

Thou dost all faith, love, pity, watching can,

To heal the body and to save the soul

No matter who, so he thy service need ;

No matter what the suppliant's claim may be ;

Thou dost not ask his country or his creed ;

To know he suffers is enough for thee.

Not even from guilt dost thou thine aid withhold,

Whose master bled a sinful world to save ;

Fearless in faith, in conscious virtue bold,

'Tis thine the sick blasphemer's couch to brave :

To note the anguish of despairing crime

Lash the wild scorpions of the soul within ;

Those writhings fierce, those agonies sublime,

That seem from conscience half their force to win

Then glide before that dark demoniac's sight,

The cup of healing in thy gentle hand ;

A woman strengthened with an angel's might,

The storm of pain and passion to command.

To calm the throbbings of his fevered brow ;

Cool his parched lips, his bursting wounds to bind ;

Then, with deep faith, before the Cross to bow

For power to still the tumult of his mind.

And it *is* given : the softliest whispered word

Now falls like oil on that tempestuous sea ;

Hard as his heart may seem, there's still a chord

Once touched, his ravings are all stilled by thee.

I see thee stand and mark that wondrous change

With more than mortal triumph in thine eye ;

Then blessed and blessing, turn with tears to range

Where other claimants on thy kindness lie.

By many a faint and feeble murmur led,

A willing slave where'er the wretched call ;

I see thee softly flit from bed to bed,

Each wish forestalling, bearing balm to all.

Performing humblest offices of love

For such as know no human love beside—

Still on thy healing way in mercy move,

Daughter of Pity, thus for ever glide.

Not thine the hollow zeal that loves to climb

When spurious Faith her ensign rears on high ;

That seeks the heathen of some far off clime,

But leaves the wretched of its own to die.

Mercy—"twice blessed," in him who gives and takes—

Is thine with all its attributes refined ;

Thy nobler love no nice distinction makes,

But heals the flesh and then informs the mind.

All peace to thee, and thy devoted band,
 Vowed to earth's gloomy "family of pain;"
 Whose worth could even the unwilling awe command
 Of blood-stained men who owned no other chain :
 Long may ye live the cherished badge to wear
 Whose snow-white folds might dignify a queen ;
 To fainting souls your cup of life to bear;
 And be the angels ye have ever been.

AD AUTUMNUM.

Solis ad Notum redeunte curru.
 Igneam flammam et tonitru fugante,
 Tu venis posthac roseis racemis
 Tempora cinctus

Tu caput tollis mitibus decorum
 Fructibus, portans manibus aristas ;
 Et satis præbes avido colono
 Divite cornu.

Aura jam spirat zephyri tepentis,
 In fugam vertens nebulas aquosas ;
 Dum graves rami jaciunt acervos
 Arbore ab alto.

Auræ tinctæque rubore frondes,
 Quæque splendebant tibi nuper alte,
 Decidunt blande madidis in arvis ;—
 Pulchra ruina !

Flos decus campi refugitque serus,
 Et fugâ tristes pecudes relinquit :
 Nec magis sylvæ canit ales umbrâ,
 Te veniente.

Nunc tubâ saltas resonant canorâ,
 Atque lætantur canibusque equisque :
 Sic tuâ regnans vice tu quotannis.
 Omnibus adsis.

J. N.

SONNET TO DR. LINGARD.

Lingard ! thy name in the full Catholic heart
 Sounds like sweet music, heard in holiest frame,—
 It comes not o'er the spirit like the fame
 Of plumed chiefs, whose glories leave a smart
 Enduring long, from which pure pleasures start.
 Nobler *thy* deeds, and trustier thy acclaim !
 Planted 'mong pleasant memories is thy name,
 And envy e'en, for thee, has found no dart.
 Oh ! for a voice in which my soul might pour
 Its fitting thanks ! perpetual is thy praise ;
 And, born and cherished in the bosom's core,
 Kind wishes for thine old age many raise ;
 What *else* can wish we,—but when life is o'er,
 Heaven may thy guerdon be— and this thy poet prays !

MONTHLY INTELLIGENCE

FOREIGN.

HANOVER.

Some account of the late legislative enactments regarding the Catholic Church, in Hanover.

(CONCLUDED.)

We have now to state what the obnoxious enactments are, against which the Catholic clergy have so strongly and so unanimously remonstrated. As we have not been able to see the law itself, we must content ourselves with quoting them from the memorial of the clergy, especially that of Hildesheim; which, however, supposing the text itself to be before the eyes of those whom they address, often leave us in the dark regarding the exact terms of the different enactments, and content themselves with suggesting the omission of clauses, or a variation of phrase. The clergy of Hildesheim begin their memorial by a very clear exposition of the difference between cases purely spiritual and mixed, enumerating the former under four heads. They explain in the clearest manner the nature of the *jus magisticum circa sacra*, or, as it is otherwise called in canon law, the *jus advocatiæ et supremæ inspectionis*; and lay down the obvious principle, that in all matters purely spiritual the church alone has a right to judge and decide. They then proceed to complain in most respectful terms of the following enactments.

1. That in the first section.

C. M.—VOL. IV. NO. 31.

"Freedom of worship is secured to the members of the evangelical and Roman Catholic religion." This liberty was long ago secured by treaties and compacts of a high nature, by which the rights of the church as a church, and not merely those of its members are guaranteed. Why are not these rights here acknowledged, why is only the liberty of each individual secured?

2. In section 2, it is said that "to the King belongs the right of patronage and inspection comprised in the *sovereignty over the church*." (*Kirchenhoheit*.) In the first sketch of the law, he was said to possess this right in virtue of his *sovereignty over the country*. (*Landeshoheit*.) The introduction, or rather creation of this new term, of suspicious import, creates strong alarm in the Catholics, as it intimates a claim to stronger powers than the *jus magisticum*.

3. The third section is so worded as to allow the Catholic church power in purely spiritual matters, and excludes its authority in those of a mixed nature, as matrimony, education, &c.

4. By section 7, it is prescribed that permission of the civil power be necessary for the publication of any ecclesiastical order. This comprehends Lent regulations, prayers in the mass, thanksgivings, &c. The clergy humbly request that all such purely spiritual regulations may be excepted.

A

5. Section 8, entirely cuts off all communication between the Catholics and the Holy See, except through the hands of government. No exception is made in favour of dispensations *in foro conscientie*, or in the most delicate matters, but all bulls, briefs, rescripts, resolutions, &c., whether directed to all Catholics or to a single person, must be subjected to inspection, and receive the royal *placet* before effect can be given to them. This article is rendered still harsher by styling the Pope in it "a foreign authority."

6. By section 9, ecclesiastical jurisdiction is overturned even in matters purely spiritual.

7. In section 10, the right of instalment of *parish priests* and others is reserved to the crown, and all are prohibited from exercising ecclesiastical functions who have not obtained it. This is a flagrant violation of canon law, and a limitation or rather violation of ordinary ecclesiastical power.

8. Section 11 forbids the deposition or dismissal of any ecclesiastic without leave and approbation of the secular authorities, and this without excepting reasons purely spiritual, as the teaching of heresy, disobedience, &c.

9. The next section interferes with the administration of church property, limiting the power of administration vested by the canon law in the ecclesiastical authorities, and that even in funds directed to purposes purely spiritual, as masses, &c.

10. Finally this interference is completed by the 13th section, which enacts, that the overseers of the church funds (*Altaristen*) shall not in future be chosen as heretofore by the curate, but by his parishioners, and, instead of counselors, are made absolute administrators: although the accounts have been always subject to the strictest inspection of the civil as well as the ecclesiastical authorities, and there has not been a single complaint of the administration hitherto.

It will be acknowledged by the blindest admirers of gallicanism or civil interference, that the regulations affect the essentials of church authority, and learned writers in Germany have declared that nothing is left to the clergy but to refuse their adoption of them, and stand the consequences.

The clergy have felt most deeply the imputation, which these regulations seem to cast upon their principles. We will transcribe one passage from the address of the clergy of Osnabrück.

"The genuine Catholic believes, according to the doctrine of the Catholic church, that rulers are placed by God, and have their authority from Him, not from the variable will of the people: hence is he obedient to authority, *for conscience sake*, and considers disobedience a sin. Only one exception does the Catholic know, where the temporal laws *cannot* bind him, and that is, when they manifestly contradict divine laws; then must he

say with the Apostle, 'we must obey God rather than men.'

"It must be a grievous mortification to all Catholics, no less than to us, to see that the fundamental laws of the Kingdom should appear to load *a priori* there correspondence, and theirs alone, with the Pope and Bishops, with the horrible suspicion of having a tendency dangerous to the State, until the ministry shall have convinced itself to the contrary, by an actual inspection.

"What have we done to merit this inquisitorial regulation? Were we, Catholics of the diocese of Osnabrück, the authors or promoters of the late ferment in this Kingdom, the memory of which is yet so fresh among us? * Did our ecclesiastical superiors endeavour to excite us? Did they not on the contrary warn us, in the strongest terms, in nowise to partake therein? Has Rome attempted to interfere in the civil Kingdom? Why therefore this revolting suspicion of a treasonable communication between our Supreme Pastor and Teacher and every Catholic congregation, and every Catholic subject?

"Your Royal Highness and your Excellencies are certainly persuaded of the contrary, and have in your hands proofs of the fidelity of your Catholic subjects. It is not the wish of His Majesty our most gracious Sovereign, William IV. that the most sacred compacts entered into by his forefathers, in

favour of the Catholics of the diocese of Osnabrück, should be violated, that the freedom of religion and conscience of His Majesty's faithful German subjects should be subjected by the new fundamental law to oppressive and humiliating limitations, unknown to the numerous Catholics subject to his just and mild sceptre in Great Britain and Ireland, for whose emancipation His Majesty declared in so noble-minded a manner."

As we have already observed, the chambers would not condescend even to take these remonstrances under consideration. But the Catholics have found, even among the members of the other religion, powerful and indignant advocates. Among the rest, Dr. Grote, editor of the Hanoverian paper, in a long article, has advocated the cause of the Catholics, upon constitutional grounds, denying absolutely the power of enacting such restrictions after the existing compacts. He concludes his article by observing that there would be some satisfaction, if the present could be considered at least a final measure. But, instead of this, the words of the law are so indefinite and unsteady as to give no hope to the Catholics that it will not lead to still further encroachments upon the free exercise of their religious rights. There is reason to believe, he observes that much is reserved for future contests.*

* Alluding to the disturbances at Göttingen, &c., after the Paris revolution.

* *Hannöversche Landesblätter*, No. 63, 1832.

It may be useful to observe that Catholic states have very differently understood the decision of the Congress of Vienna regarding liberty of conscience, in their treatment of their Protestant subjects. Not a single restriction, we believe has been put upon them by any Catholic power; and it would have been just and wise had the committee to which we alluded in a note toward the beginning of this article, published the regulations regarding protestants in foreign states. We would then ask, with greater confidence, on whom does the charge of intolerance weigh most heavily.

N. W.

ROME.

June 29th.—During the illumination of the cupola of St. Peter's, this evening, the alarm was given that the beautiful church of Sta. Maria della Vittoria was on fire. The firemen were soon on the spot, and the flames were got under before any serious damage had been done. The fire originated at the high altar, where a candle had been left burning in a wooden candlestick; and as this altar and its ornaments were entirely of wood and stucco, it was soon consumed. No other part of this beautiful church was injured except the organ, the pipes of which were melted by the heat; but it was small and of little value. The destruction of the altar is the less to be regretted, as it was the only part of the church that was not finished in a style of the greatest magnificence;

and, we understand, it had for some time been in contemplation, to replace it by one more in unison with the rest of the edifice. The only valuables lost in this fire were a Madonna which formed the altar piece, and three, out of five, of the Turkish banners, which were taken in the great battle of Lepanto, and hung up here as trophies. The madonna was a Greek painting found under the ruins of a church in Prague during the wars of the Hussites, who had bored out the eyes of both the Virgin and the infant. It afterwards became the property of the Emperor Maximilian, who carried it about with him in his wars with the German Protestants. When these were concluded, he sent it to Rome, as a monument of his victories and his gratitude, and the church of the Vittoria was built to receive it. The heat of the fire was so great that the silver ciborium in the tabernacle was melted.

Cardinal Pacca, the Dean of the Sacred College, has lately had a narrow escape from poison. A youth of dissolute habits, employed in one of his offices, had been turned out of his post, and committed to prison for his conduct. There he indulged in the bitterest invectives against the Cardinal, particularly to a fellow-prisoner with whom he had formed a connection. The latter took advantage of his humour, to suggest to him the poisoning of the Cardinal. He took the advice, and having pro-

cured his release by a feigned repentance, introduced himself into the kitchen of the Cardinal, under the pretence of begging the broken victuals. The Cardinal, however, seems to have had notice of his proceedings, for on his return the day after to the kitchen, (he had been unable to accomplish his purpose the first time,) he was seized by the police in the act of putting the cover on a tureen of soup. Upon searching him, a paper of arsenic was found upon him; and the soup having been analysed, was found to contain a quantity of the same drug. It is generally supposed that the man, who suggested the project in the prison, only did so to have the merit of revealing it.

CARDINAL YORK—has left all his property to the Scotch College at Rome. The will was opened at Propaganda in Congregation, a short time ago, when it was found, that, with the approbation of their Eminences, he left all to the Scotch, as the Scotch had deserved best of his family; but, in case the Congregation did not approve of the will, he then left it all to the Chinese Mission. The will was not to be opened until the last of his pensioned servants had died off.

We have received an account of the formation of a library in the Christian Capital, to which we are happy to afford the most extensive circulation in our power. The following is a copy of the paper, which we have received.

"The **ENGLISH CATHOLIC LIBRARY**, instituted with approbation of His Holiness, and under the patronage of

His Eminence, the Cardinal Weld,
Count Hauks le Grice, Librarian,
Monsignor Wiseman, D. D. Treasurer,

The Rev. D. Cullen, Censor of Books,

The Rev. D. Mc. Donald, Auditor of Accounts,

Rome, Piazza di Spagna, No. 14.

"This Library is established for the purpose of lending, gratuitously, English books, on religious controversy, and of piety, not only to Catholics, but also to their Protestant countrymen, visiting Rome.

"It has been remarked, that Protestants, on their arrival in this seat of Catholicity, are much struck with the ceremonies of the Church, which circumstance generally creates a desire to be made acquainted with the meaning and the origin of those very sacred functions. The spirit of enquiry once excited, the mind will not easily repose till it finds the truth. It is then, that well selected books have been oftentimes the means of removing prejudice, and finally have proved instrumental in opening the eyes, and convincing many of the most bigotted. The many proofs, lately given of these happy effects of books of instruction in the Catholic faith, have induced the supreme authorities in Rome to give their assent and approbation towards the establishment of so laudable an institution.

"His Eminence the Cardinal Weld, Patron; Monsignor Wiseman, D. D. Rector of the English College, the Rev. D. Cullen, Rector of the Irish College, and the Rev. D. Mc. Donald, Rector of the Scotch College, will kindly receive contributions in money or donations in books for the benefit of the Library."

Monsignor Drach the convert from Judaism appears to have taken up his residence at Rome from which city he has addressed a third* letter to his former brethren. He says that since the publication of his second letter, a great number of his bretheren have entered into the communion of the Church, several of them of distinguished birth and talent; some have entered the priesthood, and others into a religious life.

STATE OF EUROPE.

As Christians, as philanthropists, as friends to peace, order, and justice, we cannot contemplate but with the most lively concern the present general aspect of affairs throughout Europe. The restless and reckless spirit of revolution seems to be contending, every where, for the destruction of established authority, and especially for the destruction of religion, the best guarantee of all legitimate authority. It is, indeed, the spirit of irreligion which seems to be the parent of the spirit of re-

volution. Upon the revolution in Belgium and the insurrection in Poland we do not intend to animadvert. The religious persecution in the former, and the horrible oppression in the latter, of these countries, if, at least, any reliance can be placed on universal report, make them exceptions to the general principle of our remarks; but, elsewhere, we observe, that the friends of revolution are usually the enemies of religion: and, indeed, it is easy to trace to the Jacobinism which generated the sanguinary French revolution, of 1789, and which itself was the result of the labours of Voltaire, D'Alembert, Diderot, Rousseau, and the philosophists of their day, the more recent disturbances which have agitated Europe, and which, in their results, threaten speedily to convulse the whole civilized globe.

The Neapolitan, the Spanish, the French, the Italian insurrections, and the present unnatural conflict in Portugal, all owe their origin to the infidel spirits of the age, and in this country their patrons are, for the greater part, with brilliant exceptions indeed, but for the greater part, those whose principles of religion are of a very negative character. And what has been the result of these several outrages against order? Without one exception, the plentiful effusion of blood, and the consignment of the people to miseries, to which before they were strangers.

At the present moment the pub-

* The others were Published in 1821 and 1827.

lic eye is principally directed to Portugal, and, we trust, the Catholic reader will not consider misplaced a short account of our view of the character of the civil war at present raging there.

It appears from history, that upon the partial expulsion of the Moors, the Portugese, anxious to secure their independence of the neighbouring kingdom of Spain, resolved as a fundamental law of their constitution, that no foreign king should reign in Portugal, and that the king of Portugal, should, by accepting a foreign crown, lose all right to that of his own nation. To apply this principle to the present contest. On the invasion of Portugal, by the French, the late King John, the father of Pedro and Miguel, retired from Portugal to Brazil. After the conclusion of the war, he returned to Portugal, leaving his eldest son in Brazil. Pedro soon raised the standard of rebellion against his father, severed Brazil from the crown of Portugal, and made himself emperor of Brazil. Thus, he became a foreigner, and the monarch of a foreign country, and accordingly lost all just title to the throne of Portugal. The question arises, on whom did that title devolve? He had a daughter, Donna Maria, who, it may on one hand be contended, became the heiress of the throne, to which she was next in succession to her father. For this case we are not aware that the constitution expressly provides, but its spirit undoubt-

edly was to exclude foreigners, and as the young princess was certainly a Brazilian, she seems to come within the provisions of the constitution. The next heir, then, was Don Miguel. Against his claim is alleged, in addition to that construction of the law, to which we have adverted, an oath of fidelity to Donna Maria, extorted from him at the court of Vienna, where he was in exile, charged with a similar attempt at the dethronement of his father in Portugal, to that in which Pedro had succeeded in Brazil. On the faith of this oath he was permitted to return to Portugal, as regent for Donna Maria, or as king, upon condition that he would marry that princess. Upon his landing in Portugal, he voluntarily renewed his oath of fidelity, and thus renounced his own claims to the throne. But he had no authority to tamper with the rights of the people, who were resolved that Donna Maria should not be their sovereign, and intimated to Miguel, that, if he persisted in his disposition to abdicate, a sovereign should be sought for elsewhere. In those circumstances, he summoned the Cortes, not that partial Cortes, which had been the creation of the self styled constitutionals, but the Cortes as recognized by the genuine constitution of the country: and they unanimously elected him their king.

If this, our brief statement be correct, and we have no desire to publish any thing that is incorrect,

it follows, that Miguel is the rightful sovereign of Portugal, on two grounds, that of legitimacy, and that of the nation's choice. He is, indeed, accused of personal atrocities to a whimsical amount. His imprisonments, according to a recent calculation, have incarcerated the whole of the population of his kingdom, and its dependencies, with the exception of about thirty thousand, and that, in a country which is not, like England, studded with gaols. He has poisoned his sister about nineteen times, and has himself been banished and murdered about as often. The latter circumstance, we are aware, would invalidate his title, but as to crimes, with the recollection of certain names, which we have thought it prudent to erase from our manuscript, fresh in our minds, we should consider it very hazardous to speculate upon the actual or possible claims of royal personages.

In regard to Miguel it is incontrovertibly evident that he is the sovereign of his people's choice, who heroically brave danger and privation in his defence, and his support; and that, if Maria, or rather Pedro, should eventually succeed in his present undertaking, he will be placed on a bloody throne by foreign bayonets, hardly any Portuguese having taken part in his behalf.

But, this is not the only consideration that presses upon the mind. While the revolutionary French government and its kin-

dred spirits in the present administration of this country prohibit, under the threat of an immediate declaration of war, any assistance, which the subjects of the king of Spain may be disposed to lend to Miguel, they allow recruits to be raised in France and England, to fight for Pedro. For this, work houses are discharged of their inmates; this magistrates are suffered to recommend from the bench, and this the Prime Minister of England defends in the House of Lords; and all these things the king of England is made to call the observance of neutrality.

It is clear, that the governments of England and France are anxious for a pretext to recognize Donna Maria. In this case, we apprehend that Russia, Prussia, Austria, and Spain, will espouse the cause of Miguel. A general war will ensue, while Ireland is burning with a sense of the accumulated wrongs of ages, and especially of the recent outlawry of her sons; and the United States afford so favourable an occasion, for the independence both of Ireland and of the Canadas. May a tardy sense of justice avert the impending storm!

FRANCE.

We have received *L'Ami de la Religion* to July 15. This valuable work contains numerous accounts of prosecution, on the one hand principally on the part of the executive authorities; and on the other, of edifying scenes among

French people, who, we trust are not yet abandoned by a merciful God. During the octave of the festival of Corpus Christi, the usual processions in honour of the sacrament of divine love were in many parts celebrated with christian piety, in others were prevented by the arbitrary interference of the Magistrate, and in others interrupted by the wanton impiety of wicked men. In one place, Beaucaire, two young men crossed the procession with their hats on very near the blessed sacrament, and repelled with gross abuse the expostulations made to them upon their impious conduct. On the same occasion, when the people on their knees were receiving the solemn benediction, the *Marseillaise* was struck up from a neighbouring tavern, "and this bloody song" says the religious editor "was mingled with the canticles of piety" At Evron, the *reposoir* or procession-altar was prepared, when a demand was made that the bust of Louis Philip should be placed on it, crowned with tricoloured ribbons. The clergy abandoned the intention of holding the procession; but the *Maire*, accompanied by his officers, the national guard and the soldiers walked with the instruments of their impious mockery, in procession singing the Domine Salvum fac Regem and the Parisienne and Marseillaise!

In many places the priests, on the most frivolous and usually false pretexts, continue to be arrested and sent to trial. The revo-

lutionary journalists themselves express sentiments of horror at the extraordinary increase of suicide, which they attribute to the prevailing scepticism, and to political excitement. At Caen a young man of 20 years of age, destroyed himself with opium, leaving a letter, in which he stated, that he was sick of life, and requested that he might be buried without priest or prayers. A visitor to the cemetery of Père la Chaise learned that of nine funerals which had taken place in one day, three were those of suicides, of which two were those of a man and his wife.

We have just received in a late No. of the *Ami*, a copy of a brief in which the Pope sanctions the censure which some of the French prelates have passed on certain works of the Abbé de la Mennais. We trust that this eminent man will on the occasion prefer the part of Fenelon to that of Luther.

DOMESTIC.

PARLIAMENTARY.

A Bill to legalise Catholic Marriages is making progress through parliament. We expect that it will, in a few days, receive the Royal assent. The following is a copy: for which, as well as for several other Parliamentary documents, we are indebted to the kindness of Mr. Howard, M. P. for Carlisle.

A Bill to legalize the Marriages of Roman Catholics in England by their own Clergy.

Whereas it is inexpedient that His Majesty's Subjects, professing the Roman Catholic Religion in *England* should be under the necessity of having the Ceremony of Marriage performed as well by Clergymen of the Church of *England* as also by Clergymen of their own persuasion, in order to the giving to the Marriage Contract its full effect, civil and religious; Be it therefore enacted, by the KING's most Excellent MAJESTY, by and with the Advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, THAT all Marriages which from and after the first day of
in the year of our Lord

shall be contracted between Persons, both of whom shall for the space of Months at least next before such Marriage have professed the Roman Catholic Religion, shall be and are hereby declared to be good and valid to all intents and purposes as if the provisions contained in a certain Act made and passed in the Twenty-sixth year of his late Majesty King GEORGE the Second, intituled, "An Act for the better preventing of Clandestine Marriages;" and also, although the provisions contained in a certain other Act made and passed in the third year of his

late Majesty King GEORGE the Fourth, intituled, "An Act to amend certain Provisions of the Twenty-sixth of GEORGE the Second, for the better preventing of Clandestine Marriages;" and in a certain other Act of his said late Majesty King GEORGE the Fourth, intituled, "An Act to repeal certain Provisions of an Act passed in the said Third year of his said Majesty GEORGE the Fourth, intituled, 'An Act to amend certain Provisions of the Twenty-sixth of GEORGE the Second, for the better preventing of Clandestine Marriages;'" and in a certain other Act in the Fourth year of his said late Majesty GEORGE the Fourth, intituled, "An Act for amending the Laws respecting the Solemnization of Marriages in *England*;" and in a certain other Act in the Fifth year of his said late Majesty GEORGE the Fourth, intituled, "An Act to amend an Act passed in the last Session of Parliament, intituled, 'An Act for amending the Laws respecting the Solemnization of Marriages in *England*,'" had been all complied with or as if the said Acts and all of them had not been passed.

Parliament has been, during the last month, much engaged in discussing the Irish Church Reform Bill. In one clause, the 147th, ministers had provided, that the money, which should be saved, by certain of the enactments, should be at the disposal of parliament. To this clause, it appears, that the advocates of

the ascendancy^o objected so decidedly, that ministers consented to omit it. This was, in fact, with the exception of the abolition of church cess, the only valuable part of the bill; the number of bishops being a matter of no importance whatever, unless they were to be supported by a tax upon the people. However, the ministers, who had pledged themselves to carry, in their integrity, both the violent and unconstitutional Coercion bill, and this Church Reform bill, consented in deference to the opposition in the House of Lords, to strike out this important and essential clause.

Upon the third reading, Mr. Sheil moved, as a rider, that all future Archbishops in Ireland should receive 4,500, and bishops 3,000*l.* per annum.

The motion was opposed, amongst others, by Mr. A. Johnston, who said he should resist any motion, emanating from a member of the Romish faith, which militated against the Protestant hierarchy. He referred to Mr. O'Connell's strictures on his former remarks respecting the Catholic oath.

Mr. O'Connell informed the Hon. Member, for the last time, that he did not consider himself bound, by his oath, not to interfere with the temporalities of the church. He would give Mr. J. one piece of advice; and that was, to take care of his own conscience, and leave him to take care of his.

The motion was negatived.

Mr. Sheil afterwards moved to

insert in the preamble, That the revenues of the Church of Ireland are properly under the control of the legislature. His object was to restore the principle declared in the 147th clause. He insisted upon the importance, which ministers attached to that clause, when the measure was first introduced, and the cheering, with which the announcement was received. Ministers had taken care to pass the Coercion Bill, before they hinted their intention to withdraw the clause. He called upon those to support the motion, who had voted for the Coercion Bill on the faith of the ministerial promise to pass this relief bill.

Mr. Hume seconded the motion.

Lord Althorp did not recollect that he had been cheered when he announced the 147th clause. He had been told by many, that the bill would be better without it.

Mr. Ward said that Hon. members, and he, among the rest, had received the announcement in so marked a manner as to draw on the noble Lord the rebuke of Sir R. Peel. It was not wonderful, that the people had adopted their tone, and not being able, like themselves to receive rapidly new lights upon a subject, had not been capable of following them with equal speed in the change, which had since occurred.

The Bill passed, Mr. O'Connell and several of the popular members voting against it.

In the House of Lords, upon presenting a petition upon the subject, from some of the clergy, the Archbishop of Dublin referred to the objection, that the coronation oath was an obstacle to the passing of the bill, and said, that the Petitioners looked upon the points precisely as he did. They thought that the oath affected the King in his executive, not in his legislative, capacity. It did not prevent him from assenting to any measure, sanctioned by the other branches of the legislative. If this oath had the effect sometimes attributed to it, they would have four branches, King, Lords, Commons, and the Coronation Oath.

On the motion for the second reading, Wednesday, July 17. Earl Grey said he would endeavour to address their Lordships with calmness and temper; and he entreated them to act firmly, hear patiently, and examine closely, all the grounds of the measure. He thought the necessity for some measure of reform was so obvious, that none could deny it. He requested them to learn from the majorities of the House of Commons, the opinion of the country at large. The principal objects of the bill were the abolition of church cess, the augmentation of small livings, *the erection of new churches and glebe houses*, and the conversion of bishop's leases into perpetuities. The policy of the measure had been styled dangerous; but the ministers found that they must

adopt one of two principles of government, either perpetual coercion, or some such a measure, as that which they had adopted. He thought the former more dangerous than the latter. He thought, too, that the time was favourable. *The country had been tranquilised by the Coercion Bill*, and, it was, therefore, the proper moment to introduce a measure of reform.

The Earl of Roden moved that the bill be read that day six months. He charged Earl Grey with acting in compliance with the demands of Dr. M'Hale, Catholic bishop of Maronia, (*cheers from the Duke of Cumberland, and Lord Eldon*).

In the adjourned debate the bishop of Exeter, Dr. Philpotts, thought the church cess ought to be *abolished*, but still *attached to the land*. He read some extracts from reports, to prove that the evils of Ireland were very numerous, and many of them more galling than the church cess. He urged the necessity of resisting Catholic encroachment, quoted Mr. O'Connell, and Dr. Doyle, stated that Catholics cared not for oaths, and for this, quoted Mr. Burnett, a Dissenting minister, formerly of Cork, now of London; said that no man could be made a bishop against will, that he had spoken a long time, and did not intend to speak so long again.

Lord Stourton protested against the accusations of the new prelate. What had so long debarred the Catholics from the enjoyment of

the common rights of Britons, but regard for an oath? The Rev. prelate had quoted Dr. Doyle. He admired Dr. Doyle's ability, but dissented from many of his opinions. (We trust that his Lordship defended the Bishop of Kildare better than the newspapers represent.)

The bill for the emancipation of the Jews will, it is expected, soon pass the House of Lords. Mr. Peter has withdrawn his Sabbath bill.

THE COLLEGES.—We are indebted to a correspondent for the following. Our space prevents us from recording a similar testimonial in favour of Oscott and of Carlisle. We have not received an account of the exhibition at Prior Park.

OLD HALL GREEN.

MR. EDITOR.—Lord Munodis' friend could not have felt curiosity more excited to see the academy of Lagado, than your present correspondent; as he laughed and chatted over the uninteresting road from London to the College of the London district, to witness the effect of time and change in the scene of his boyish days, "when the heart danced, and life was in its spring." The whole system has, within a dozen years, been remodelled. I was yet to learn, whether there had been any inroad made upon the kind, hearty, English welcome, formerly given to visitors; or whether the open undisguised character of the students

had suffered in consequence of other changes. My visit gave me unqualified satisfaction; and your Magazine (which party feeling as well as bigotry has so much maligned) now enables me to present to its numerous readers a sketch of the grand breaking up,—or as it is here more aptly styled—the grand exhibition day. I think it serves the Catholic body materially to lay open the pretended *mysteries* of Catholic education, as it serves their religion to explain its different dogmas.

Monday, the 25th ult., had just closed upon a long and vigorous examination of the different classes from Theology and Philosophy to the elements of the English language; and the recreation interval of that day, as well as the earlier part of the day following, had been spent in laying fresh gravel in the gardens, and in disposing the playgrounds to meet the scrutiny of visitors. The lay students, who, before they enter poetry, have grounds distinct from the others, had laboured with greater taste, and more persevering industry. Their gardens, belonging, some to a firm of three or four, others individual property, presented to the delighted eye a little Eden of fruits and flowers: while each rosy cheeked proprietor stood by, eager to point out his own, and to plead extenuation of its not being more perfect. It was a pleasing memorial of other days, to see the little urchins stealing beyond their proper limits to

catch a glimpse at the visitors as they entered the hall; while the higher students were indulging the same curiosity unrestricted, from the front windows of the College, or marching, in their flowing gowns, in companies along the hall itself. It was, however, with a more interested curiosity, that these looked on. For, each additional visitor called for an additional bed-room; and these are resigned to them for the occasion, by the higher students, who retire to the lock-up dormitory, and to the rule of a young theologian, the dormitory's master. I was enchanted to find this submitted to with great good humour, and even with warm kindness for their former companions by many young men on the point of receiving priest's or deacon's orders. Some of these rooms are elegantly fitted up; some, on the contrary, have nothing to boast of. We all, I believe, slept well; and the sun never rose upon a more gladsome good humoured company, than that within the walls of S. Edmund's, on Wednesday.

At half-past two, after many new accessions during the day, we entered the College library, formerly appropriated solely to the exhibition. It is of a convenient size for the purpose. But here, even here, the sense of promised pleasure, my heart sunk within me. When I last entered it, though at noon day, the sun's light was excluded, the windows were gracefully hung with curtains and gar-

lands of fresh flowers, the floor received a mimic carpet of various devices in coloured chalk, an orchestra occupied the ground, and the chandeliers and branches threw their dazzling light over all. This is now no more—no dance, not even prologue or epilogue. By degrees, however, I became reconciled. Indeed, with all its drawbacks, this had some advantages over the exhibition of times gone by. The Vice-president, the Rev. Mr. Newell, seated behind a table at one extremity of the room with his face towards the company; the table covered with prizes to reward the year's labour of the students, and the three large medals of silver, whose azure ribbons hung gracefully before it, the debaters' chairs branching off in two rows from either side of the table, the seats rising one above the other covered with students, and the visitors and professors below them in chairs. All this was in the old style. The agreeable novelty was to see some of the speakers in gowns, and the vice-president and president, like king's counsel, in silk. The ecclesiastical students all wore cassocks.

Such being the arrangement, as soon as the Rev. prelate of the district and the ladies had taken their seats in front, the vice-president (before whom sat the supposed speaker of the house) rose, and gave from a paper an outline of the debate; the one, which ensued in the Commons on that part

of the address which regarded the Irish coercion measure. A more interesting subject could hardly have been selected, clipt as it was of some of its most interesting parts, among which was Mr. Cobbett's eloquent and unanswerable speech, considered in the house by some the master-piece of the whole debate. The allotment of the speeches too, however judicious, wore something ludicrous. The portly, broad-chested, vehement O'Connell, was represented by a diminutive youth, whose voice and manner spoke rather the well drilled English school boy than the stormy Irish Liberator. Mr. Stanley, on the other hand, was a young man with a strong Irish accent; Mr. O'Dwyer, without a single breathing to betray his country, and Mr. Sheil's thrill accents swelled into a voice of thunder. This, however, is taking only a comparative view of the reality, and the resemblance. The whole debate was carried on with spirit which never (unless perhaps in one instance) seemed to flag. However much this delights and surprises strangers, it is hardly more than should be anticipated, from the mode of choosing the speakers. From several private exhibitions through the year, the victors in each school are selected. Success in their particular schools promises success in the public contest; and they go to their task full of hope, and the spirit of rivalry. On this occasion, political feeling was evidently added to these usual impulses. No one, I am persuaded, talented let

him be, could, without participating warmly in recent transactions, have affected the thrilling earnestness of the representative of Mr. Stanley, or of Mr. O'Dwyer. The other speakers, too, might have been suspected, *longo intervallo*, of a like feeling.

Mr. Cull, the Irish Secretary, secured the largest suffrage, and received the medal; Mr. Fogg, his only real antagonist, the 2nd premium. On receiving their honours they were enthusiastically greeted by the audience. After Messrs. King and Weathers had received the remaining two oratorical prizes, the academical distribution commenced. Messrs. King and Weathers had medals for rhetoric and poetry; Messrs. Cull & Barge had the second prizes. In Algebra, Mr. Weathers; in Geometry, Mr. Fryer; and, in Natural Philosophy, Mr. Cull were honoured. The volumes seemed not to have been selected as bearing upon the studies in which they had been obtained.

After the exhibition, we sat down to an elegant dinner: but it was not a selfish feast of professors and visitors. All the students in a distant hall were taught the force of the poet's exclamation.

"Fœcundi calices quem non fecere disertum?"

They, too, were furnished by the procurator Mr. Wheelan, with a generous, but well regulated feast; and, during the pauses of our table, there often stole upon us through the grand intermediate hall, the softened cadences of their shout or song. Our own tables were enlivened by pleasing melody and unaffected domestic eloquence. After dinner and coffee, some took their leave; while some remained to enjoy once more the slumbers of the student's chamber. These had an opportunity of witnessing

the grand breakfast of the students next day, when the old English surloin, the round, and the ham, attended with eggs and other condiments, were plentifully served out to each table.

I should like the fervent bigots against ~~our~~ religion, Mr. Editor, to have more ready access to such scenes as I have described in Catholic colleges. The unalloyed cheerfulness, the sober merriment, the strict discipline, the literary spirit, which rule there could not fail "to point the moral to the heart" more powerfully than a thousand reiterations of metaphysical disputation or acrimonious retort.

RT. REV. DR. BRIGGS.—His Lordship was consecrated at Ushaw on SS. Peter and Paul, by Rt. Rev. Dr. Penswick. The assistant prelates were Rt. Rev. Drs. Baines and Walsh. We have received a very interesting account of the ceremony, which we much regret that we are obliged to postpone till next month.

SIR EDWARD THOMASON, of Birmingham, has received a magnificent present from his Holiness Pope Gregory XVI.

It consists of an Antique Mosaic of the Pieta dura, of upwards of 2 feet square, under the celebrated Mosaic of "The fishes sporting in the water," recently discovered in the ruins of the palace of Cichignola of Pope Leo XII.

It is in the highest state of preservation, and the light and shade of the stones are so exquisitely blended as to produce a most perfect imitation of nature.

It is presented to Sir Edward, as a distinguished mark of his Holiness's approval of Sir Edward's scientific work, illustrative of the

Holy Scriptures. It is supposed to have been executed about 1800 years since.

IRELAND.

In defiance of the prohibition of the government, the usual orange processions have taken place *with flags and bunnens*, and fire arms, and at Cootehill several Catholics were shot.

At Cavan, a party of orangemen were tried for a riot and acquitted, a party of Catholics for the same offence were found guilty by the same jury. The judge, however, discharged them.

Conversion of the Marquis of Bristol to the Catholic Church.—A letter has been received by the Bishop of Galway from the Right Rev. Dr. Collins, congratulating his lordship and the church in general on this nobleman's having renounced the errors of Protestantism and having embraced the true and ancient faith of the Church of Rome. The Marquis of Bristol was an inveterate opponent of Catholic Rights and equally so of Catholic Doctrine. He has lived, however, to triumph over his prejudices and to discover that *truth is not less true* because assailed by the misrepresentations of ignorant or interested calumniators.—*Galway Free Press.*

MARRIAGE.

On the 11th of July, at St. Mary's Bryanston Square, having been previously married according to the rites of the Catholic Church, at the house of the Lady's aunt, Mrs. Canning, in Montague Square, William Jones, Esq. of Clytha, Monmouthshire, to Jane Frances, third daughter of Edward Huddleston, Esq. of Purse Caundle, Dorsetshire.

On Thursday, July 27, at the chapel, Manchester-square, by the Rt. Rev. Dr. Bramston, Ambrose Lisle Phillipps, Esq. to Miss Laura Clifford, cousin to the Rt. Hon. Lord Clifford.

OBITUARY.

Died suddenly, Dr. A. Hawkins of London, formerly of Monmouthshire.

R. I. P.

MONTHLY INTELLIGENCE

FOREIGN.

PORTUGAL.

Since our last publication, the news has arrived that the British fleet, under the command of a British officer, though under the colours of Donna Maria, has captured the fleet of the king of Portugal. This advantage has been followed by another, the surrender of Lisbon to the united forces of Great Britain and France. Having entered Lisbon, Pedro has displayed the spirit of his party in the dismissal of the Papal Nuncio, the banishment of the Patriarch of Lisbon, the imprisonment of the Bishop of Algarves and that of numerous faithful subjects of the legitimate and constitutional sovereign.

THE FRENCH CATHOLIC CHURCH.

We have received from a kind and intelligent correspondent the following account of Chatel and his sect.

The new French church founded by the Abbé Chatel at the three "glorious days" of July, as they are absurdly called, still exists in Paris, or, at least, did so a month since. This celebrated Abbé, it will be recollected, changed the Mass into French, and amused the Parisians and some of the curious English, by the performance of a French Mass, in the Queen's Bazaar, in the Rue St. Honoré, which Bazaar a Monsieur Dufour

and Co. turned into a chapel for the Abbé (now Bishop) Chatel. I attended this exhibition about six or eight weeks since, and saw no difference in the Mass, said by the Abbé, with the exception of the language, from any other that I had heard said in Paris. The appearance of the reformer is not very prepossessing—he is slightly made, rather under the middle size, with a bleary countenance and inflamed eyes, long whiskers, and uncombed and unpowdered hair. He has little of the Frenchman in his look, and nothing whatever of the Abbé—he looks like a London petty-fogging lawyer, more than any other character that I can at present remember. Clever and intelligent enough, he looks much like many of them, that I have seen about our courts—a hard liver, like one, who yields to every kind of debauch to drown care, and make himself forget the degradation, which his imprudence and guilt have brought on him. In turning at the Dominus vobiscum, he seemed to make a violent effort to appear at his ease, but his flushed cheek and uneasy eye betrayed him—he swaggered and put on an air of defiance, rather recklessness at the altar, and absolutely made an effort to stare you out as he turned, but his courage failed him at the pinch, and he would fain retrace his steps, I feel assured, had he virtue sufficient to

make the sacrifice. Unfortunate Chatel! When his exhibition was a novelty, crowds attended, but now there is a beggarly account of empty benches or rather chairs. The Sunday that I attended, there were not fifty persons present, and yet there were chairs enough for a thousand people. The only thing that brought us together was to have a look at the *Show*; it is considered nothing else. Some took snuff, and others gave it—one made one remark, and another another remark—there we stood, big and little, about forty or fifty lookers on, no one sat down, because there was something to pay if we did, so we stood it out, and not a prayer was said. It is true, that one ill-looking man, that never seemed made for prayer, had withal a prayer book in his hand, but, from the peeping look that the fellow threw continually about him, I put him down for a DECOY. Then the Demoiselle, that collects the farthings for the chairs, had nothing to do but look at those that looked at her, and, being rather a well faced girl, she found a little occupation in that way. How the new Church gets on may be conceived from one fact, that the proprietor of the chapel found the income so inadequate, that his bills came in before the money did to take them up, and the inmates of St. Pelagie, an asylum analogous to our King's Bench, expected daily that Monsieur Dufour would come in to them, and, after him, perhaps the

Abbé himself! Monsieur Dufour fitted up the Bazaar, let it be remembered, received the subscriptions, paid all expenses, and paid, be it told, 5,000 francs per annum, to the Abbé. The speculation seemed good at the commencement, but the world is so irreligious, that men will not now pay even for a new religion. Every thing was prosperous at first, but the French are so inconstant, that they left Chatel and his suffragans to talk French among themselves, whilst they went over to St. Roch, to hear the old Latin worship that all of them understood just as well as the new fangled canaille of a Mass the Abbé was introducing. It, however, must be acknowledged that when the Abbé held forth a more numerous audience assembled: he preaches very fairly. The orchestra is also not to be sneered at, and it would be strange in a vast city like Paris if many did not attend on such occasions when a seat, good music, and bonnets of varied colour, are to be all enjoyed for one farthing. This soi-disant bishop has been raised by some four or five Abbés, who have joined him and by his followers to the episcopal dignity. His followers are those whose religion consists in a solemn uncompromising hostility to *all* priests whoever they may be—they patronize Chatel because they hope by his means to drive away the present priesthood in France, and when that shall be accomplished, to send Chatel

and Co. packing after them. This renegade priest officiated in Paris and Versailles for some years and was a favourite in the pulpit. He has not rejected entirely any portion of his old faith, with the exception of confession and obedience to the Pope. Children, according to the Abbé, had better go to confession because they want guiding, but he dispenses with it for grown up ladies and gentlemen. He is indulgent, good man, to the priests, for he permits them to marry, and some say that he casts a roguish eye on the weaker sex; but no doubt it is all scandal. Meat on Fridays is as good as fish, and he allows his flock to eat what they can, and say nothing about it. Operas and ball rooms are to be frequented by all that like dancing and fiddling, so that the Messieurs and the Mesdames can jig on to heaven with Taglioni on one side, and Madame Vestris on the other, without Pope, confession, or salt-fish. If Chatel were in England he might make his fortune by playing his part well amongst the "new lights" for Ireland. The old ladies would nurse him in their laps, were he only to learn Irish and cross over the water to say mass in Bally ogh-devil in the native Irish tongue. Drury, or some name like it, who writes letters on the corn laws, and all the other worthies, that were going mad with delight at the prospect that Chatel's projet was opening to them, of enlightening the iguorant priest-ridden

Irish, by having the mass made into any thing but what it is, would squeeze the soul out of the Abbé, would he only come and join them. In France, however, the thing is very different. The old christianity quite satisfies the people—that or nothing—there is no third party. Catholicity or Infidelity, no medium. You may throw a Frenchman out of the Pope's third story and he will come safe on his legs on Catholic ground like a cat, or should he break his neck, it will be against the pyramid of Voiney, or amongst the rubbish of Voltaire; but never, never, against Chatel's Eglise Francoise or any thing in its shape. Shake a Frenchman's belief in Catholicity, and the devil takes a settlement in him straight withal. Chatel, like the St. Simonians and Templars is going to the devil, but before that he, like them, disappears from the view of men. In a short time his new church will resemble Simpson's effigy, in Vauxhall the other night; it looked mighty fine for awhile, and was all light and fire, but, after a spurt or two, it went out, so with your Eglise Francoise friend Chatel, it will go—it is going—and this moment a friend tells me that he read in the Quotidien, that, at least, from Rue St. Honorè the Abbé Chatel's Church is *in fact gone*.—Joy be with it I say.

DOMESTIC.

CONSECRATION OF RT. REV. DR.
BRIGGS.

On Saturday, June 29th, the festival of St. Peter and Paul, the consecration of Dr. Briggs, took place at Ushaw College.

On the preceding day every thing was arranged in readiness for the approaching ceremony :

Consecrating Bishop, the Right Rev. Dr. Penswick: assistant Priests, the Rev. Richard Gillow: the Rev. Thomas Fisler: Archdeacon, the Rev. John Walker: Deacon, Mr. Pemberton: Sub-deacon, Mr. Robert Gillow.

Assistant Bishops the Right Rev. Dr. Baines, (attended by Mr. Turner, and Mr. Pratt,) and Rt. Rev. Dr. Walsh, (attended by the Rev. Dr. Corless, and the Rev. J. Smith.)

The Bishop elect, attended by the Rev. Richard Thompson, V. G. and the Rev. J. C. Fisher, Master of the ceremonies, Mr. Thompson.

Divine service commenced at 10 o'clock. The Pontifical Bulls having been read, and other introductory ceremonies having been completed, High Mass was sung, namely, the Kyrie Eleison from Mozart, No. 10.—the Gloria, from Mozart, No. 1.—the Credo, from Hadyn, No. 1.—the Sanctus and Agnus Dei, from Hadyn, No. 2. During the ceremony of the anointing, Webbe's Veni Creator, was sung.

The Sermon was preached by the Rev. James Wheeler.

It was drawn from the gospel of the day, and related to the perpetuity of the Church. During the course of it, and especially towards the close, the preacher took occasion to recommend, very strongly, a spirit of toleration and forbearance towards those who are separated from us in religious belief.

The whole service was conducted with a readiness and exactness in the ceremonies, and a decorum, which were very striking and edifying: as to the consecrated Bishop, nothing could surpass the dignity of his appearance and demeanour.

At half past 2, the four Bishops and other Clergy dined with the Professors and Students. After the cloth had been withdrawn, the health of the newly consecrated Bishop was proposed by the Right Rev. Dr. Baines, who, with great elegance of style, and a most agreeable manner of speaking, drew the attention of the company to the qualifications of the new Bishop, both as a bishop and a college-superior. This was responded to by loud and enthusiastic acclamations. Dr. Briggs then rose, and, with great dignity, replied to the observations of the preceding Right Rev. speaker, returned thanks for the hearty manner in which his health had been drunk, with great feeling expressed his astonishment at that attachment to him which was manifested, received it with the humblest gratitude; this was repeated several times with a since-

city which was really very striking, declared it to be reciprocal, and not less sincere on his part, comprising every individual from the highest to the lowest.

The health of the Right Rev. Dr. Baines was then proposed, and received with loudest cheers. His Lordship rose and returned thanks: spoke at some length on the great pleasure he experienced from his visit to Ushaw, on the fine spirit, which animated its students; and exhorted them to retain it, and to diffuse it.

The health of the Right Rev. Dr. Penswick was next drunk and received with similar acclamations. His Lordship rose, returned thanks, exhorted all to continue long to merit the encomiums of the Right Rev. Dr. Baines, and gave next the health of the Right Rev. Dr. Walsh. This being received with great applause, Dr. Walsh rose, and returned thanks in a short speech, distinguished for a peculiar mildness, which left a great impression. Prosperity and success to Prior Park College, was the next, and was received with thundering cheers. Dr. Baines rose, but assured the company that he was so dazzled, so overpowered by the raptures with which the toast had been received, that he was quite disabled from saying any thing. These protestations of the Right Rev. Prelate having been repeated five times (the intervals between them being filled up with lively remarks,) success and pro-

perity to Oscott College was given; and received with the like raptures: thanks having been returned, and several healths having followed, the company withdrew.

The following day, Sunday, at high mass, coram Episcopo, (the Right Rev. Dr. Briggs, officiating in choir with his clergy,) the sermon was preached by the Right Rev. Dr. Baines, from the gospel of the day, "*unless your justice exceed that of the Scribes and Pharisees, &c.*" confirmed and illustrated from the gospel of the Pharisee and the Publican. To judge from this sermon, the style and manner of Dr. Baines are distinguished for ease, clearness, precision a faithful adherence to the subject, combined with a free range of thought in quest of illustration: the illustration bears fully upon the subject, and pours irresistible light upon it.

In the evenings, during the stay of the Bishops, the young gentlemen gave musical entertainments: the music was executed in the first style, and shewed a degree of taste and of training, highly worthy of imitation. But a cloud overcast the spirits of all—on the announcement that the Rev. Thomas Fisher prefect of studies, and director and patron of the musical department, was on the point of leaving the college to go on his mission. In him every inmate of the house found a Friend, and every visitant a Gentleman.

A 8 o'clock on Sunday morn-

ing, the Chapel at Ushaw presented a view which is not usual, (at least in this country,) three Bishops celebrating Mass at the same time, one at each of the three altars.

MANCHESTER.—The annual procession of the Catholic Sunday Schools of Manchester and Salford, took place on Thursday the 30th. June.—The children having assembled on the ground attached to St. Patrick's Church, were arranged four abreast, and at 2 o'clock P. M. proceeded into the town. In front walked three apparitors with their balls and crosses, followed by two banners, on one of which was painted Christs' blessing the little children, "suffer little children, &c." And on the other, Constantine on his War-Horse, exulting at the appearance of the Cross in the Heavens. Then came the Manchester Catholic Band, twenty-two in number, attired in a new scarlet uniform, trimmed and faced with green and yellow, followed by the Clergy, Gentlemen, Female Teachers, and Scholars. Then followed the Boys preceded by three apparitors, two banners, a Band of twelve Musicians, Clergy and Gentlemen. And truly may it be said, that the scene was gratifying. The good order, modesty and general demeanour of the children is beyond description. The Girls, were attired in white, with crosses suspended by blue ribbands from their necks. The Boys also obtained great praise by their neatness, cleanli-

ness and good behaviour. In one word, they proceeded along the principal streets of the town, amidst the blessings of the Catholic population, and the expressions of admiration and praise, from every sect and denomination of christians. At the close of the procession, one portion of the scholars were admitted into the School-Rooms Lloyd-Street, and the other portion into St. Mary's Chapel Mulberry-st., where after the recital of appropriate prayers, &c. they were addressed in a most eloquent and impressive manner by the Rev. J. Billington, incumbent of the Chapel. The number of Girls were about 2,200, number of Boys, 1,600.

On the following day, there was a procession of the Catholic children of Ashton and Duckenfield, arranged precisely in a similar manner to the one just described, preceded by two bands, appropriate banners, &c. The number of children in the procession, were 1,200

MIDLAND MISSION FUND.

BIRMINGHAM.—We are happy to be able to state that a commencement has been made in the collection for this important and necessary object. Arrangements have indeed been some time in progress in Birmingham, where a collection is also extensively made of a penny a week, to assist in paying the interest of the debt, which at present oppresses the mission at St. Peter's chapel. The following resolutions

constituted the formal commencement of both works.

At a Meeting of the Benevolent Society, held July 8, 1833, Rev. T. M. Mc Donnell in the Chair, the following resolutions were passed unanimously:

1. That a weekly subscription, of a Penny from each subscriber, be commenced, to assist in the payment of the interest of the debt attached to St. Peter's Chapel.

2. That the collection for one week of each calendar month be contributed to the general subscription to the fund for ecclesiastical purposes, now in progress throughout the Midland District.

3. That the town be divided into districts; that collectors be appointed for the several districts; and that their collections be paid over to the Treasurer weekly.

4. That Mr. John Hardman, Jun., be appointed Treasurer of the fund for local purposes; and that the monthly subscription to the general fund be deposited with the Rev. T. M. Mc Donnell, to be, by him, forwarded to the Bishop.

5. That, should any surplus remain at the end of the year, after the interest of the debt is paid, such surplus shall be devoted, 1st, to the payment of the interest of the ensuing year. 2ndly, to the liquidation of the principal.

Signed T. M. Mc DONNELL,
Chairman.

On Sunday, August 25, the following address was read at the several altars of the district.

TO THE LAITY OF THE MIDLAND DISTRICT.

BELoved CHILDREN IN JESUS CHRIST.—Ever since we were placed in the responsible station, which we at present unworthily fill, one unceasing solicitude has pervaded our heart to extend the facilities, and to multiply the ministers, of our religion. To these purposes, beloved children, our efforts and resources have been directed.

Our illustrious predecessor, whose name will long be venerated, had given that impulse to religion, and had scattered with expansive hand those sound and healthy seeds of faith and piety, that we felt we should have little to do but to reap what he had sown,—and in the language of the Gospel, to *pull down our barns and build greater, and into them to gather the things that were grown.* Luke xii. 18.

Accordingly, Beloved Children in Jesus Christ, we soon found the necessity of erecting new chapels and of enlarging old ones in very many parts of our extensive and destitute district. Providence has given a blessing, which we gratefully acknowledge, to exertions made to advance his glory, and to provide for the wants of his *little ones, who, "at the top of every street," asked for bread and there was no one to break it to them.* Lament. c. iv.

Our beloved clergy have cordially entered into our views, and those especially, who were more

immediately interested in the several erections, have laboured with a zeal and perseverance the more to be admired as their own individual share has been usually toil and anxiety. The Laity, too, have been singularly munificent. The Gentry have been truly liberal. With diminished wealth in many instances,—diminished at some period or other from conscientious attachment to religion,—they have inherited the undiminished virtues of their Catholic ancestors,—and fearful of the canker of an ostentatious charity, they have carefully concealed from the left what the right hand has nobly done, and have transferred to the records of Heaven what few on earth will be permitted to know. May Heaven bless them for their charitable deeds, and establish their generations in prosperity and peace!

We do not announce to you, beloved children, that these several sources are now dried up. On the contrary, we believe that they will continue to flow as they have usually flowed. But streamlets cannot saturate a desert: neither can the benevolence of comparatively a few individuals supply the increasing wants of increasing congregations: neither would it be reasonable to calculate upon it: as unreasonable to expect it from the rich alone, as it would be unjust to look for it from the poor alone.

But on the other hand we must not despond in the good cause, or abandon it in despair, because

no separate class of the Catholic body is able to accomplish the desirable object. No, beloved children, *the charity of Christ presseth upon us all*,—(2 Cor. v. 14)—and whilst the goodness of God is wonderfully manifested in our unhappy country by extending and building up the *spiritual* edifice of his church in the souls of many whom we daily see called to the true faith, we may well be expected by our Common Master to combine in our exertions to raise the *material* edifice at least, and to provide the external ministry to aid and console the promising accession.

But for this purpose, beloved children, we must remodel our system, and adopt some plan of contribution which shall be both more efficient and less invidious than the one which has usually been adopted. We cannot sufficiently express to you the grief of our hearts to see our beloved Clergy forced to quit their rising flocks for weeks and months, to roam over the country in search of means to erect a house, a school, a chapel;—encountering difficulties unsuited to their habits,—rebukes ill-befitting their character,—impairing their health,—returning perhaps with just sufficient to commit them to the work, and not sufficient to clear the undertaking, the seeds of bitterness thus thickly sown, and many years of their valuable lives oppressed with pecuniary embarrassments, anxiety and secular trouble.

Beloved Children in Jesus Christ, these things should be ordered otherwise. These heavy burdens ought to be more equally distributed,—and they, who reap the benefit, should share in the cost of production.

And this leads us to the development of our plan, a plan, which we have long thought of, and now humbly hope to have matured; and which, with the concurrence of our beloved Clergy, we here submit to your practical consideration. It is obvious, beloved children, that, for any such plan to be effective, it must be general in its operation, must work with the utmost simplicity, and press so lightly, as to be almost unseen and unfelt by the most indigent person of the body. It is on a combination of power that we must calculate, and not on individual exertion. We must draw upon our numbers, and make that the source of our strength, which seems to be the cause of our weakness. Assuming, therefore, beloved children, that you will all be disposed cheerfully to co-operate with us, and being desirous not to interfere with the local charities of any congregation, we ask only from each individual the small sum of one shilling a year, or one penny a month. If any of the faithful shall find it convenient to subscribe a greater annual sum, we shall thankfully receive it; but we ask only for that trifling amount. To facilitate the collection we have caused suit-

able books to be printed and to be furnished to the Clergy, with certain specific instructions. We have recommended to them to engage zealous and active persons in each congregation to kindly take the trouble of superintending a limited range, of collecting within that range, and of entering into a book herewith transmitted the pious contributions of the faithful.

We speak not, beloved children, as commanding, but counting on the willingness of your mind according to your power, and even beyond your power. (2 Cor. c. viii.) We venture to hope that no one will refuse the very small sum we ask, which, though apparently trifling in itself, when cast into a common fund and rightly administered, may accomplish the most extended objects, supply the most urgent wants of the district, and effectually promote the general interests of religion.

We think, therefore, beloved children, that we have provided for you a source of great spiritual profit, and have pointed out a way by which you may gain immense advantage at a very insignificant cost. For, *if the will be forward*, as St. Paul reminds the Corinthians on a similar occasion, *it is accepted according to that which a man hath, not according to that which he hath not.* For we mean not that others should be eased and you burthened, but by an equality.... Wherefore shew you in the sight of the churches the evidence of your

charity. That, as in all things you abound in faith, and word, and knowledge and all carefulness, so also in this grace you may abound. And God is able to make all grace to abound in you, that ye always, having a sufficiently in all things, may abound to every good work. As it is written, He hath dispersed abroad, he hath given to the poor, his justice remaineth for ever. And He that ministereth seed to the sower will both give you bread to eat, and will multiply your seed and increase the growth of the fruits of your justice. (2 Cor. c. viii.)

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

✠ THOMAS, Bishop of Cambrypolis, and Vicar Apostolic of the Midland District.

Wolverhampton, Aug. 15, 1833.

We heartily rejoice at the commencement of this excellent work; and we are truly delighted with the generous zeal so extensively displayed on the occasion. At Birmingham, the collectors are generally members of a society recently formed there, the society of the Sacred Heart, of which society the male members devote themselves on two days of the week to mutual instruction; to communicating elementary knowledge to adults; and also to the assistance of the pastor in instructing in religion those of our separated brethren, who apply for it. The members of the society are already 87.

We shall perhaps be reproved by the exalted individual principally concerned, for the suggestion, which we are about to make, but as it relates not so much to the person, as to the office, we con- sider ourselves at liberty to make it.

We, therefore, express our opinion that a portion, at least one-fourth, of the sum, which may be produced by the general collection, be added to the miserably poor pittance of the Bishop of the district. We are quite certain, that the Catholics in general will accord with our views, and we recommend to every congregation to send in an address by its own pastor to the next annual conference, expressive of its acquiescence in this proposal.

CONFIRMATION. — May 12, at the Catholic Chapel, Walsall, the Sacrament of Confirmation was administered by the Right Rev. Dr. Walsh, to seventy-six individuals, of which number, about two-thirds were converts. — On June 23d, thirty received the same holy rite at the Catholic Chapel, Bloxwich, of whom, about one-third were converts; and on Sunday July, 21st, at St. Peter's Chapel, Birmingham, forty-three, of whom eighteen were converts.

OSCOTT EXHIBITION. — We are sorry that we were unable to give an account, at the time, of this really entertaining and instructive exhibition. A few days after an examination of the students, which we are glad, that the superiors have resolved should be public, the exhibition, or public oratorical display, took place before a numerous and highly respectable company. One of the pieces was a debate of Mr. Sheridan Knowles, on the question, whether Cæsar was a great man. We were by no means pleased with the piece itself, but the performance of the young students was highly creditable. "Materiem superabat opus." Several of the students delivered their own compositions. We were particu-

larly struck with one by Mr. Albert Stonor, grandson of the late Mr. Charles Butler, of which we have procured a copy, inserted in the poetical department of this No. The lines themselves evince great poetical talent, and the delivery was marked by feeling and judgment. Scenes from Molière's *Avaro* were subsequently acted with great spirit. The company seemed delighted with the exhibition, and we heard a Protestant clergyman, highly respectable, as well for his talent and intelligence, as for his liberal sentiments and amiable character, declare, that he had never witnessed a scene, in which the whole was so well sustained. *Quod felix faustumque sit.*

THE MAGAZINE.—At the June monthly conference at Oscott, the affairs of the Magazine were again considered, and the resolution of the annual meeting for its continuance was repeated. Rev. Mr. Peach, by letter, resigned the editorship. Rev. Mr. Mc Donnell made another unsuccessful attempt to do the same. It was however resolved, that the committee, consisting of the members of the conference, should be dissolved. This was a hasty resolution, by which the editors, if freed from control, are deprived of the assistance of their brethren. However, it is done, and the editors must, on their own responsibility, announce to the proprietors, that the only dividend, which can be made at present, consists of 290 sets of the Magazine, which remain unsold, besides a considerable additional number of vols. 1 and 2. As the number of proprietors is 52, each one is entitled to 5 sets, which he may receive on application. We would recommend, that they be put in boards, the expense for which will be 9d. for each vol. They

would thus be more conveniently conveyed, and be more convenient when they arrive.

EDINBURGH CATHOLIC MAGAZINE.—We are sorry to perceive that this Catholic periodical is in a critical state. A meeting, however, has been held, Rt. Rev. Dr. Carruthers in the chair, in which resolutions to support it, and to apply to the prelates of the united kingdom, soliciting their patronage, were unanimously passed. We trust that these laudable exertions may be crowned with success.

ECCLESIASTICAL ARRANGEMENTS.

The Rev. Andrew Macartney, late of Ashton and Duckenfield, has been appointed to the mission of Bellingham and Hesleyside, near Hexham, and the Rev. John Hearn to St. Patrick's, Manchester. He is brother to the Rev. Daniel Hearn of the same place. The Rev. Mr. Walthinson, just arrived from Lisbon, to the mission of St. Anthony's, Liverpool, and the Rev. Thomas Fisher, late Prefect of Studies and Professor of Philosophy at Ushaw, to the mission at Sheffield.

The Rev. Thomas Holden has been appointed to assist the Rev. J. Fisher, in the arduous and laborious mission of Ashton and Duckenfield, and the Rev. Robert Turpin to the mission at Oldham.

Rev. Mr. Meahan has succeeded the Rev. Mr. Ross at Moseley; Rev. Mr. Jefferies is at Yoxall, in the room of the late Mr. Bricknell, and is succeeded at Cheadle by the Rev. Mr. Fairfax, recently ordained. Rev. Mr. Egan, Jun., is at Shrewsbury, in place of the late Mr. Jones. Mr. Egan has already displayed the zeal of his predecessor, in repelling the misrepresentations of the enemies of the faith. We hoped that we should have been able to give an account

of the controversy in the Magazine.

The new and elegant Catholic Chapel St. Anthony's Liverpool, is almost completed, and will probably be opened in the month of August next. It is built in the Gothic style, and is probably the largest Chapel hitherto erected in the kingdom. Great credit is due to the Rev. Mr. Wilcock, under whose directions the Chapel has been erected.

CORRIDGE BAZAAR. — This good work promises to be no less interesting to the virtuoso than to the charitable Christian. We understand, that it will abound with the finest mosaics, cameos, *musical paintings*, (what are they?) and a great variety of novelties. If we understand correctly, it would seem that new inventions have been made for the occasion!!! The unrestricted charity of the Rev. promoter deserves encouragement, and we trust it will be encouraged.

CLERICAL EXACTIONS. — We regret that we have not room for an extended notice of the doings of the established clergy throughout the whole kingdom. The imprisonment of Mr. Tait, a respectable bookseller in Edinburgh, has raised a cry which resounds throughout the country. In England the resistance to church-rates continues to extend itself. A bill has been some time before parliament, to stay the hand of ecclesiastical rapacity; but it has just been unaccountably withdrawn. Our Protestant brethren seem preparing for the admission that true religion only can inspire its ministers with the spirit of real disinterestedness.

MEMOIR OF GENERAL O'CONNELL.

Died at *Meudon*, near Blois, in France, on the 9th inst., at the advanced age of ninety, General Daniel Count O'Connell, Knight Grand Cross of the Order of the

Holy Ghost, and Colonel of the late 6th regiment of the Irish Brigade in the British service. General O'Connell was uncle to the member for the city of Dublin.

Daniel O'Connell entered the French service at the age of 14, in the year 1757, as second lieutenant in the Regiment of the Irish Brigade, commanded by, and called after, the Earl of Clare. He was the youngest of twenty-two children of one marriage, and was born in August, 1743, at Derrinane, in the county of Kerry, the residence of his father, Daniel O'Connell.

His education had, at that period, been confined to a thorough knowledge of the Greek and Latin languages—a knowledge which he preserved to the latest period of his life—and to a familiar acquaintance with the elements of mathematics. He served his first campaigns during the seven years' war in Germany, and became respected by his superior officers by reason of his strict attention to all his military duties, and beloved by all his companions from the unaffected grace, gaiety, and generosity of his disposition.

At the conclusion of the war, instead of devoting the hours of peace to idleness or pleasure, he dedicated them, with the closest attention, to the study of literature generally, but especially to that of all the branches of military engineering. He was attached to the *Corps du Genie* in its earliest formation, and soon became known to be one of the most scientific of the military engineers of France.

He distinguished himself at the siege and capture of Port Mahon, in Minorca, from the English, in the year 1779, being at that time Major in the regiment of "Royal Swedes." He received public thanks for his services on that oc-

casion, and a recommendation from the Commander-in-Chief to the Minister of War for promotion.

That promotion he immediately obtained, and served at the siege of Gibraltar, in the year 1782, as Lieutenant-Colonel of his Regiment, the "Royal Swedes," but attached to the corps of Engineers.

Every body remembers the attack made by the floating batteries on Gibraltar on the 13th of September, 1782, and the glorious and triumphant resistance of the English army, under General Elliott. Lieutenant-Colonel O'Connell was one of the three Engineers to whose judgment the plan of attack was submitted a few days before it was carried into effect. He gave it as his decided opinion that the plan would not be successful. The other two Engineers were of a contrary opinion, and the attack took place accordingly. The event justified his judgment.

Upon a point of honour, recognised in the French army, he claimed the right to share the perils of an attack which was resolved upon against his opinion. He accordingly was named second in command of one of the floating batteries, and this battery was one of the first to come into action. He had, in the early part of the fight, a portion of his ear taken off by a ball. About the period when the batteries began to take fire, a shell from the English mortars burst close to his feet, and severely wounded him in no less than nine places.

Though almost covered with wounds his recovery was not slow, and, being placed high on the list of those recommended for promotion, he was in the ensuing year appointed Colonel Commandant of a German regiment of two battalions of one thousand men each,

then in the French service, but belonging to the Prince of *Salm-Salm*. The regiment, when Colonel O'Connell got the command, was in a most lamentable state of disorganization and indiscipline, and it was announced to him by the French Minister of War, that one reason for giving him that regiment was the expectation that he would remedy all its disorders.

Nor was that expectation disappointed. There was, in 1787, a grand review of upwards of 50,000 French Infantry in Alsace, and it was admitted that the regiment of *Salm-Salm* was the regiment in the highest state of discipline in the whole camp, and its Colonel received public thanks on that account.

Count O'Connell was soon after appointed to the high and responsible office of inspector-general of all the French Infantry, and attained also the rank of general officer. In this capacity he was entrusted with the organization of the general code of military discipline, especially as relating to the interior regimental arrangements, and as his suggestions and book of regulations were adopted into the French armies after the revolution, and imitated by other nations, the advantages derived from them are still felt by every army in Europe.

We have thus traced his career from his entrance in the French service as a second lieutenant. From that rank he rose, unaided by any interest, without a patron or a friend, save those he attached to himself by his virtues, to the command of a splendid regiment, and to the highest rank that a foreigner ever attained in the service of France; and he attained that station at a time when the bigotry of the penal code precluded him from holding the most insigni-

ficant commission in the British Army.

Still more brilliant prospects lay before him; but the French revolution, overturning thrones and altars, obliterated from recollection the fate of private individuals in the absorbing nature of national interests, which that mighty movement involved. He was, it may be well said, stript of his fame and fortunes by that revolution; but he might have retained both, if he could sacrifice his principles, because both Dumourier and Carnot pressed him more than once to accept the command of one of the revolutionary armies. He totally declined any such command, but felt it a duty to remain near the person of Louis XVI., and to share, as he did, some of his greatest perils in the days of tumult and anarchy, until that ill-fated, but well-meaning, monarch was hurried from his throne, and cast into prison.

Unable any longer to serve the Bourbon cause in France, General O'Connell joined the French Princes at Coblenz, and made the disastrous campaign of 1792, under the Duke of Brunswick, as Colonel of the Hussars de *Berchiny*.

In 1793, General O'Connell was, on his return to his family in Kerry, detained in London, with other French officers, by the British government to lay and digest plans for the restoration of the Bourbon family. Upon this occasion he sent in a plan for the campaign of 1794, which attracted so much attention, that Mr. Pitt desired an interview, and received with thanks many elucidations of the plan. Immediately after, the ministry determined to form the Irish brigade, which had almost to a man emigrated from France, into six regiments in the British service.

This determination was carried into effect, and one of those regiments was placed under the command of General O'Connell. It was stipulated that the Colonels should not be raised to the rank of Generals in the British service, but should receive full pay for life.

This was the only stipulation which was honestly fulfilled. For the rest, the Irish Brigade was treated as the Irish, and especially as the Irish Catholics, have been uniformly treated by the British government. Before the regiments could be completed, the men were drafted from one regiment into another, and sent off to perish amidst the snows of Nova Scotia, or beneath the burning and more fatal sun in the West Indies. They have passed away. The Irish brigades, after a century of military renown—distinguished amongst the nations in one hundred well-fought fields, from Cremona to Fontenoy—their glory is obscured for ever. "*Stat nominis umbra*" is now their only motto. Their well-earned device—" *Semper et ubique fidelis*"—is buried in the tombs of the ill-starred dynasties for whom they fought and bled.

The remainder of the story of General Daniel O'Connell is easily told. In the peace of 1803, he returned to France, to look after a large property to which his lady was entitled; he became a victim of the seizure of British subjects by the then First Consul, and remained a prisoner in France until the downfall of Napoleon and the restoration of the Bourbons.

That event restored him to his military rank in France—and he enjoyed in the decline of life, amidst the affectionate respect of his relations and friends, the ad-

vantage of full pay, as General in the service of France, and Colonel in the service of Great Britain—an advantage, which circumstances can, perhaps, never again produce for any man; but which he enjoyed with the full knowledge and approbation of both powers.

The Revolution of 1830 deprived him, however, of his pay as French General. He refused to take the oath of fidelity to Louis Philip, and was, of course, destituted. He retired to the country-seat of his son-in-law, at Meudon, near Blois—a beautiful spot on the Loire, which he had himself ornamented in the most exquisite style of English planting—there, in his declining health, he waited with resignation the call of his God!

He never in the season of his prosperity forgot his country or his God. Loving his country with the strongest affection, he retained to the last the full use of his native language, and although master of the Spanish, Italian, German, Greek, and Latin, as well as French and English languages—it was to him a source of the greatest delight to find any person capable of conversing with him in the pure Gaelic of his native mountains.

There never lived a more sincere friend, a more generous man. His charities were multiplied and continuous, and it was the surprise of all who knew him, how he could suffice for all the good he did to his kind.

He was all his life a practical Catholic, and had the comfort of dying without a murmur or a pang, amidst all the sacred and sweet consolations of that religion which he had not forgotten in the days of his youth, and which did not

abandon him in the days of darkness and death.—*Requiescat in pace.*

MARRIED.

June 4, G. Porter, Esq. of Writtle Essex, to Isabella, daughter of the late H. Mason, Esq. of Batsbury, Essex

June 3, George Roskell, Esq. of Flint, to Miss Wharton, of Netherston, near Liverpool.

OBITUARY.

On Friday, August 7, at Walsall, aged 46, the Rev. Samuel Jones, Pastor of the Catholic Congregation at Shrewsbury, — a man universally esteemed and respected, and to his own flock, and those who had the happiness of his friendship, the object of affectionate veneration. — The following memoir is drawn up by an intimate friend of the deceased: — Mr. Jones was born at Wolverhampton in 1787, and having completed his theological studies at St. Mary's College, Oscott, was ordained Priest. It is remarkable, that of six brothers, five, including the deceased, embraced Holy Orders. He for a short time, laboured in Birmingham, during the indisposition of the Rev. Mr. Peach. He was afterwards for several years domestic chaplain to the Right Hon. Lord Stafford, at Cossey Hall, Norfolk, and was honoured with the friendship of that amiable Nobleman and his family. From Cossey he removed to Norwich, where, for a short time, he succeeded the venerable Beaumont. Afterwards he served the mission at Longbitch. At length in 1824, he settled at Shrewsbury, and by the sterling worth of his character, his unaffected piety, mild and polished manners, and active benevolence, won to himself the respect and regard of all classes of the inhabitants. During the first years of his residence, the discussions on the civil emancipation of the members of his communion were carried on with much acrimony in all quarters of the kingdom. Mr. Jones was averse to the rancour of controversy, and, on principle, shunned the arena of political debate. But, when the moral and religious principles of his Catholic brethren were assailed and calumniated, he felt it a duty no longer to be silent, and he replied with the boldness of conscious integrity, but always in the mild spirit of Christian charity, to the attacks of prejudice and ignorance. In a modest volume, entitled "The Rule of Faith," (12mo. Shrewsbury, 1831) he gave a brief statement

of the Roman Catholic faith, principally founded on a larger work of the late Bishop Milner. His mind was wholly devoted to his sacred functions, and to no part of them did he more unremittingly attend, than to the solace and instruction of the poor and destitute portion of his flock, to whose corporal as well as spiritual wants he was ever ready to minister. On his arrival in Shrewsbury, he found a small and incommensurate chapel, which he enlarged and beautified, with great taste and judgment. He afterwards added to it an organ, and established a choir, which his knowledge and skill in sacred music well fitted him to do. He established and anxiously superintended a school for the instruction of the poor children of his congregation, who were the objects of his tenderest anxiety. But, while engaged in these holy and beneficent pursuits, his constitution was undermined by pulmonary disease, the progress of which was hastened by exertions in his ministerial functions, to which his feeble frame was inadequate. In February last, more decided symptoms of his fatal complaint shewed themselves, and compelled him to desist from his public duties. In April, he removed to the residence of his mother and family, at Walsall, in the vain hope of some benefit from the change of air. But the progress of his disease, though slow, was unremitting; it was borne with the fortitude, which true piety can alone inspire; and on Friday, August 7, he quietly resigned his soul to his Creator, in humble confidence in the merits of his Redeemer. His mortal remains were interred on the following Tuesday, in a private vault of the new Catholic burial ground, at Walsall. Several of the neighbouring clergy, who respected him as a pastor, and loved him as a brother, attended on the melancholy occasion. The venerable Bishop of the District, was present as spectator, the Rev. Francis Martyn officiated; and the Rev. Messrs. Blount, Richmond, Spencer, Weedall, Bagnall, and another gentleman, were pall bearers,* and in surplice and stole, with attendants formed a solemn procession to the gate of the cemetery, to receive the body from the hearse. The chief mourners were his two brothers, the Rev. Wil-

* Rev. Mr. McDonnell was to have assisted, but was obliged to perform a similar service, at the same hour, for one of his own flock.

liam and John Jones, who with their younger brother, Mr. Clement Jones, formed the representatives of this truly estimable, religious, but afflicted family. The procession moved slowly to the chapel, and the coffin being placed in decent state at the foot of the altar, the litany and prayers for the dead were recited by the Rev. Francis Martyn; after which a sermon was delivered by this very ready and useful preacher, neat, appropriate and impressive. It explained to a very large congregation assembled on the occasion, the import and instructive tendency of our Catholic burial service, the encouraging as well as terrifying lessons which it inculcated; and then passing on to the more immediate subject of the discourse, dwelt in a feeling manner upon the character and virtues of the deceased, the truth of which delineation was silently attested by many about him, in whose breasts will long be cherished the memory of the Rev. Samuel Jones. After the discourse, Mass was celebrated for the dead, and the usual *absolutions* were performed. The coffin was then conveyed back in the same order to the vault, and amidst a crowd of mourners and spectators, was slowly consigned to that grave, from which may Christ on the day of his triumph bring it forth to a glorious resurrection!

Died the 27th of July, the Rev. Peter Hersent, having been 28 years and upwards a zealous pastor to the Catholics of Overthorpe and neighbourhood; through whose exertions a congregation was collected at Aston-le Walls, whose numbers induced Edmund Plowden, Esq. to erect there a chapel, a house for a priest, and to endow the same. He was buried on the morning of August 2, in the chapel, at Overthorpe, where after Mass an impressive discourse was delivered by the Rev. P. Heffernan, from the 14th of Job, "*What shall I do when God shall rise to judge, and when he shall examine, what shall I answer him.*"

When in his prosperity, from a salary from Lord Newburgh, and from the allowance from the French government, Mr. Heffernan stated in his sermon, that his charities were not confined to Catholics, but extended to *Protestants and Dissenters*. He was much respected by the latter in Banbury.

At Fregcati, Emma daughter of Henry Englefeld, Esq.

R. I. P.

MONTHLY INTELLIGENCE

FOREIGN.

ROME.

July 21st.—This afternoon a violent thunder-storm passed over the city. The lightning struck the belfry of the Carmelite convent of Regina Cœli, breaking the largest of the bells. The nuns were dreadfully alarmed, and, according to the Italian custom in cases of fright, were all immediately bled. Two of them were found insensible in the porter's lodge, but were soon recovered, without having sustained any further injury than their fright.

We mentioned in our last communication, the fire in the Church of St Maria della Vittoria. We understand that measures have already been taken to repair the damage. Cardinal Fesch, the Titular of the church, and his sister Madame Letitia, have promised to provide a beautiful marble altar, and altar-piece, with all the surrounding embellishments, and the gilding and painting, which has been somewhat tarnished, will be restored at the expence of the Carmelites, to whom the church belongs.

23rd.—His Holiness paid a visit to the Roman Seminary, on occasion of the festival of their patron St. Apollinaris. The students of the Seminary, as well as those who attend the public lectures, delivered there, were graciously received by him, in the great hall of the establishment, which had been decorated for the occasion; two addresses

were read to him, to which he briefly replied. He afterwards assisted at the High Mass in the church, at which Monsignore Mezzofante officiated. The part of the choir was sustained by the students of the Seminary, in a manner highly creditable to themselves. The Credo sung on this occasion had been lately sent by the celebrated composer Pacini to the Pope, as a specimen of his talents, and a proof of his devotion to the Holy-See. The Kyrie and Gloria, were by the well known master Borroni; Pacini had also sent a Kyrie and Gloria, but it was not suited for this choir. The whole of this music was in eight parts, and may be regarded as perfect specimens of the true church style.

August 2nd.—The Jesuits have begun their Academical exhibitions. To day, one of their body maintained a disputation in Philosophy, morning and evening, at the College of St. Ignatius. The Theses embraced Metaphysics, Ethics, the Philosophy of Religion, Physics, and Mathematics. Nothing could be more ready or more apt than the answers, which the young disputant gave to the numerous objections brought against him on all these subjects. He was never at a loss for a moment, and his opponents, among whom were some of the principal professors in Rome, expressed themselves highly gratified with his performance.

PROMOTIONS AND CHANGES.

July 29th.—A consistory was held this morning, in which Monsig. Giacomo Monico, Patriarch of Venice, and Monsy: Filippo Giudice Caracciolo, Archbishop of Naples, were declared Cardinals. Bishops were also appointed to the following churches. To the metropolitan See of Besançon, and the Episcopal Sees of Rieti, Fano, Cordova, Bagnorea, Bovino, Oria, Belgrade, and Semendria, Malaga, Lamego, and Quito. Monsignore Feretti, late bishop of Rieti, has been translated to a See *in partibus infidelium*, in order to being sent nuncio to Naples.

Monsignore Amati, nuncio at Naples, is removed to Madrid.

It is reported that Monsignore Grassallini, the Legate at Ancona, is to be sent Nuncio to Paris.

From the missions in the East Indies and China. (Extracted from the *Tribune Catholique*.)

Our latest information from the mission of Sutchén, in China, assures us that during the two last years, Christianity has enjoyed a perfect peace in that quarter. Religion has very much gained ground there in the last four years, as no open persecution has raged against it, though all the old edicts still continue in force. At Tonquin and in Cochín-China, the Christians are suffering under a most violent persecution, which seems to become more grievous every day. Most of the missionaries are living in concealment, the churches have been

destroyed, and numbers of the faithful thrown into prison. Some have even suffered death, others have been banished, and others have undergone the most fearful torments; but the missionaries write that their evils have at least not been aggravated by any apostacy. In spite of this persecution, six young ecclesiastics sent thither from our seminary for the foreign missions, have continued to visit these countries by stealth, in the course of the years 1831 and 1832.

Monsignore Brugniere, Bishop of Capso, and Apostolic Vicar in the Corea, had departed from Macao, in January of the present year, to attempt to penetrate into the countries committed to his charge, there to spread still wider the good seed, or to water it with his blood. The Corea is not far distant from Japan, and Monsignore Brugniere has sanguine hopes of being able to gain a footing in the latter country, there to revive the congregations, which were there once so flourishing, under the superintendence of St. Francis Xavier, and his successors.

The mission of Siam is growing daily more prosperous. Monsignore Florens, the Apostolic Vicar there, had sent two of his missionaries, Messrs. Vallon and Bérard, to found a mission in the island of Pulo-Nias, situated to the west of Sumatra. The first of these died shortly after his arrival, but not before he had brought a great number to the knowledge of the true faith. As for Mr. Bérard, it seems that

he has already obtained the crown of martyrdom. He was stabbed in the breast by an infidel, as he was administering baptism to one of his Neophytes. It is reported also, that all the new converts have been murdered; but of this transaction we are expecting a more detailed account.

The French missions in India have also met with great success. The Cholera, which for twenty years has ravaged that country, seems at length to have opened the eyes of numbers of the idolaters, to the light of the true faith, and of these many have sought and received Baptism. In some places, the idolaters, seeing how vainly they have offered up their prayers and sacrifices to obtain relief from this horrible scourge, have had recourse to our missionaries, begging them to offer up a novena in honour of St. Francis the Apostle of the Indies, for the purpose of being freed from their calamities.

August 10th.—A singular phenomenon occurred during the night in the little harbour at Porto d' Anzio. The water was suddenly disturbed by a number of violent currents and whirlpools, which caused some danger to the vessels lying there, and made the water rise and fall in a most extraordinary manner. The sailors say, that the only thing of the kind they have ever seen, are the whirlpools in the Faro of Messina, so well known in the classics by the name of Charybdis. Fortunately no

damage was done; on the contrary, the sand, which is continually accumulating in the port and at the entrance, was carried out to sea in great quantities; and thus the harbour has been made more easy of access, even for larger vessels, than it could before admit. It is not the first time that this phenomenon has been here observed, as something of the kind took place in 1822. It is impossible to assign to it any cause; but it may perhaps have some connection with the subterraneous fires, which of late have been so active in Italy, and the adjacent seas. And, indeed, at this very time, Vesuvius was throwing up fire and stones, for the second time this year.

15th.—The Assumption of the B. V. Mary. Cardinal Cappelletti was consecrated Bishop of Rieti, in the church of Santa Maria, in Campitelli.

18th.—There was a grand mass in the church of Santa Maria, ad Ara Cœli, in honour of St. Helen, whose relics were a few days before, translated from St. John Lateran's to an altar prepared here for their reception. At the time that the French occupied Rome, they plundered the church of Ara Cœli, and destroyed the beautiful altar of St. Helen. The relics, however, were saved, and conveyed to St. John's. During the last year, a rich confraternity here have kept workmen employed in restoring the altar; the repairs of

which have cost more than £1200.; although the richest materials had been left by the plunderers. The altar is a superb antique sarcophagus of porphyry, the feet of which alone had to be restored. It stands upon a circular platform, raised on several steps of marble, and is surmounted by a canopy, supported by eight beautiful columns of the finest broccatellone marble, now so scarce, that, a very small piece being wanted, to repair a flaw in one of the pillars, all the marble-shops in Rome were searched in vain for a bit that would do. The bases and capitals of white marble are all new, as also is a balustrade, likewise of marble, running all round the altar. We understand, that since the completion of the works, the eight bronze capitals, formerly belonging to the pillars, which by some unaccountable good fortune escaped the rapacity of the French army, have been found in an obscure corner of the adjoining monastery.

21.—The Duchess of Berry arrived here from Naples, with the Count Lucchesi Palli, and her infant. She is afflicted with a severe cough and seems far from well. The Count is also seriously ill. It is her intention to proceed shortly to Venice; and there are various reports of her subsequent movements. It is said that Charles X. has invited her to attend at the majority of her son, but signified to her at the same time, that he

will not receive either her husband, or child.

The Jesuits have continued their course of annual exhibitions with great eclat. There have been three public Theses in philosophy and divinity, and another was in readiness, but the young man who was to have sustained it, was seized a few days beforehand with a putrid fever. The public examination of the lower classes occupied three days; and both for their comprehensiveness and the readiness with which every question was answered, they were certainly the best things of the kind seen in Rome for several years.

At the Roman seminary of St. Apollinaris the academical course has concluded as usual.

Mr. Cox, of the English College, went through his examination for the degree of D. D. to the satisfaction of every body; and the silver medal, given among those who take degrees, has been awarded to him.

29th.—The Roman paper of this day gives a statistical table of the population of this city, for the last 10 years, beginning with Easter 1824, to the same period, 1833. We extract the following:

	1824.	1832.	1833.
Number of Priests.	1,470	1,419	1,374
Marriages.	1,396	1,165	1,156
Baptisms . .	4,628	5,045	4,465
Deaths ...	5,249	4,649	3,629
Total			
Population.	138,510	148,459	149,920

The following remarks are further made on the general table.

"In the year 1833, the population is increased by 1462, individuals. The births are to the entire population, as 1 to 33 $\frac{1}{10}$. The deaths are to the same as 1 to 41 $\frac{3}{10}$. The number of male and female infants born is very nearly equal. The deaths are to the births as 1 to 1 $\frac{1}{10}$. The marriages are to the births as 1 to 3 $\frac{8}{10}$. The average number of births is 372 per month; or 12 per day. The deaths are 302 per month, or 10 per day."

To this we may add, that the population since 1824, has been increased by 11,410 souls. The deaths as compared with last year, have diminished by 1020; and the births as compared with the same, have been diminished by 580; indeed this year they have been less by 163, than in 1824; and out of the ten years spoken of in the table, only two shew fewer births than 1833.

From a document issued at the last academical exhibition, at the College of Propaganda, in Rome, no fewer than thirty-two different languages appear to be spoken under its roof. They consist of Latin, Hebrew, ancient and modern Greek, Chaldean, Syriac, Arabian, Persian, ancient and modern Armenian, Illyrian, Ethiopic, Georgian, Albanian, Bulgarian, Wallochean, Coptic, Curdic, Turkish, Servian, Italian, French, English, Scotch, Irish, German, Flemish,

Dutch, Spanish, Polish, Russian, and the wild dialect of Canada. The pupils of the Colleges who delivered orations at this examination, are mostly natives of the various regions, in which those languages are spoken.

FRANCE.

EDUCATION.—The "christian schools," under the superintendence of the Frères go on well, notwithstanding the vexatious opposition of the liberals. His Holiness approves of their system of teaching, and so must every impartial person who knows its merits. Religion is the basis of their instructions, and without religion what is education? However, with the strictest attention to the moral instruction of the children, they unite most successfully a system of useful education, that commands universal applause.

The specimens of handwriting of the children, passed round for inspection at their public examinations, give the greatest satisfaction. They are equally successful in making good arithmeticians of their élèves, and fitting them by elementary instruction, for almost any situation, that after events may throw them into. Beauvais, Aire, Blois, and some other places have left nothing undone to put down these admirably conducted schools. But Marseilles, Orleans, Lille, Rennes, Cherbourg, and Dôle, have as strongly supported them; and Beauvais indignant, at least the respectable part of it, indignant, at the

manner these excellent men were treated, have opened a subscription for the support of the Frères, and called for more of them to come among them.

The number of children now under the care of the Frères, in France and Italy is about 100,000.

ORLEANS.

The Préfet du Loiret deserves the attention of the antiquarian world. St. Croix, the Cathedral of Orleans, was mouldering fast away, and a few more years would have done irremediable injury to this splendid relic of times past. The Cathedral of St. Croix, is one of the finest gothic edifices now in Europe: thro' the exertions of the Préfet du Loiret, 63'000 francs were raised to restore this beautiful fabric to its original state. This proved insufficient, and the other day 16,000 francs more were found forthcoming by this same gentleman's exertions. It is hoped with the additional help, that Orleans shall still have to pride herself on her beautiful Cathedral of St. Croix. The Church of the ancient Abbey of St. Benoît, is also to be restored shortly: this looks well. For the last forty-years, destruction, not restoration, of religious edifices, was the order of the day in France. Let us hope for better days.

CHATEL.

Hyacinthe, Archbishop of Paris, has written an affectionate humble letter to the Abbé Chatel, urging him to retrace his steps, and offering with christian charity to

receive him, as the good shepherd would the lost sheep. He speaks to Chatel of the days of his youth, his early education, his subsequent teaching of others, entreats him to return, and ends by saying, that whatever may be the result of his letter, still his solicitude for Chatel shall never cease. Chatel laughed to scorn the letter of the pious Prelate, read it out from his pulpit in the Rue de St. Martin, and commented on it, in what manner we shall not say. However Chatels *last hold* in the Rue de St. Martin has been forced, as was his head quarters in the Rue de St. Honore, by the auctioneer and his light infantry. The sale of this Abbé's church goods and chatels, was fixed for the 7th of this month. The inventory was as follows: 897 chairs, one pulpit, lamps, and candlesticks for church service, two altars, a piano-forte, a crucifix, tables, &c. &c.

ST. SIMONIANS.

This jack-pudding, the Sieur Enfantine, with five of his apostles, including Lambert and Fournel, formerly engineers, have left their house of retreat at Ménilmont for Marseilles, where they propose to embark for Egypt. It will be recollected that some of these apostles went in search of the free woman amongst the Turks, but that making a little too free themselves, by looking under the veils of some women whom they met with in the street, they nearly lost the tops of their Apostolic bodies, by having

their heads knocked off for their curiosity. Their present speculation is better; they are to offer themselves to the Pacha of Egypt, for forming the canal from the red sea to the Mediterranean. Lambert and Fernel will here be in their element; what the Sieur will do is nothing to any one

BELGIUM.

The King of Holland cannot relinquish his hopes of yet gaining possession of something more than the diplomatists have left him. He has too much sense to suppose, for one moment, that the people of Belgium will ever submit to his iron rule again, yet he continues to check the energies of this interesting country, by his unnecessary delays and unreasonable objections. Religion is free, however, under Leopold, which was not the case under William. The spirit of the journals is against this liberty. French philosophy easily crosses the frontier, and what the liberty of the French philosophical school is for religion, the world knows well enough from experience. Le Courrier Belge never fails to depreciate the clergy, when they come in his way—the most calumnious and monstrous statements against the partie prêtre come from his office; yet religion is too deeply rooted in Belgium to receive any serious injury from the assaults of this journal, or any other like it. Trade is advancing more and more every day in the Netherlands—the people are religious, and hence mode-

rate in their wants, and easily contented, every thing would soon be tranquil and prosperous, if the country were left to itself, and the pen-war removed away from it.

SPAIN.

The Journal of Guienne gives a letter of the Bishop of Leon, in which the oath of allegiance to the infant daughter, required by Ferdinand to be taken by all his subjects, in April last, is strongly handled and denounced as unconstitutional and dangerous to the peace of Europe. The Bishop prays to be excused from taking this oath. The letter was addressed to Ferdinand—its writer is now in prison! We are not obliged to approve of this way of answering the learned prelate, although we are of King Ferdinand's religion. The feeling of the country is decidedly in favor of Don Carlos. It is much to be lamented, that Ferdinand should have forced the oath of allegiance to his daughter down the throats of his subjects. Of what use is such forced swearing.

PORTUGAL.

The bloody flag of Pedro now floats over Lisbon. Soon may it fall! Whilst his myrmidons here strain every nerve to persuade the world, that Lisbon exults under the Duke of Braganza, as a deliverer, secret and certain information acquaints us, that *honest men* are almost in the strong language of the scripture, withering away with fear and expectation of the calamities that are coming on them. How-

ever, long before this goes to press, it is to be hoped that order will be re-established, and Don Pedro and his band of marauders far away from Portugal. Time will shew the relative merits of Miguel and Pedro, and England will yet see cause for regret for having treated Portugal, as she has done.

THE CHOLERA IN LISBON.

The following account of the Cholera, and its dreadful ravages in Lisbon, is extracted from a private letter sent to a clerical friend without any view of publication. We should be happy in the future support of the amiable, zealous, and highly talented writer.

"I give you some details of the dreadful visitation we have had in the Cholera; probably no capital in Europe has been more severely visited by it than Lisbon. At first it was not credited; and, for a long time, even when its existence was beyond question, the greater part of Lisbon seemed little concerned about it. At last, however, before the end of May, it struck so violently and so generally as to force and engross public attention. The disease seemed to make no distinction of situations, attacking the healthiest as well as the filthiest. Buenos Ayres, for example, the part of Lisbon where the English chiefly reside, after an exemption for some time, was attacked very severely. My first call was there, to the daughter of an English physician. As I had never yet seen any case of that

kind, and the accounts of it were so alarming, you may conceive I did not go without some little personal apprehension, especially as the point of its being contagious or not seemed by no means definitely settled; however, I recommended my life to Almighty God, and went forward with alacrity. It was a rapid case; she was seized at six in the morning, and by seven in the evening was a corpse; she had, however, the great happiness of receiving all the sacred and consoling rites of the church. It was a hard day's labour for me; the distance was considerable; the day was very hot, and I went three times. When I came home the last time I was fatigued, and somewhat nervous, and going to bed immediately, grew restless and could not sleep all night. The next day I was considerably indisposed in the stomach and bowels. I was, in consequence, under a little apprehension for some time; however, by care and attention, nature soon recovered herself, and in a few days, I was quite right again; and when the next case came, which was in a day or two after, to the same quarter, I went without any apprehension, and ever after never felt more at my ease than when among the sick. I had three cases in that direction, and all of them died. Besides these, I had several visits in the hospitals, but no deaths, at least of my penitents. After some time the malady fell upon our district, which is ele-

vated, but dirty, in a very severe degree: for a long time, we used to hear the Viaticum bell tinkling at all hours of the day and night. Our College walls were surrounded by pestilence and death; just opposite to my bed-room window, and within a few yards of it, a whole family of our dependents were successively carried off; and the same was taking place all round us. You may conceive that in this state of things, no inconsiderable anxiety would prevail in the house; however we escaped so long with impunity, that the students began in some measure to lose their fears, and we were going on in tranquillity, flattering ourselves that a merciful Providence would exempt us, when at last, on the day we had least looked for it, the stroke reached us. On our great feast of SS. Peter and Paul, early in the morning, I observed one of the little boys leave the choir at an unusual time; on which I followed him, and upon interrogating him a little, I discovered the symptoms of the Cholera. I immediately put him to bed, and sent for the Doctor without delay, but so firmly had the disease grasped him, that neither the vomits nor diarrhea could be effectually stopped, nor a re-action brought about, and by nightfall he expired. You may conceive what a sensation this would excite in the house; such a sad St. Peter's had never been seen since the foundation of the College. After this first blow

in the College, we had several complaining, but as the causes were found to be in general, fear, anxiety and want of sleep, they were soon brought round again. However our studies were broken up for a week; the Cholera engrossed all our thoughts. Our losses did not entirely stop here. One of our most valuable servants was seized soon after the boy, and though he at first appeared in a fair way of recovery, and held out for some days, he eventually sunk under it. This was another consternation, as it happened in the house. Just at the time of his death, another servant, a very strong young man was seized, and him we sent to the hospital; and though he soon mastered the worst symptoms, yet, contrary to all expectation he grew worse and was rapidly carried off. So far this is the amount of our losses. At the present writing (August 10th.) I am happy to say that the disease is very much diminished, at least in Lisbon, and it is hoped will soon disappear. Its diminution was generally looked for at the end of the third month, as in other countries; and accordingly it began visibly to decrease at that period. All that died of it were buried in large cemeteries appointed out of the city. It is reckoned that about *twenty thousand*, one-twelfth of the population, have been carried off in Lisbon; which is a mortality proportionably greater than even that of Paris.

Scarce a house in the city has escaped untouched; and even those who have not had the disease have felt its influence in some way or other; there is scarcely an individual in our house who has not felt something unusual in his stomach and bowels. In such circumstances, I think it is wonderful how we have escaped so well. Great numbers in Lisbon died for want of prompt succour, which is every-thing in this disease. It has puzzled the physicians here as much as in other countries, and most of them candidly confess, that they neither know the origin, nor proper treatment of it; at least they have not agreed upon any one system. Bleeding in the first instance has been pretty common, and often successful, at least in strong subjects. I am decidedly of opinion that it is a disordered state of the atmosphere, which affects the blood; for on bleeding even those who had not got the Cholera, the blood was almost universally found of an unnaturally dark colour. Whenever there was in the subject any concurring cause, as some disorder of the stomach, or bowels, then the disease took effect. Some will have it to be contagious; but I am quite otherwise in opinion from what I have seen and heard. Some few attendants have caught it; but the physicians and clergy, and especially the latter, have almost universally escaped. If it had been contagious, I must infallibly have caught it, naturally

speaking; for I was very often in immediate and long continued contact, I always persuaded myself that it was not contagious, and that made me less fearful; and it was generally observed that the apprehensive were generally victims. I saw some very striking instances of that. During the whole time of the prevalence of the cholera, we have been eating meat, and keeping a strict regimen, and we are not yet released from it. But it is now generally expected that in a short time it will entirely disappear and restore us to the natural order of things: indeed we are already free from anxiety about it, and accordingly now live in the country alternately week by week, which we were dissuaded from doing by the physicians during the raging of the disease.

DOMESTIC.

IRELAND.

[We extract the following characteristic sketch from "Andrew's Penny Orthodox Journal," a publication highly creditable to the Conductor and, we trust, not useless to the world.]

Consecration of a New Roman Catholic Chapel and Cemetery in the County of Donegal.

THE consecration of the chapel and cemetery of Castleyard, which is situated about three miles from Ballyshannon, took place on Sunday the 1st inst. The weather for a considerable time previously had been most unfavourable; each successive day the "winds raised aloft their voices, and the big rain came

dancing on the earth." Even the very morning of Sunday was ushered in by some heavy showers, and on the whole wore a very menacing aspect. Contrary however, to the general expectation, it proved to be one of the very finest days that the most sanguine could wish for. At the hour of ten o'clock that excellent line of road that leads from this town to Donegal, was covered for the extent of about two miles with dense masses of people all moving towards the great centre of attraction. Every vehicle within ten miles of this town had been put in requisition for weeks before, so much so, that when the day had arrived it would be of equal difficulty to procure even the most common description of jingle, as it would be an omnibus among the inhabitants of Kamchatka! That the consecration of the chapel and cemetery should have excited such deep interest, is not very surprising, when we consider that such a magnificent ceremony had not taken place in this part of the kingdom for two or three score of years before.—At the hour of 12 o'clock the venerable prelate, the Right Rev. Dr. M'Gottigan, who presides over this extensive diocese, accompanied by the Rev. John Cummins, the revered pastor of the parish, arrived at Castle-yard—his lordship was instantly greeted by the assembled thousands, who were rejoiced to have an opportunity of testifying their respect for a prelate who holds

such a very distinguished place in the affections of their hearts. At this time the ground allotted for the cemetery presented one well piled mass of human beings. The grand ceremony of its consecration did not take place till about half-past twelve.

The ceremony was of the most august, solemn, and imposing nature. After it had concluded, a low mass was celebrated by the Rev. Daniel Kelly, who, were it not for the advanced period of the day, and its intimidating appearance, would have given a solemn high mass worthy of the occasion. This is the more to be regretted, inasmuch as the reverend gentleman is gifted with a very excellent voice. The mass was said in the open air, with the vast canopy of heaven as a covering, in consequence of the chapel not being sufficiently capacious to contain even the tithe of all those who had thronged to witness this very novel and interesting ceremony. While the holy sacrifice of the mass was offering, the bishop was engaged in consecrating the chapel. After all had been concluded, the very much respected prelate, with a table as a rostrum, delivered a most eloquent and appropriate discourse. During its delivery, a solemn stillness was observed to pervade the multitude, a fact that proves the desire of the people to attend to, and benefit by, the instructions of their bishop. It was a very grand prospect to behold the people occupying nature's gal-

galleries, "the hills," which form a vast amphitheatre around the cemetery, while the right reverend prelate was addressing them. At about three o'clock this immense body of people began to disperse—and in a short time the different branches of road were covered with them. They all appeared highly delighted to have witnessed a ceremony which most of them never will again see. A great number of our brethren of different persuasions were also present—a convincing proof, if any were required, of the cordiality and good feeling that exists in this part of the county of Donegal, amongst all classes, no matter by what name they may be distinguished. The ground on which the chapel stands was presented by Colonel Conolly, M. P. with his donation of thirty pounds.

BIRMINGHAM.

St. Peter's Chapel in this Town has been lately closed for the purpose of undergoing some alterations. It has been thoroughly cleaned, and painted afresh; and some additional ornaments give it now an appearance of greater neatness than it could boast of at any former period. The Rev. Pastor seized the opportunity, which the interruption of the divine service offered, to visit the Sister Island. The objects of his journey were, 1st. to extend the circulation of the Magazine; and, secondly, to make arrangements for the permanent residence of a suffi-

cient number of the Sisters of Charity in Birmingham, to superintend the schools, to assist in the instruction of converts, &c. The former of these objects seems to have been fully accomplished. "I meet," says the Rev. Gentleman, in a private letter, "with *even* unexpected success in my application to the Irish clergy." The attainment of the latter object appears by no means so certain. Hopes of eventually realizing a plan, which, if realized, would be infallibly productive of incalculable advantages to Religion in this populous town, are still entertained; but much yet depends on the liberality of the public. Funds are wanting.

We are requested to say, "that with every sentiment of gratitude for the kindly feeling, which induced the Editors of the Magazine to propose, that one fourth of the monthly penny collection should be devoted to the support of the Bishop of the Midland District, Dr. Walsh declines accepting of any portion of such collection for himself."

ST. EDMUND'S COLLEGE, OLD HALL.—This College, it appears, has suffered considerably from the late tempestuous weather. "The storm," writes an inmate of the house, "was such, as has not been known before for many years. It blew down large trees, flooded the fields, shook our College, and broke our chimney-pots. The water came in from all directions. Many rooms were deluged. The water penetrated through three stories

into the Ambulacrum. It has almost ruined our organ. The damages caused by the hurricane are estimated very high."

On Saturday, the 21st of September, the Right Reverend Dr. Bramston, Vicar Apostolic of the London District, solemnly conferred Orders in the Chapel of St. Edmund's College, Old Hall Green, on twenty-one of its inmates. Messrs. James Whelan, Bernard Janett, Edward Price, John Baptist Heam, Francis Mignon, Timothy Riordan, and Thomas Molteno were ordained Priests; Messrs. Fr. Janett and Ed. Heam, Deacons; and Messrs. James Doyle, William Nightingale, and Peter Collingridge, Subdeacons; the remaining nine received the minor orders or the Tonsure. An appropriate and impressive sermon was preached on the occasion by the Rev. Jeremiah Harrington of St. Mary's Chapel, Finsbury Circus, London, who, in his strong and feeling eloquence, described the sublime object and nature of the Christian Priesthood, and the pure and holy dispositions with which its candidates should be animated.

ECCLESIASTICAL ARRANGEMENTS.

Rev. William Hunt has succeeded the Rev. James Watkins in the care of the Southampton mission; Rev. Thomas Brogan is the pastor at Burton Park, Sussex, in place of the Rev. Peter Duval, deceased; Rev. Richard Chumley is appointed to the Chapel of St. Patrick, London; the Rev. Henry Philips is chaplain at Titchborne, Alresford, Hants.

The Rev. Francis Mignon will leave England in a few days for the Island of Dominica, under the Vicariate of Bishop McDonnell of Trinidad, to assist the Rev. Mr. Morin, who has about 17,000 Catholics looking to him for the graces and consolations of Religion.

The Rev. Mr. McNeal, is appointed one of the Chaplains of Warwick-street Chapel, London. The Rev. John Ringrose has succeeded the Rev. P. de la Blardiere, who retires from Woodley Lodge, near Reading, Berks. The Rev. Mr. Watkinson (not Walthinson as in our last) is fixed in the Mission of St. Antony's, Liverpool.

PRIOR PARK COLLEGE.

Our readers, we are sure, will participate in the feelings, which must have arisen in the breast of the Rt. Rev. Founder of Prior Park, when he read the following paragraphs, which are extracted from the Bath Herald, and were drawn up by a gentleman, perfectly unconnected with the establishment—

"The annual exhibitions and examinations of the students belonging to this magnificent establishment took place on Monday, Tuesday, and Wednesday, in the present week. The public nights were Monday and Wednesday, and on these occasions tickets to the number of six hundred were issued to all the respectable Catholics in the city and neighbourhood, and to a large proportion of the most distinguished local gentry, without any regard to religious distinction. The exhibitions consisted of scenes

from Addison's *Cato* by the more advanced students, and the first part of Shakspeare's *Play of Henry the Fourth*, by the junior scholars, together with *Molier's* irresistible comedy of the *Bourgeois Gentilhomme*, by some of each. The Theatre having been found inconveniently small for these public nights, the noble Library was thrown open for this purpose, and an elevated stage, classically tasteful in its design and scenes, was placed at the upper end, near which a space was appropriated to an admirable and efficient orchestra. The rest of the room was fitted up with forms and seats for the company, and was equal to the accommodation of about 250. The company began to assemble about six o'clock, and were received by the Right Rev. Dr. Baines in one of the noble apartments contiguous to the portico, overlooking some of the most enchanting scenery that England can boast. The entrance hall and whole range of these apartments were thrown open, and tea immediately served to the company. The weather being beautifully serene and warm, the interval before the commencement of the exhibitions was spent in promenading the noble terrace and lawns around this splendid pile. About half-past seven the company proceeded to witness the performances above mentioned, and whether as regards the appropriate character of the costumes, the correct delivery of the dialogue unaided in any single instance by the prompter, the ease and grace of

attitude and action, we have no observation to offer but that of admiring praise, and we feel assured that we shall be supported by the concurrent voice of every spectator. The company testified their high gratification by repeated applause. The performances were diversified by *pas de deux*, waltzes, and quadrilles, by the younger pupils, who exhibited great proficiency, in that accomplishment. Refreshments in ices, jellies, and other confectionary, with negus, lemonade, &c., were liberally supplied during the representation, and at the close an elegant supper was served up in the noble entrance hall, with a plentiful supply of wines, &c., the Lord Bishop and the Rev. T. Brindle presiding, at the lower and upper tables.

It is a grateful act of duty, to observe, that the most courteous attentions were invariably paid to all the visitors by every individual, down to the lowest menial, in this immense establishment, a circumstance as creditable to the directing powers and their dependants, as conducive to the pleasure of the visitors.

We perceive that, vast as is the extent of this splendid and massive pile, an immense and important addition is in progress, in the form of a new wing, on the same scale of classic elegance and imposing grandeur as the remainder of the building. It will comprise a suite of 50 rooms, besides a library 60 feet long and 30 feet wide, a chapel of extensive dimensions, and

various apartments for scientific purposes. A Botanical Garden has already been formed, and three basins with elegant fountains to each. Numerous other improvements have been made or are in progress, and the domain is now in picturesque beauty and classic taste, one of the most attractive scenes in the west of England."

In the above extract, little is said of the progress of the students in the various departments of academical literature. But we learn from a source of very high respectability, that the examinations were not less satisfactory than the exhibitions, and that the improvement evinced by the students in the more solid parts of their studies, was fully adequate to their proficiency in the ornamental.

BANBURY.—The Rev. J. Fox with an ardour and perseverance worthy of more substantial support, than our applause can either confer or procure, is making every exertion speedily to lay the foundations of the long contemplated Chapel at Banbury, and we are happy to learn that the prospect daily brightens. Sufficient ground in a respectable and commodious situation has been purchased, the soil of which will furnish materials for the bricks. We have been promised a plan and description of the building, which we shall gladly insert when received.

The following letter of his Majesty King Leopold to Gregory 16th, with the answer of his Holiness, though of an ancient date, will probably be new to the body of our Readers, as it has been but very partially noticed by the Newspapers. Leopold thus addresses the Sovereign Pontiff:—

"HOLY FATHER—When a year ago, being called by Providence

and the national wish, I came among the Belgian people to devote myself entirely to its destiny, one of my first cares was to renew with the Holy See the intercourse which political events had for a time interrupted. Persuaded that the ancient kindness of the Sovereign Pontiffs towards a people so distinguished at all times for its attachment to the religion of its ancestors, as well as by its pious devotedness to the venerable head of that religion, was not exhausted—persuaded, also, that the new guarantees given to the Constitution of independent Belgium could not but be agreeable to the Holy See, and hasten the moment when Belgium would be recognized by it, I had made choice of a person who was to announce to your Holiness my accession to the throne, and at the same time offer to you the expression of my sincere good wishes and friendship. Unforeseen circumstances alone have hindered the departure of my Envoy. More fortunate now, and desiring to give your Holiness an unequivocal proof of my sentiments, I have appointed Viscount CHARLES VILAIN XIV. my Envoy Extraordinary and Minister Plenipotentiary at your Court; and have instructed him to certify to your Holiness how highly I value your friendship, and how much I have at heart to direct all my efforts to the good of the Belgian People, and procure for it the benefit of the prayers and the benedictions of your Holiness. With these sentiments I am, Holy Father,

"Your Holiness's good Brother
and sincere Friend,
(Signed) "LEOPOLD.

The Pope thus replies:—

Most Serene and Puissant King.
Greeting—We were fully persua-

ded the illustrious nation of the Belgians, even amidst the most important conjunctures in which it was placed had remained immovable in that pious devotedness, and that adherence to the centre of Catholic unity, of which at all times it has set an example. But we were deeply afflicted at the state of circumstances which as you say, was the cause that we had been deprived of receiving a testimony of your royal Majesty's sentiments with respect to us. The three letters which were delivered to us at the same time on your part have freed us from this disquietude. For after having rendered to the nation of which you are the head, a testimony of its constancy in the Catholic faith, which affords us infinite pleasure, you are pleased to inform us that you had scarcely been invested with the royal authority when you were desirous of renewing with the Holy See by sending us an ambassador, the friendly relations that had been interrupted by political events. There being now no obstacle, you hasten to satisfy your desire by charging with the mission of envoy extraordinary and minister plenipotentiary to us and the Holy See, our well beloved son the noble Viscount Vilain XIV., who is fully worthy of the confidence we both place in him, as is proved by the praises you bestow upon him, and as we had an abundant confirmation, when he presented to us his credentials, by all the agreeable and affectionate things which he said to us on the part of your royal Majesty and in his own name. You are pleased to give us another proof of your sentiments towards us, by the letter in which you state that you entertain no doubt that whatever

may happen to render you happy and augment your hopes of felicity will be agreeable to us, and in which you make known to us the marriage which you have contracted with our very dear daughter in Jesus Christ, Louise, daughter of our dear son in Jesus Christ, Louis Philip, King of the French. We will answer you that in fact no one more than we desires your felicity and the prosperity of your reign, and no one entreats this favour more fervently of the Lord. Thus we render many thanks to your Majesty, and Judging it superfluous to exhort you to continue to shew yourself favourable to the Catholic religion, among a people who you say are dear to you even on account of their religion, and who being so much the more entitled to your confidence as they shall be more faithful to God, will regard it as their duty faithfully to fulfil this precept of the Apostle, 'Let every soul be subject to the higher powers. Be subject not only through fear, but also for conscience sake.' We cannot better acknowledge your good offices than by fervently supplicating the God of Light and the Father of Mercies to be propitious to you, and to unite your royal Majesty to us in the bands of perfect charity.

"Given at Rome, at St. Peter's, under the *annulus piscatoris* December 3, 1832, and in the second year of our Pontificate.

"GASPAR GASPARINI."

OBITUARY.

On the 24th of July died in Rome, Cardinal Lorenzo Mattei at the age of 86. In him the noble house of Mattei is extinct. He enjoyed his cardinalial dignity but a short time, having been created April the 15th of the present year.

R. I. P.

MONTHLY INTELLIGENCE

FOREIGN.

ROME

September. The Monthly Magazine lately gave an account of the opening of Milton's tomb, in 1790, with circumstances of barbarity and indecency which must shock the feelings of every educated man. We have to record an event similar in its object, but very different in its circumstances; the discovery of the remains of the immortal Raphael, which has engrossed the conversation, and excited the enthusiasm of the entire population during this month. Travellers in Italy, have, doubtless, revered the skull so long enshrined in the *Accademia di San Luca* with Cardinal Bembo's celebrated distich

"Ille hic est Raphael timuit quo sospite vinci

Rerum magnus parens, et moriente mori"

inscribed thereon, and some of our readers have probably admired its graceful form, and perhaps discovered the organ of colours and painting, gifted with extraordinary developement. And yet, alas! they were admiring all the time the remains, not of the great artist, but of a very worthy ecclesiastic, the Canonico Eleuterio Adjutori. But we must enter into farther explanations. About thirty years after the death of Raphael, the respectable clergyman just mentioned established a confraternity or con-

gregation of artists, under the name of the Virtuosi of the Pantheon. Not long after, the academy of St. Luke was established, and threw the earlier congregation into the shade. Carlo Maratta, wishing to excite the decaying enthusiasm of the academy, had recourse to a pious fraud, declared that he had succeeded in penetrating to the tomb of Raphael, and extracting his skull, which he presented as a precious relic to the academy. In reality, it was only the head of the ecclesiastic mentioned above. The present secretary of the congregation of Virtuosi, Car. Fabris, proposed to excavate for the tomb of Raphael, in order to verify or disprove the genuineness of the relic. In opposition to the opinion of the Avvocato Fea, he maintained that the tomb lay under the altar of the Madonna in the Pantheon, the statue of which was given by the great painter himself, with a request in his will that it should serve him as his monument. It would be tedious to relate the bickerings and dissensions which took place between the congregation, the academy of St. Luke, afraid of losing its valuable relic, and that of Antiquaries, jealous of the interference of other learned corporations in its peculiar province of underground discoveries. We have been behind the scenes, and could tell much curious anecdote; however, as all unkind feelings were soon

buried in the grave of Raphael, it would be almost a violation of that sanctuary to drag them before the public. Suffice it to say, that, after all the necessary permissions had been obtained, on Monday the 9th, the search commenced by laying open the earth under the altar steps, and continued in that direction for several days without any discovery. A deputation from all the Academies was always present. About mid-day on the 14th, when the excavation had reached the back part of the altar, just under the statue, an opening was made into a hollow space arched over, of workmanship comparatively modern. The work was suspended until the Cardinal Vicar, the Governor, and other authorities were collected, when it was resumed, and the bones began to appear. The President of St. Luke's, who had most earnestly opposed the work, was the first to recognize the skull! The deal coffin was completely mouldered, but the bones were almost entire. On the 17th the formal recognition of the body took place. First, the Baron Trasmondo, one of the most eminent surgical professors in the university, delivered an essay directed to verify, as far as art could, the age, sex, stature, and figure of the person whose remains had been discovered, and was interrupted by enthusiastic plaudits from the meeting. The Marchesi Biondi, President of the Antiquarian society, next pronounced a dis-

course, in which he discussed all the arguments, which prove this to have been the spot of Raphael's burial. His authorities and reasoning left no room to doubt the identity of the body. A display of enthusiasm took place, which, according to established phrase, baffles description. Baron Camuccini made two sketches of the discovery at different stages, and Horace Vernet is we understand engaged upon a picture representing the event; Girometti offered his gratuitous services to strike a medal in its commemoration. Seven hundred dollars were subscribed on the spot, for a magnificent funeral in November. The remains were exposed to public observation from the 19th to the 24th; the most jealous guard was kept over them, that not the smallest particle should be removed, and we understand His Holiness has presented a beautiful antique sarcophagus, for their reinterment in the same spot.

September 8th.—The nativity of the Blessed Virgin was observed with peculiar pomp in the Spanish Church, Via Monserrato, a new musical mass having been written for it by Villanova, director of the theatre of Valencia, a composer, who promises much towards the improvement of sacred instrumental music.—His Holiness has been pleased to declare Gualdo di Nocera, in Umbria, a city, restoring its ancient classical name, as it is henceforth to be called *Gualdo Tadino*.

17th.—The first meeting of the Congregation of Rites took place, on the question of the beatification of the Venerable Francis Camacho, native of Seville, who died at Lima, a laybrother of the order of St. John of God.

28th.—The crown Prince of Bavaria arrived in Rome from Greece, where he has been to visit his brother the King of Greece. During the tour which the two brothers made in that country, an interesting circumstance occurred, which has given rise to great misrepresentations in the German and other papers, but of which, the following is the true statement. At Syra, the two princes went to visit the cathedral, which is distant two miles from the city. On the road, amidst the Greek cries of "long live our King," the same greeting in hearty German caught their ears; and on turning round to see from whom it came, they discovered brother Winterhalter, a lay-brother of the Jesuits' house there. He was immediately placed by the young princes between them, and walked under the royal canopy to the church, engaged in conversation with them. On their return to the city, they visited the Jesuits' college, and were received with proper respect by Father Osmalowsky, and the other superiors. Brother Winterhalter, with the unaffected simplicity which is the most remarkable feature in his character, asked the King, if it was true, that he intended to banish them all from his do-

minions. He replied that on the contrary he should ever protect and encourage them. The lay-brother was, of course, pronounced, by all who saw the manner in which the princes treated him, some great person in disguise, and the least consequence which the German papers have drawn from this interview, is, that the university of Athens is to be given to the society. We have even seen the names of the intended professors!

The papal government has just concluded a loan with Rothschild for three millions of dollars, at 80 The former was at 60.

30th.—This morning a Consistory, first public, and then private, was held. We must reserve the particulars for our next. We will only say, that the allocution is a noble and indignant detail of the irreligious proceedings of Don Pedro's government against the Pope's legate, and the rights of the church.

We present it to our readers in the original, regretting that our limited space obliges us to reserve the translation for our next No.

Sanctissimi Domini Nostri Gregorii Divina Providentia Papa XVI., Allocutio habita in Consistorio secreto Die XXX Septembris, 1833. Roma.

VENERABILES FRATRES.

Grave admodum ac molestum Nobis est tristitia Vobis ex hoc loco nuntiare, sed ea tamen angimur doloris acerbitate, ut non posimus, quin eum Vobiscum in partem vocatis procurationis Nostræ,

hodierno die communicemus, ac sensus animi Nostri aperientes aliquid inde levaminis quæramus. Res est minime obscura, quam querimus; immo publicis pervulgata Litteris non sine horrore atque indignatione bonorum omnium. Intelligitis jam, Venerabiles Fratres, loqui Nos de iis, quæ plena impietatis et audaciæ, eoque spectantia, ut Sanctissima quæque subvertantur in Ecclesia per Gubernium mense Julio hujus Anni exeunte Olisipone constitutum perpetrata sunt, ac de gravissimis, quibus Religio affligitur, malis in Regno illo Catholicæ Fidei Sanctæque huic Sedi, ac decessoribus Nostriis Romanis Pontificibus hactenus in exemplum dedito ac devoto, quodque antea semper Regibus Fidelissimorum titulo insignibus parere jure meritoque sibi gloriosum duxit. Dissimulare quidem non possumus, adduci Nos initio nequivisse, ut ea crederemus, quæ de ausis hujusmodi rumore ac fama afferebantur. Sed inopinato illius in Italiam adventu, qui personam nostram eodem illo in Regno gerebat, munere fungens Pronuntii Apostolici, certissimisque multorum testimoniis, brevi factum est, ut nimium vera esse Nobis persuaderemus, quæ fuerant ante nuntiata. Est igitur jam ut dolendum maximopere, ita minime dubitandum, illico injustum a supradicto Gubernio initum fuisse consilium ejus ejiciendi, qui nostras illic ac Sedis Apostolicæ partes agebat, indicto eidem etiam, ut ex Lusitaniæ finibus brevissimo tem-

pore excederet. Tanta autem illata Sanctæ huic Sedi ac Nobis injuria, ad alia deinde progressa est scelestorum hominum audacia contra Catholicam Ecclesiam, contra bona Ecclesiastica, contra inviolabilia Sanctæ ejusdem Sedis jura: quæ quidem omnia primo pæne aditu, et quasi ex condita conspiratione suscepta cogitantes, horremus animo ac lacrymas cohibere non possumus. Publicis enim apertis custodiis, factaque ibi detentis abeundi potestate, illuc eorum loco nonnulli conjecti sunt etiam ex illis, de quibus scriptum est: *Nolite tangere Christos meos*. Temere a Laicis in Sacra sibi arrogata potestate, generalis indicta est Cleri Sæcularis, atque utriusque sexus Regularium reformatio. Hinc lege sublatum Fori privilegium: hinc qua Sanctimoniales ejectæ, qua religiosorum familiæ: hinc tyrones cujuscumque instituti abire jussi, novosque vetitum admitti: hinc omnes aboliti juris patronatus ecclesiastici, unique Gubernio jus reservatum ad Beneficia atque officia ecclesiastica præsentandi. Lege item cautum est, nequis in posterum ad Sacros Ordines promoveatur. Rebelles ac proditores publice judicati, poenisque addicti, quibus ejus generis crimina plectuntur, tum Ordinarii Locorum, ac Regulares utriusque Sexus, qui novæ reformationis præscripto non obtemperaverint, quo cœnobea eorundem Ordinariorum jurisdictioni subjiciuntur, tum viri ecclesiastici utriusque Cleri omnes, quicumque studio prioris

• Gubernii ab Sede Beneficiorum suorum, aut a cœnobiis vel hospitibus suis discesserint; addito etiam decreto, ut quodvis cœnobium supprimatur, ubi recepti illi fuerint; utque in Prælatos, a quibus fuerint in Ecclesias admissi, tamquam criminis ejusdem Socios, inquiratur. Bona Ecclesiæ quibusdam in causis nationi adjudicata.....Quid multa? Illa etiam ad hæc accesserunt sane teterrima, planeque professioni Catholicæ adversa, quod vacantes declarati sunt Episcopatus omnes, et Archiepiscopatus a Nobis ad nominationem collati tunc vigentis Gubernii; ac generatim imperatum, ut qui sic Beneficio aliquo aucti fuerint, aut ad quodvis munus Ecclesiasticum admoti, ab eorum tituli usu prorsus abstineant omnique ad ea jure priventur: si secus fecerint, tamquam rebelles habeantur, atque tractentur. Præterea, ne quid contra Ecclesiæ et hujus S. Sedis auctoritatem inausum relinqueretur, sublatum est sacrum Apostolicæ Nuntiaturæ Tribunal, causis, de quibus ab eo iudicium antea exercebatur, Laico Tribunali attributis. Hæc quidem omnia, quibus, ut probe intelligitis, Ecclesiæ Leges Sanctissimæ contemnuntur, divina ejus conculcatur potestas, jura invaduntur ipsius propria unius, eoque ordo subvertitur et constitutio, qua, Deo ipso auctore, fundata est; hæc omnia, quanto sint rei Catholicæ detrimento dici vix potest. Sed tamen illud Nos præcipue dolentes facit, habetque sollicitos, quod facta illa

atque consilia eo apertissime referantur, ut omne dissolvatur vinculum consociationis cum hac veneranda Beati Petri Cathedra, in qua centrum catholicæ unitatis fuit a Christo Jesu constitutum, atque ita, communionis societate disrupta, schismatis, funestissimi vulnus infligatur Ecclesiæ. Quo enim pacto corporis subsistat unitas, in quo membra unita non sint capiti, eique non obtemperant? Quomodo autem intelligi potest unio illa atque obtemperatio, ubi, ut cetera prætermittamus, Episcopi rejiciantur ab eo Legitime instituti, ad quem, cum unus primatum jurisdictionis, ac plenitudinem potestatis Divino jure obtineat in Ecclesia, pertinet viduis Ecclesiis proprios singulis assignare Pastores?

Neque vero illud est prætereundum, tam gravia illa facinora eo Nobis accidisse acerbiora, quo minus, ut ita Nobiscum ageretur, si ratio perspiciatur, qua in politicis rerum Lusitanarum perturbationibus eramus usi, videbatur expectandum. Sedulo enim, ut probe nostis, curavimus, ut ea omnia cavere-mus, quæ vel odium in Nos ipsos, et in hanc S. Sedem excitare possent, vel umbram afferre aliquam suspicionis. Nam ex una parte pro universali Apostolatu nostro, ac totius Christiani gregis cura Nobis a Pastorum Principe commissa, sacro, quo munimur, jure ex præcipuo officii nostri munere uti omnino cogebamur, quo spirituali Religionis bono consultum esset: juris autem ipsius, ejusque officii nos-

tri Divina cum ratio sit et origo, nullis ea poterant neque conditionibus temporum, neque rerum publicarum varietatibus turbari: quin imo Nos miseros! si ratione quam saeculi prudentiæ adducti, Ecclesiae, Religionis, salutis animarum causam deseruissemus: ex altera vero parte in talibus Regni illius vicibus, cum tanta de summo principatu ferveret contentio, nostrum esse duximus nihil agere, quo imminuta per Nos cujusquam jura viderentur. Itaque in curam incubuimus Constitutionis edendæ, cujus initium: *Sollicitudo Ecclesiarum*; in qua et auctoritate et factis allatis Pontificum Decessorum nostrorum, tum antiquiorum insistentes vestigiis, tum ejus, qui Nos recentiore memoria præcessit, apertissimis verbis, quæque alienam omnem excluderent interpretationem, declaravimus, mentem esse Nostram, nihil cujusquam jurius addere ponderis, vel detrachere, sed quod omni tempore pro officio Apostolico omnino debemus, ea tantum quæ-rere quæ sunt Christi.

Quam etiam ob causam cum quæ indicavimus facinora ægerrime tulerimus, Nosque ac Sedem Apostolicam jure existimaremus injuriosissime tractatos; nihil distulimus, quin juberemus de expulso Olisipone Pronuntio Nostro Legatos et Ministros exterarum Dominationum apud Nos residentes scripto, ut moris est, doceri, ut ea de re Dominos quisque suos facerent certiores; quo etiam ad veram normam exigerentur quæcumque

non recte fuissent per ephemeridas narrata: hæc autem omnia solemniter ac testificatione in cœtu vestro proferenda in hunc diem reservavimus.

Itaque, Venerabiles Fratres, Sanctissime profitemur, Nos decreta omnia summopere reprobare, quæ a supradicto Olisiponis Gubernio cum tanto Ecclesiæ, Sacrorum Ministrorum, juris Ecclesiastici, ac Sanctæ hujus Sedis prærogativarum detrimento prolata sunt; eaque irrita prorsus ac nulla declaramus: atque ausa illa, quæ indicavimus, gravissime expostulantes, edicimus, Nos, ut Nostri est muneris, paratos esse, adjuvante Domino, tamquam *murum* Nos *opponere pro Domo Israel, ac stare in prælio in die Domini*, prout Religionis bonum, et rerum gravitas requirat. Ceterum causam hanc, quæ Dei ipsius est, Deo ipsi totam commisimus. Ejus freti præsentis auxilio. qui satius ducit bona ex malis faciendo sapientiam omnipotentiamque suam ostendere, quam nulla esse mala permittere, firmissima in spe sumus, eum ad meliora consilia illorum mentes esse revocaturum, quorum opera Ecclesia tantis oppressa ærumnis ingemiscit; quo fiat, ut durissima paterno animo nostro necessitas armis spiritualibus Apostolico Ministerio divinitus adjunctis utendi avertatur. Ratam dignetur annuere spem Nostram idem Deus luminum Pater et misericordiarum: Vosque, Venerabiles Fratres, Nobiscum adite cum fiducia ad thronum gratiæ, ut

quod impense precati sumus, nec precari desistimus, *misericordiam consequamur, et gratiam inveniamus auxilio opportuno.*

The Rev. Mr. Morgan has returned to Rome, looking extremely well.

SPAIN.

Ferdinand VII was born October 13, 1784, at Saint-Ildefonso, and died September 27, 1833, at Madrid: Charles IV. was his father, and Mary Louisa princess of Parma, was his mother: the respectable ecclesiastic Escoiquite had the direction of his early education, in conjunction with the Duke de San Carlos. He married Mary Antoinette daughter of Ferdinand IV. King of Naples, in 1802; she died May 21, 1806. A series of misfortunes fill up the intervening years until 1814, when the exiled Ferdinand quitted his prison at Valençay, and entered Spain amidst the benedictions of his faithful heroic subjects, March the third of that year. His first act was to dismiss the Cortes and do away with the Regency. The religious were instantly ordered to repair to their respective convents, the inquisition, *formidable in name*, was re-established, and a decision and promptness evinced in replacing the constitution on its old bases, that dismayed the liberals and their partisans. In 1818, he married his second wife, Isabella-Marie Françoise princess of Portugal—she died the same year. General Morillo was sent in 1814 with

a considerable army to reduce the patriots in South America, who had thrown off the incubus of the mother country: a fresh force followed in 1816. The third expedition against the patriots was prepared in 1819, ready to sail from Cadiz, when the famous revolt ensued that re-established the *constitution* formed by the Cortes in 1812. Folly, not to say wickedness, marked the first acts of the constitutionalists. Rome was denounced as inimical to religious freedom, and to the advancement of liberal principles. The papal authority was questioned and rejected, and the Roman connexion broken off. The Jesuits expatriated—the religious houses closed—the church lands were put up for sale, and the religious feelings of Catholic Spain outraged and wantonly insulted.

It was at this juncture of affairs that a friendly army crossed the Pyrenees, headed by the weak Duke D'Angoulême! to aid the lovers of the altar and the throne in throwing off the iron rule of mis-called *Liberatism*. Wherever this French army appeared, notwithstanding the execration in which every thing French was held by the inhabitants, who had so much reason for their abhorrence, wherever this French army appeared, it was hailed as a liberating army and welcomed by the nation. Ferdinand was again on his throne—the constitution was forgotten—and Spain, from that hour, has steadily advanced in internal prosperity and

strength. The Colonies retain their independence of her—perhaps for both it is an advantage. In 1824, Ferdinand married Mary the daughter of Maximilian of Saxony; in 1829, this his third wife died. The decree of Charles IV.¹ published 1789, concerning the right of primogeniture, and the right of succession in the female heir was renewed by Ferdinand, and published by him in the March of 1830, and protested by the ambassadors of France, Naples, and Lucca. October 1830, the tenth of the month, Ferdinand's fourth Queen, Marie-Christine, daughter of Francis the first, King of Naples, was delivered of the present infant Queen of Spain, *Maria-Isabella-Louisa*. The last moments of Ferdinand seem, from the accounts that have appeared, not to have been of the most consolatory kind—the recovery of the last year deceived others, and deceived himself to all appearance, for no one anticipated that his end was so near, or the Queen would never have been alone the witness of his last moments. However, the will of King Ferdinand is a permanent testimonial of his belief and hopes. After naming the regency and members of council, that were to hold the reins of government until the majority of his daughter should arrive, he provides that Masses shall be said, to the number of two thousand, for the repose of his own soul and of those of his former Queens, he likewise

bequeathes a very considerable sum of money to be distributed to the poor, and shews that the calumnious reports of his want of all religious sentiments have no foundation. The Queen Regent gives no hopes to religious innovators or devisers of new systems, however respectable or excellent in theory. At the same time, she does hold out a flattering prospect of seasonable and prudent reformation in the administration of the laws, and of improvement in some of the laws themselves. Time alone can shew what awaits Spain—anything is better than civil war, and may heaven protect her from the calamities of it.

PORTUGAL.

The news from Portugal is calculated to shed a gloom over the mind of the friend of religion. Great Britain and France, which have so recently crouched at the feet of Russia, have, through their present rulers, resolved to impose a government and a sovereign upon a people, that disclaim both. Accordingly, the subjects of both kingdoms have been encouraged to embark in a war with a small, but friendly, state, as unable, as it was unwilling, to injure them. They have corrupted some of the prominent persons in the service of the constitutional sovereign, but the people almost universally are faithful to him. The people of England, deceived by a most corrupt press, are ignorant of the truth; but, from our own private sources

of information, we are enabled to contradict some of the extravagant falsehoods, which are daily presented to them. From these we learn, that the victory, as it is called, of Napier over the Portuguese fleet, was achieved solely through the treachery of the officers. The Portuguese commander, who was slain, was in fact, killed, not by the British, as it is pretended, who were boarding his vessel, but by his own crew, who perceived his treachery; and whose desperate valour in the cause of their king and country, in despite of the perfidy of their leaders, was overpowered by numbers only. Some of the traitors joined the enemy, and actually poured their fire into the ships of their own party, that remained faithful.

The conduct of the Usurper, Pedro, is worthy of the atrocious means by which his unhalloved power has been gained. We have presented our readers with the indignant address of his Holiness. It appears that the friends and champions of *Liberty* claim and grant liberty for every excess, and the only crime at present recognised is the profession of religion. Accordingly, in Lisbon, as in France, after the "glorious three days" an ecclesiastic dares not appear in his ecclesiastical dress. Some Jesuits have lately been exposed to immediate destruction; but these good men in a most providential manner found protection in their virtues. It happened invariably, that, when

anyone of them was about to be immolated to the blind irreligious fury of the Pedroite rabble, some voice or voices would be heard crying "spare him, he was the man who was so kind to my dying father, or mother, or sister" as it might happen, "when visited lately with the cholera" and this appeal was uniformly successful.

This devotedness of these apostolic men was, on another occasion, the means chosen by a paternal Providence for their preservation. When Villa Flor entered the city, having some regard to religion, he went to the house of the Jesuits, and requested the Superior to sign a declaration in favour of Pedro. The holy man, with the courage, but with the meekness, of the ancient martyrs refused, alleging that they had no concern with the affairs of this world; that they devoted themselves exclusively to Religion and Charity, and had entirely abstained from interfering in the political struggle. Villa Flor then asked, if he would sign a promise not to go into the interior, adding "Pedro is more afraid of you, than of an army." This promise was readily signed, and in return Villa Flor placed a guard of honour about the convent for their protection. Pedro no sooner entered, than he dispatched orders for the arrest and imprisonment of the Jesuits. It happened, however, that the Fathers were, as was their custom, night and day, to the suspension of their exercises of

piety, and occasionally of their meals, were absent among the victims of the cholera, and no one remained but an aged lay brother. He was seized and conducted to prison, and seals were placed upon every thing belonging to the house. The absent Fathers heard of these proceedings, and made their escape; some to their friends in the city, and four to the English college. The Superior, the Rev. Mr. Winstanley, readily admitted them, clothed them in the college dress, and, when a favourable moment arrived for their escape, furnished them with money, and introduced them to Admiral Parker, by whom they were most kindly received, and put on board an English vessel, homeward bound; from which, they have recently been landed in England, where they are at present in safety.

FRANCE.

Lamartine, the sacred poet of France, whose inimitable productions are in every one's hands, has just returned to France from the Levant. A rich treat may be expected in his next volume of sacred canticles. The purport of his journey to the Holy Land was, that he might see, with his own eyes, the sainted spots he wished to describe.

The bed-chamber of Louis XIV. in the palace of Versailles is to be once more adorned with the ancient furniture, that formerly belonged to it. It was in this room, that Louis died, and since that time no

one has ever slept in it. Louis Philippe has more than once intimated his intention of furnishing a suite of apartments for himself in the chateau—it would be gratifying were he to carry this into effect. His example most probably would be followed by other branches of the royal family, and, in a few years, the whole of the chateau might again be inhabited.

The ancient church of the Cordeliers at Hyeres in Var is now undergoing a complete renovation. It forms a noble monument of the architecture of the twelfth century.

DOMESTIC.

SACRILEGE.—The winter outrages have already commenced. On Monday, October 21, the chapel at Gloucester was entered, and plundered of a chalice and paten, and a very rich vestment, with some other articles. To the great joy and consolation of the good pastor, Rev. Abbé Josse, the tabernacle, with its sacred contents, was left unviolated, though the key was actually carried off.

CONVERSIONS. — The church has lately been gladdened by the happy conversion of a distinguished clergyman of the establishment, whose name we are requested not to mention at present. We enjoy the acquaintance of another of his brethren, of the highest respectability, who is on the eve of his profession of faith, who is convinced of the truth of Catholic doctrines, and of the sanctity of Cath-

olic practices, but who has an objection to the profusion of Catholic ceremonies. He says too, that he knows many clergymen of the establishment, who are circumstanced like himself. While we rejoice that, on every essential point these good men are ready to do homage to the truth, and give to their souls that peace "which surpasseth all understanding," we regret that the Devil is suffered to hold out upon a matter of no importance. A witty friend observes, that it is the first-time, that he has ever known the Devil to *stand upon ceremony*.

CONSECRATION OF DR. JOHN MURDOCH.

The splendid and imposing ceremonial of the consecration of the Rev. Dr. John Murdoch, as coadjutor and assistant to the Right Rev. Dr. Andrew Scott, Roman Catholic Bishop of the Western District of Scotland, took place on Sunday, in the Catholic Chapel, Great Clyde Street, in presence of three Bishops, a numerous body of clergy, and a crowded congregation. The anxiety to obtain admission on this occasion was very great, and long before the doors were opened a very numerous concourse had gathered around them. Mr. Watson, our active Superintendent of Police, was in attendance with a posse of officers, and formed a line through which the congregation entered the chapel. In order to prevent confusion, the managers had issued a limited number of tickets to individuals who were not seat-holders. The

politeness of the managers, and the cheerful accommodation granted to strangers, were highly spoken of. The chapel, which is seated to contain 2500, might on this occasion have embraced within the walls a congregation upwards of 3000.

The Bishops, namely, Dr. James Kyle of Aberdeen, the consecrating Bishop, Dr. Andrew Carruthers of Edinburgh, and Dr. Andrew Scott of Glasgow, the assistant Bishops, were accompanied by Dr. John Murdoch, the Bishop Elect. The Rev. Charles Grant officiated as assistant priest to Dr. Kyle. the Rev. Stephen Keenan, as Deacon. The Rev. John Bremner and Rev. Alex. McDonald acted as Chaplains to the Bishop Elect. The Rev. Peter Forbes and Rev. John Strain, Chaplains to Dr. Scott; and the Rev. Ronald Rankin and Rev. John Gifford, Chaplains to Dr. Carruthers. The Rev. Charles Frazer of Aberdeen, officiating preacher, and the Rev. John McPherson, assisted by the Rev. William Stewart, acted as master of the ceremonies. The Rev. William Gordon directed the whole choir department. They entered the body of the chapel at about half-past 10 o'clock, the instrumental band of the 1st Royals, during their progress to the altar, performing Handel's celebrated Hallelujah chorus, until the officiating Bishop had taken his seat before the altar. The musical department consisted of Signora Cantini, as a soprano; Mr. Fergus, who presided at the organ; and Mr.

Perston the conductor. The orchestra was led by Mr. May, supported by the band of the 1st. Royals, and several professional gentlemen of the city.

Service commenced with the reading, by Mr. Frazer of Aberdeen, of the Bulls of Consecration sent from Rome; after which, the Bishop, kneeling before the Consecrator, took the oaths of fidelity to the Catholic Church. After the usual examination respecting the principal tenets of the faith, in which the Bishop Elect rose at the end of every question, expressive of his assent, High Mass commenced, in which the vocal and instrumental bands joined in one harmonious and devotional strain, in performing Kyrie and Gloria, from a Spanish MS., which produced an impression of solemn grandeur throughout the audience. After the lesson, a *Voluntario* on the organ was performed with excellent effect by Mr. Fergus. The Bishops then retired to the private chapel, and shortly afterwards returned with Dr. Murdoch, clothed in his Episcopal robes, who read the office of the Mass at a separate altar. The litanies were then chaunted by the clergy, within the sanctuary, and special invocations offered up in behalf of the new Bishop, who during this time was prostrate on the ground, to signify his nothingness in the presence of his Creator. During the imposition of hands by the other Bishops, and the delivery to the newly-consecrated Bishop of the Episcopal crozier, ring, together with the book of the Gospels, a beautiful MS. composition, entitled "*Veni Creator*," by Mr. Fergus, was sung by the choir, and the anointing with oil and several other ceremonies performed upon the new Bishop by the Consecrator. The 132d Psalm was first chaunted

by the Bishops, and afterwards by the choir. A very animated discourse, most suitable to the occasion, was then delivered by the Rev. Mr. Charles Frazer of Aberdeen. This being concluded, a Credo, by the late M. De Monti, was performed by the choir,

During the splendid and very imposing ceremonial of the Offertory, which consisted of two burning torches, two loaves of bread, and two barrels of wine, there was an exquisite "*Laudate*," by Zingarelli. The "*Sanctus*," by Novello, "*O Salutaris*," from the Spanish, and "*Agnus Dei*," by Novello, were performed, at the proper intervals, by the choir, with excellent effect. After the new Bishop had been vested in his full Pontificals, and was accompanied through part of the chapel to bless his future congregation, the "*Te Deum*," by Signor De Monti, was sung by the Bishops, accompanied by the orchestra. The new Bishop afterwards ascended to the centre of the highest step of the altar, and chaunted the benediction. The ceremony was concluded shortly after two o'clock. When the congregation was retiring, a favourite overture of Mozart's was performed by the band of the 1st Royals.

As seen from the gallery, the whole had a very imposing appearance—the dresses of the officiating dignitaries being splendid in the extreme, and the furniture of the altar, &c. (if we may so speak), very costly. The ceremony from beginning to end was gone through with the appearance of great sincerity on the part of the gentlemen officiating, in which the devout Catholics, forming of course the great mass of the congregation, seemed to participate.

A correspondent informs us, that the very judicious selection

which the Right Rev. Dr. Scott has made in appointing the Rev. John Murdoch to be his coadjutor in the western district of Scotland, is hailed with delight not only by the clergy, but also by the whole of the Catholics of this large congregation.

Dr. Murdoch has lived, during the last twelve years, with Dr. Scott, from whose matured judgment and comprehensive mind he has acquired a perfect knowledge of the duties connected with the important trust confided to him, which cannot fail to qualify him for the faithful discharge of those duties.

Dr. Scott may now justly be styled the Father of the Catholic religion in the West of Scotland; and it is with feelings of no ordinary regret that his people witness the effects which thirty years' hard labour amongst them has produced on his constitution. Dr. Murdoch is one of the most eloquent and impressive preachers in Scotland; and his zeal as a clergyman, his unaffected piety as a Christian, and his manners as a gentleman, justly endear him to all who have the pleasure of his acquaintance.—*Glasgow Free Press.*

Rt. Rev. Dr. Griffiths, President of Old Hall Green, was consecrated on Monday 28th ult. His Lordship is coadjutor to Rt. Rev. Dr. Bramston, V. A. for the London District.

LIVERPOOL.

On Sunday, Sept. 29, the new Catholic Chapel, Scotland-road, was opened to the public. This magnificent and solemn temple—a fit shrine for the worship of the Lord of Heaven and Earth—was dedicated with all the imposing ceremonies of the Catholic Church. Seldom have we witnessed any thing more impressive, more interesting, or more august, than the grandeur of these religious ceremonies—

more effective than the sublimity of the sacred music which was introduced, most appropriately, into the ritual of the day.

We pause not to describe the building—in which beauty and simplicity are admirably blended. A glance at the interior will tell more than our pen could attempt to describe. Suffice it to say, that the sacred edifice—just in all its proportions, and admirably adapted for the accommodation of a very large congregation—may justly be considered one of the most splendid places of Catholic worship in the Kingdom. The *harmony* of all its parts is so striking, that until they are examined separately, the mind does not comprehend the *vastness* of the whole. This is the very triumph of architectural art; this is what the magnificent building of St. Peter's, at Rome, is remarkable for; this is a consummate proof of the admirable unity of design and execution which pervades the whole of this solemn and stately edifice.

As early as nine o'clock on Sunday morning, the avenues to the chapel were crowded with visitors of rank and station, and of various creeds. There was some little difficulty in obtaining admittance, so great was the concourse of people struggling to obtain admission. By eleven o'clock, the chapel was crowded—not inconveniently so, so happy were the arrangements and so admirable the accommodation. Perhaps, more than one-third of those present were of a different religious persuasion from that worship to which the chapel is dedicated. On this occasion, sectarian differences seemed to have been forgotten, and during the whole service there was no perceptible deviation from the deep interest which was inspi-

red by the occasion and its attendant circumstances.

At eleven o'clock, the Right Rev. Dr. Penswick, the venerable Vicar Apostolic of the Northern District, and the Right Rev. Dr. Baines, Vicar Apostolic of the Western District, with a numerous attendance of other clergymen, entered the chapel. The venerable Bishop then proceeded to officiate at a solemn Pontifical High Mass, assisted by the Rev. Dr. Youens, of Copperas-hill Chapel, as deacon, the Rev. Richard Croft, of Edmund-street Chapel, as subdeacon, and the Rev. Clement Fisher, of St. Anthony's Chapel, Scotland-road, as master of the ceremonies, and fourteen priests, in surplices and stoles, attending.

During the celebration of High Mass, there were vocal and instrumental performances, by a choir of eminent professional singers, and an extensive and select band. Mr. Henshall presided at a new and powerful organ, of extremely sweet tone and great volume. To this was added the auxiliary of a band of 24 instrumental performers, led by Mr. Aldridge; with Mrs. Gillow, Misses George, Johnson, Whitnall, and Hamilton, and Messrs. Bedford, H. Bedford, Gillow, Caird, R. Gillow, G. Stansbury, J. Molyneux, Jun., and the choirs of Copperas-hill and Seel-street Chapels, as vocalists.

The selection of music was excellent, and most appropriate; principally from Haydn's Masses, (No. 5 and 6,) and from the Masses, (No. 1 & 2,) of Mr. Henshall, the organist. The opening chorus, (Haydn,) *O Jesu te invocamus*, was given with powerful effect. The *Kyrie Eleison* (Henshall) was also effective—this chorus and fugue are extremely beautiful, and the accompaniment was excellent. The next chorus, *Gloria in excelsis*,

and the solo and chorus, *Qui tollis peccata*, also went off well: indeed we must say this of the whole vocal and instrumental performances of the day. Miss George (we believe) was very happy in the solo, *Quoniam tu solus*, and the chorus and fugue, *Cum sancto spiritu*, which followed, given by the whole of the choir, was really admirable.

After the Epistle and Gospel, the Right Rev. Dr. Baines, preached a most excellent, eloquent, and appropriate sermon, from the text, Rev. i. 4. 5.—“Grace be unto you, and peace from Him that is, and that was, and that is to come, and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and hath washed us from our sins in his own blood.” The Right Reverend Prelate gave a long and argumentative refutation of the objections usually raised by the unbeliever, against revelation. He proved, by a series of natural inductions, that a belief in the existence of the God-head was a necessary consequence of the exercise of the reasoning faculties—that this Great Being was self-existent and eternal, existing from all eternity, unlimited in power and in goodness. He showed that the existence and attributes of such a Power constituted the greatest mystery of religion—a mystery which the eye of man could not pierce through, or comprehend, yet, which the mind of reason must acknowledge. He observed that the incarnation of the Son of God was another mystery—emanating from the wonderful mercy of the Creator. The Right Reverend Prelate then inculcated the necessity of revealed religion—traced the promised Messiah through the

prophecies of the inspired writers, and showed how, even in the most minute particulars, these prophecies had been fulfilled. He gave an eloquent sketch of the consequences of the fall of Adam, and of the evils which, by the mercy of God, were to be averted by the sacrifice of the Messiah. He described the fundamental principles of Christianity as based upon the promises made by God to man, that the "seed of the woman should crush the serpent," and that "his heel should bruise the serpent's head." Having thus traced the Christian faith through the prophecies, to their fulfilment, he proceeded to shew how inadequate was mere reason to comprehend the mysteries of revelation—how necessary for the soul was belief in its mysteries. He explained, with singular clearness, the nature of the Christian's hopes—the benefits which resulted to society from this pure religion—and its universality upon the earth, in fulfilment of the promises and predictions of the Saviour. Dr. Baines concluded his sermon by saying that temples like that in which the congregation now were, might be considered as one of the greatest blessings resulting, upon earth, from Christianity, and stated his conviction that they were mainly valuable as conducing to the good of society.—This discourse, which occupied about an hour and a half, was listened to with the most rapt attention, and the clearness and simplicity of the arguments were most convincing.

A collection was made, after the sermon, in aid of the funds, for defraying the heavy building fund of the Chapel.—We are happy to state that this collection, together with the sum received by the sale of tickets, amounted to

about £700. The Nisene Creed was sung after the sermon. We were especially pleased with the *tenore solo* of Mr. Bedford, *Et incarnatus*. Miss Johnson took her part in the *Crucifixus etiam* with her accustomed skill. At the Offertory, in Giordani's anthem, *Tibi omnes Angeli*, the singing was full of expression. The same praise must be allotted to Mr. Bedford in the *Stetit Angelus*. His *Hosanna in excelsis* was the finest performance during the service.—After mass, Mozart's grand motett, *Deus, Deus*, served as the finale—it was excellently performed, vocally and instrumentally. The service concluded at a little after three o'clock.—*Liverpool Journal*.

BIRMINGHAM.

On Tuesday, October 22, his Lordship assisted at a high Mass, to re-open the Church of St. Peter's, at Birmingham, which had been closed for a short time. To a numerous and highly respectable congregation, principally Protestant, he addressed the same topics, but with that variety of detail, which, an accomplished extemporaneous speaker, will always command. He gave the same satisfaction in Birmingham as at Liverpool. The High Mass also made on the mind even of the stranger, a sublime and powerful impression. The attention generally was of the most respectful nature. Certain members of the family of two clergymen, formed an exception, and made but an indifferent return for the attention paid to them, in placing them in some of the best seats in the chapel. A collection was made amounting to £20. 17s. On the Sunday preceding, collections had been made after sermons, by the pastor, amounting to £18. 18s.

NOTTINGHAM. — On Sunday, October 20. after sermons by Rev.

Mr. McDonnell, of Birmingham, collections were made for the support of the church, amounting to £19,

A singular instance of maternal instinct.—In the early part of the summer, two gentlemen walking on a common in Norfolk, were struck by the repeated cries of a little bird, apparently in great distress for the loss of its young. After considerable search, they perceived a small fly-catcher fluttering on a gorse bush, and looking down upon a particular spot with intense anxiety, whilst it continually repeated the cry which excited their attention. One of the gentlemen chased the bird a little way, supposing it to be one of the nestlings; it proved to be the parent, and it seemed very unwilling to move from the bush, to which it quickly returned, repeating the same piercing cries. The other gentleman then advanced to the bush, and with his stick opened it, to ascertain the cause of the poor bird's distress. He soon started back with horror, having discovered a large adder in the act of devouring a young bird. It retreated instantly under the thickest part of the furze, so as to make him fear that it would be impossible to get at the reptile. His companion however, who had a peculiar taste for hunting adders, immediately set to with his stick to cut away the bush, determined at all hazards to find and destroy the monster. All this time the poor little bird appeared perfectly sensible that they were come to its assistance, and evinced its satisfaction in a remarkable manner by ceasing its cries, and perching close to the gentlemen without any apprehension. The one who set about clearing away the gorse bush, soon came in full sight of the ad-

der, who was coiled up inside the bird's nest, and assumed an attitude of defiance, which made it a sight peculiarly interesting. It was probably as large an adder as any found in this country, and spotted very beautifully. It had one of the young birds in the nest, and was devouring it, the rest lay mangled and half-dead about the nest. Delighted with this discovery, the gentleman cut at it vigorously with his stick, when it tumbled out of the nest, writhed about and raised its head in a menacing attitude, but was soon overpowered and killed. The little bird looked on with evident satisfaction, and when one of its young was taken up half dead, it almost came upon the hand of the gentlemen who held the mangled young one. Unhappily not one of the young birds survived; as all had suffered fatally from the cruel fangs of the adder.

MARRIED.

Tuesday, Oct 22, at Harvington, W. Acton, Esq. of Wolverton, near Worcester, to Mrs. Trafford, widow of — Trafford, Esq.

OBITUARY.

August 29, at Hathersage, after a long and harassing illness, Rev. George Jinks, aged 40. We hope to present, in our next No. a memoir of this excellent missionary.

October 15, at Bristol, Mr. Wm. Green, Wine Merchant, uncle to the Rev. T. I. Green of Tixall.

At Navara, Sept. 15th, Cardinal Cacciapiatti, in the 81st year or his age.

At Dole, in France, Mr. Waite, whose conversion at Rome was announced in our Journal. He received all the rites of the church with edifying sentiments of piety.

Oct. 15, at Liverpool, Mrs Mary Ann, wife of Mr. Thomas Kirk, nephew of Rev. J. Kirk, Lichfield.

On Monday, October 14, at Coughton, very suddenly, John Giffard Esq. brother to the late, and uncle to the present Mr. Giffard, of Chillington.

June 30, at Worcester, Rev. James Hawley, for many years the respected at St. Peter's, Birmingham.

R. I. P.

MONTHLY INTELLIGENCE

FOREIGN.

ROME.

In the consistory of September 30th, briefly alluded to in our last, the following business was transacted. In the public consistory, His Holiness delivered the hat to the new Cardinal, Giudice Caracciolo, Archbishop of Naples. The cause of the Beatification of the Venerable Servant of God, John Baptist de Rossi, canon of the Basilic of Santa Maria in Cosmedin was proposed for the first time. This holy man is yet remembered in Rome by many, who have attained a considerable age. The private consistory was then held, in which pastors were supplied to the following churches. Archbishops; Prague, Albi: Bishops; Nice, Ajaccio, Patti, Saint-Flour, Montauban, Tarbes, and Janopolis, *in part. infid.* The pall was then granted to the two Archbishops, and the title of St. Agnes fuori delle mura, was given to the new Cardinal.

October 5. — This day His Holiness left Rome for his Villa, at Castel Gandolfo. During his short stay in the country, in spite of almost daily rain, he visited most of the towns and villages in the neighbourhood, and was every where received with enthusiastic demonstrations of joy.

18th.—This evening we were present at a highly interesting func-

tion, the re-interment of the immortal Raphael. His remains had been watched day and night by a guard of Swiss, even after they had been deposited in a sealed coffin. On this day, the festival of St. Luke, the shell containing them, of highly finished workmanship, was placed upon an elevated platform, in front of the altar of the Madonna, in the Pantheon. It may be well to remark, that the statue was sculptured by Latti, at Raphael's expense, to serve him as a monument. Round the cataphalque was a square enclosure covered with black, at which sat the members of the different academies in deep mourning; the steps of the platform were richly illuminated with a profusion of torches and candelabra. Behind, was seen the arch whence the body had been taken, under the statue, (the altar having been removed,) thoroughly repaired, and in front of this a marble antique sarcophagus given by his Holiness to receive the shell; as the former sepulchre, though well built, had been found filled with the deposit of the river, left after its almost yearly inundations. All being in readiness the chapter commenced at dusk the office for the dead. After this, the formal recognition of the body took place, a notarial act to that effect was read, and the parchments enclosed in a leaden tube, and deposited in the coffin. The

lid was then screwed down, and the seals of the different academies affixed. A rich pall of gold cloth was now cast over the coffin, and the presidents of the Academies of St. Luke, and of Antiquities, the Director of the Society of the Pantheon, and the President of the government commission of the Arts took their station at the four corners of the bier. The clergy slowly entered, while the Papal choir solemnly intoned the funeral service. After the absolutions, the same choir, perfectly concealed, burst forth in the majestic notes of Casciolini's *Miserere*, a richly harmonized and expressive composition, now probably for the first time heard by any present. It may be said to hold a middle place between the simple pathos and exquisite expression of Allegri's or Bai's, and the more ornamented and varied melody of Guglielmi's and Zingaralli's. During its performance the coffin was borne by six distinguished artists to the sarcophagus, in which the leaden coffin had been placed, and with it was enclosed a small leaden casket containing the earth and decayed wood of the former tomb. After the leaden coffin had been soldered, the sarcophagus was placed under the vault, the first bricks were laid by the presidents, and in the course of a few days, all was restored to its former condition.

Oct. 21.—This day, His Holiness returned from the country.

Never since the year 1818, has there been such a concourse of

strangers in Rome as at present. Among those already arrived, are, the Marchioness of Conyngham, Lords Strathaven, Selsey, and Clinton, Lady Mary Anne Gage, &c. The Marquis of Anglesea, Lords Clifford, Gormanstown, Dormer, &c. are expected. His Eminence Cardinal Weld is at Naples, whither he went early in October, and will return before the middle of this month (November).

During our residence in the country, we have witnessed several interesting improvements in localities, probably well known to many readers. The road below Frascati will be soon abandoned, as a new line is already commenced. It begins where the cultivation on the right side commences, where the road plunges into a hollow between the olive yards, and then rises again up a steep hill. The new road first takes the right of the present one, over a mass of broken rocks, which have been all blasted; then is carried over a cause way fifteen feet high, through the hollow before mentioned, and crossing the old road at the beginning of the steep ascent, keeps its left till it enters Frascati, by the Porta Spinelli facing Rome. Another set of improvements commences at the Roman gate, from which several miles have been already levelled and beautifully paved. At Tivoli, workmen are employed in excavating a new subterraneous passage for the superfluous water of the river, which will fall in a much larger and lof-

tier cascade, beside that of Bernini. The grotto of Neptune will be somewhat injured by this new waterfall. Propaganda had concluded a contract with Prince Odescalchi for the purchase of the Villa Montalto near Frascati, with all its grounds, furniture, &c.; the price was 32,000 dollars. The sudden death of the Prince, at Vienna, before the contract was signed, has suspended the affair, and the Roman branches of the family will make every exertion to prevent its completion. If the Propaganda get possession, the beautiful road from Frascati to Grotto Ferrata, will be for ever closed to the public. This would be a public loss, not easily counter-balanced by the advantages of such a community coming to reside there for a couple of months.

RUSSIA.

On the 23rd of August, was laid the foundation stone of the first Catholic Church, ever erected at Moscow, in presence of Prince Galitzin, governor of the city, and all the nobility. The building is estimated at 100,000 roubles, to be raised by subscription. The Emperor has advanced a loan of 50,000.

PORTUGAL.

The cause of justice seems about to flourish, and a paternal providence, having visited, with its temporary anger, a people that required chastisement, seems about to realise the assurance of the holy spirit by the mouth of the psalm-

ist. *He will not always be angry; nor will he threaten for ever.*

We observe with great satisfaction, that the English papers, devoted to revolution, and to the oppression of a people in alliance with ourselves, merely because that people prefers its own form of government, and its own rightful monarch, to a ruler and a constitution devised by foreigners, contain expressions of despondency, which indicate that religion, justice, and real liberty are on the eve of victory. But we are enabled from our private sources to go beyond the acknowledgments of the infidel and the bigot. From these sources we learn that the war, which we were lately told was at an end, rages as much as ever; and the King, after all his misfortunes still fairly maintains the ascendancy. The dominion of little Maria is confined to Lisbon and a few leagues around it; to Oporto and its immediate vicinity; and to a few sea ports of Algarve in a state of blockade, while the royal banner waves triumphant in every other part. The retreat from the lines of Lisbon was a real victory; even the enemy acknowledged that it was "masterly." The slaughter, made on that occasion in the constitutional army, so dismayed and paralyzed it, that it has been inactive ever since, and is more intent on strengthening its own position, 12 miles from Santarem, than in attacking the King. In a word, if

England interfere not, and that even in a powerful manner, in favour of Donna Maria, she will soon be expelled from the country. The very constitutionalists begin to be disgusted with the cruel violence of Don Pedro, and with his sacrilegious and schismatical conduct. The King has gained victories on a small scale in every direction, since his retreat from Lisbon, which have wonderfully encouraged his party, whilst, on the other side, every plan lately formed by his enemies has completely failed. The common opinion, even among the constitutionalists, that have not as yet lost their faith, is, that, as Don Pedro declared open war against the church on his arrival at Lisbon, Divine Providence from that moment ceased to befriend him. Great disunion prevails at the present moment amongst the constitutionalists, who are evidently in dismay. On the contrary, we are credibly informed that Miguel's men are in the highest spirits, and are every day more and more attached to his person, and what they call his sacred and religious cause.

The Rev. Henry Lea, one of the Superiors of the English College, at Lisbon, has been dangerously ill of a malignant fever. After receiving the sacraments, and holding out but very faint hopes of life, he had a favourable crisis on the fifteenth day of the disorder. He is now convalescent, and, tho' extremely weak, and likely to be

confined to his bed awhile, yet, there is no doubt that he will perfectly recover.

FRANCE.

The following remarks of the Ami de la Religion very justly represent the spirit of the revolutionary party in France. "If you wish to find in France defenders of your personal liberty, represent yourself as a Pole, or an Italian. Then every revolutionary journal will take you under its protection; and will endeavour to avert from you the slightest vexation on the part of the constituted authorities. If any thing thwart you, either in the choice of residence, or any other regulation of the police, go to the *Constitutionnel*, the *Tribune*, the *Courier François*. Tell them, that you are an Italian or Polish revolutionist, whose principles are compromised by the laws of the country. Your complaints will meet with sympathy, and your cause be pleaded with ardour. But, take care not to avow yourself a Vendean, a Breton, or even a Parisian, suspected of connection with the west or the south. It would be a most unfortunate acknowledgment. The journals would instantly second your persecutors, and applaud every measure, however severe, that should be adopted against you. As to your religious liberty, if you wish for the countenance of the journals, be a Jew, a Quaker, or a Mussulman, and your peace and safety shall be com-

mitted to the jealous guardianship of the revolution of July, which reserves its hatred and violence for those only, who are truly French, either in religious, or in political principles.

UNITED STATES.

(From our American correspondent.) I have the pleasure of informing you, of the consecration of two new bishops lately for this country, viz. the Right Rev. Dr. Purcell, president of St. Mary's College, Emmetsburg, in the district of Columbia, for the Diocese of Cincinnati, vacant by the death of the venerable and lamented Dr Enoch Fenwick, and the very Reverend Dr. Risi, V. G. of the Diocese of Ohio, to the newly formed See of Detroit, in the territory of Michigan, on the lakes, or Canada-line. There was a synod of the bishops of the United States held at Baltimore, in the month of October, on the return of the Right Rev. Dr. England from Rome. This was the third annual meeting of those venerable and holy men. Until their first meeting in 1830, the Catholic Church in the United States was in a disorganized state. The trustee system prevailed to a most frightful extent, so much so, that no person could be appointed, in some dioceses, to the charge of a congregation, until the committee, who had the management of the church, was previously consulted, and their consent obtained, and then, on the slightest offence, or fancied offence offered

to any of *those worthies*, he was dismissed.* Thus, from this improper interference of the laity, many churches were closed; religion was generally wounded and shackled, and the spread of it naturally retarded:—but the first synod of the American bishops gave a death blow to this most unnatural interference between the people and their proper spiritual guardians and directors, and religion began and continues to flourish. There is now an unbroken chain of bishops, aided by zealous pastors, from the Gulph of Mexico, to the source of the St. Lawrence, and another from the Shores of the Atlantic to the banks of the Mississippi, forming, as it were, a splendid cross in this vast hemisphere, which, no doubt, will bring all to the knowledge, and subject them to the happy dominion of that great sign of our redemption. The Rev. Mr. Pise, of Baltimore, has been appointed chaplain to the Congress of the United States, at Washington. This is the first Catholic priest, that ever filled that important situation. It speaks volumes for the liberality of the Americans, and particularly for that of the president, General Jackson, but *he* is of Irish parents, and perhaps, that may account for it in some degree. However it may be, the choice of the Rev. Mr. Pise for talents, general information, great zeal and piety, is a sufficient proof of the deep sense the Americans

* We were in hopes, that this evil spirit existed only in England. Edrs.

have of pure and undefiled religion.

Mr. Pise has written an accurate and useful history of the church.
BALTIMORE.

The following particulars will give our readers a good idea of the progress of religion in this Archdiocese, owing principally to the enlightened zeal of its venerable Prelate. On the first of May, he laid the foundation-stone of a large church, dedicated to SS. Philip and James, on a lot of ground 190 feet by 100. It will be covered in before winter, and consecrated the first of May, 1834; the estimated expense is 8000 dollars: the ground, though estimated at 2000, was given by the proprietor, a presbyterian, for 400. The deeds of this new church, according to the provisions of a late act passed by the general Assembly of Maryland, run in the name of "the Archbishop and his successors, according to the discipline of the Church of Rome." On the first Sunday of May, the Archbishop blessed a new church at Harper's Ferry, a spot remarkable for its scenery on the Potomac. The architecture of this church has been particularly admired. The following is an extract from a letter of the Most Rev. the Archbishop. "A new church is building in Frederic (Maryland) of large dimensions; and I am doing what I can to have another built at Richmond, Virginia, and no doubt we shall succeed. Another new church is nearly finished in the Alleghany mountains, and another we

are trying to build at Ellicot's Mills, a romantic and delightful village nine miles from Baltimore. Three or four other fine churches, my new residence, two new convents for nuns, an orphan asylum in Baltimore, another in Frederic, each of which cost from 10 to 12 thousand dollars, besides a free school in Baltimore, and other edifices elsewhere, have been built within the last five years; and, thank God, we try to pay our way, and do it."

DOMESTIC.

CONSECRATION OF THE RT. REV.

DR. GRIFFITHS.

From a Correspondent.

It is long since any episcopal appointment in England has given such sincere and universal satisfaction, as the nomination of the Rt. Rev. Dr. Griffiths to the coadjutorship of the London District. Indeed the propitious event had long been expected, and it is even affirmed, that arrangements to that effect had been entered into, during the lifetime of the Right Rev. Dr. Gradwell. The language at the court of Rome, though extraordinary, was singularly expressive of the respect and admiration, which both it, and the English mission, entertained for Dr. Griffiths—for a member of the Propaganda was heard to declare—that, in the letters of postulation, it was *certified*, that Dr. Griffiths' nomination was the *earnest and unanimous wish* of the London District. "Tutti lo vogliono assolutamente." Sincerely, indeed, do we congratulate that

mission on its discrimination; sincerely do we sympathise in the appointment of one, whose life has been adorned with every virtue, which can elevate the Christian and dignify the man. Raised far above low and vulgar ambition, he courted not honour, but honour courted him. And his humility, that true criterion of a great mind, was never more apparent, than on a late *lamentable* occasion, when, in the house of God, and from the chair of truth, he affirmed, (forgetful of his own merits) that his Bishop, anxious to provide for himself a worthy successor, and the London church a worthy pastor, was *forced* to look beyond his own district, and to *choose* a stranger from a foreign clime. Ever consistent, of inflexible integrity, mild, benignant, adverse to that tortuous and mean policy, which may benefit a class, but injures the dearest interests of Religion, he is, to a proverb, straight-forward, open and liberal in his conduct, an example to every priest, and to every man.

The attendance of the London clergy, owing to unavoidable circumstances, was by no means numerous, but had it been in their power, I feel convinced, from what I have seen and heard, that not one individual of that respectable body would have failed to attend. I think that I noticed Messieurs Tuite, Kimbell, Norris, Doyle, White, John Hearn, Harrington, O'Connor, E. Norris, J. Reardon, Sid-

done, Laet, [Byron, George Rolfe, Magee, Ewart, Horrabin, and Neal. The Rev. J. Scott of Sawston, and the Rev. R. Lythgoe, of Park House, which, together with the priests, deacons, subdeacons, and tonsurati, made about thirty individuals in the sanctuary. The Bishops were the four Vicars Apostolic, together with Dr. Briggs, coadjutor of the Northern District. At half-past ten, the prelates assembled, and the ceremony commenced. The procession was numerous and imposing, and, as it wound round the hall into the chapel, produced an effect, at once picturesque and pleasing. It recalled to memory the days that are gone, when the Catholic Faith was the pride of our country; when this island was celebrated for the splendour of its ceremonies, and the wonderful piety which distinguished them. But, let us hope, that the religion so long banished from these shores, will dawn again. That those picturesque edifices now desolate and lorn, once the brightest ornaments of England, and still the sweetest feature in her scenery, may again shelter their wonted votaries—that the anthems of praise and jubilation may once more resound in their deserted arches. But still it was consoling to behold religion in adversity—to see the influence she possesses, and the power she exerts, and never were either more manifest than at St. Edmund's. And as the procession proceeded in dignified and

respectful silence, full opportunity was afforded to observe the countenance, (which seldom belies the heart) of every individual. First were seen the youthful acolyths, clad in the garments of their office, and bearing the accustomed torches; then came the minor clergy, and after them the missionary priests, who preceded the bishop elect, accompanied by his chaplains, the Rev. Messrs. White and Neal, and distinguished from the other prelates, by the Roman manteletta, a most graceful and becoming costume: then followed Dr. Briggs and his chaplains. Dr. Baines cum stola, with his chaplains, Dr. Walsh, and Dr. Penswick the assistant bishops, with theirs—then the subdeacon, deacon, and presbyter assistens—and lastly, the consecrator bishop distinguished by the cappa, having his train borne by the Rev. Timothy Reardon, *a priest*, (the other prelates having theirs borne by ecclesiastical *students*.) After a few prayers, the reading of the Pope's Bull commenced; the bishop elect was sworn to oppose error,—to chastise heresy—to obey the Pope—to inform him of every conspiracy coming to his knowledge—either against his holiness's person or the interests of the Holy See—to visit the Holy See every three years—and, never to pawn his plate. This being concluded, Mass began. At the close of the gospel, a Faldistorium was placed at the back of the altar, and at the right hand of the venera-

ble consecrator, for the Right Rev. Dr. Baines, Bishop of Siga, V. A. W. D. who pronounced a most eloquent and feeling discourse. He dealt largely and ably on the power of bishops: he shewed that they were the successors of the apostles, and, as such, entitled to all *their* rights. That the first loss of peace, that chief of blessings—was the consequence of Adam's disobedience, and that the loss of our peace will be the infallible consequence, if we do not implicitly obey our bishops: that no extraneous circumstances ought to interfere with this allegiance, for with the appointment of our superiors we have nothing to do, since the will of God is evident from that very appointment.

He concluded with a most emphatic address to his Right Rev. Brother, the bishop elect: he should remember that he was raised from the dust to an elevated station—let him not therefore be high-minded; he had an office to discharge, and an account to render—let him therefore be inflexible in his duties—let him not value the opinion of man, but resist opposition with cheerfulness—let him punish with severity, and chastise with rigour, whenever there is the slightest appearance of revolt.

The bishop elect appeared overcome with the weight and responsibility of his office, and the advice of his Right Rev. friend seemed to make the deepest impression on his mind. His countenance wore the marks of deep solicitude,

and a solemn though patient sadness rested there. He appeared to reflect, that, if he was to be the salvation, he must likewise be the ruin, of many.

After the sermon the Mass and ceremony proceeded. The bishop elect, his episcopal sandals and other insignia being assumed, was enthroned in the customary style, and imparted his Benediction with that gravity and dignity, for which he is so remarkable. The concluding procession was similar to that at the commencement, with the exception, that the officiating bishops wore their mitres, and the new bishop preceded the consecrating bishop.

The remainder of the day was devoted to jollity and good humour. The entertainment, under the superintendence of the Rev. James Whelland, was ample in the extreme. It is well known that the kind hospitality of our brethren of the London district is as proverbial as their piety, and learning. The glass, therefore, passed merrily round "and every luxury graced the festive board."

T.

CLERGY.

The English portion of the church of Christ possesses at present six Vicars Apostolic, including the two coadjutors. Their names are given in the preceding article. Religion, by the divine blessing, is spreading so rapidly, that we fondly anticipate the moment, which cannot be distant,

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when, instead of six vicars apostolic, the English Church will be under the care of twice six bishops.

We believe that the list of priests, which we last year extracted from the Directory, will be in general correct for the ensuing year. We endeavour, however, to supply a few alterations, which death or other circumstances have caused.

We are not aware of any changes in the London district. In the Midland, are the following—

Hathersage—Rev. E. Eyre and James Ross.

Eastwell—Rev. John Bick.

Newark—Rev. E. Yver, and J. Jefferies. Every day we expect to hear of the death of Mr. Yver.

Banbury—Rev.—Fox.

Moseley—Rev.—Meehan.

Yoxall—Rev. J. Jefferies.

Cheadle—Rev.—Fairfax.

At St. Peter's Birmingham. It is stated in the Directory, that Mass is said twice on Sundays and holidays. The early Mass is discontinued by order.

From Ushaw—Rev. Dr. Youens has been removed to Liverpool in the place of the late Rev. Mr. White. We have not heard of the Rev. Dr.'s successor.

Penrith—Rev. John Dowdall

Sheffield—Rev. George Keasley and Fisher

Rev. Mr. Byrne has left Spetisbury, and his place is supplied by a monk of Camaldoli.

K

Beckford and Chepstow, are, we fear, vacant.

At Cheltenham we ought to have inserted Rev. J. Birdsall.

Leicester—Rev. W. Oxley.

Loughborough—Rev. B. Hulme.

Kidderminster—Rev. C. J. O'Connor.

Shrewsbury—Rev. Eugene Egan.

The Rev. Dr. Tandy, of the Roman College, is arrived in England. It is understood, that he will be stationed at St. Mary's College.

NEW CHURCHES.

The church at Brighton is making great progress. It will be a splendid temple, though, like most in this country, on a small scale, 60 feet by 40, and 35 feet high. The Marquis of Bristol and the Earl of Egremont have been munificent contributors. The latter Noble Lord has ordered an altar and altar-piece of white marble, which will cost, we are informed, not less than a thousand pounds.

At Newcastle, (Staffordshire) the zealous pastor has nearly finished a church, which reflects the highest credit on his taste and talents. Whispers had been circulated, that it wanted stability. It has been examined by professional architects, and the report, not the church, proved to be entirely without foundation.

Kidderminster, Bilston, Loughborough, and Redditch, will very speedily be possessed of elegant

temples to the Lord God. Dudley and Bilston are moving in the same good work. The church in Mulberry street, Manchester, is undergoing repair. It will speedily be re-opened. At Birmingham, a plan is in agitation, to consolidate the two missions, and to erect a cathedral worthy of the metropolis of the district.

We see in the *Liverpool Journal* an advertisement, that the new church at Holywell was to be opened on Wednesday, November 13, by the Rt. Rev. Dr. Briggs, and a sermon preached by the Rev. R. Sumner, of Stonyhurst. We presume all this was done.

The Rev. Mr. Kirk, of Lichfield, is also endeavouring to provide a beautiful church for the increasing numbers, both of his own congregation and of enquiring Protestants, who are anxious to attend.

If we can procure it, we will, in our next, give a lithographic plate of the intended erection, the expense of which is estimated at only £400. By a circular that we have received, we perceive, that our venerable and universally respected friend is amongst the mendicants. We hope he will meet with much greater success than is experienced nearer home.

SACRILEGES.—The chapels at Coventry and Southport have been entered by sacrilegious wretches. From Coventry they fortunately obtained but a cruet spoon, the missal register, and a few pence from the poor boxes. At South-

port, they stole a chalice, and, from the house of the priest, his gold watch. They also entered the Protestant church, and stole money to the amount of £10.

LONDON.

(From our correspondent.)

We know, that every day ~~many~~ are added to our holy religion, but it is not our way to make an affair of this. We silently receive whole families at a time amongst us, but why say a word about it? Let the glory be to God—we seek not the glory of men. Religion is, however, rapidly progressing.

PRAYER-BOOK SOCIETY.

We some time ago made mention of a society, formed for the purpose of providing the poor with prayer-books, &c. It has not received much encouragement, and its operations, therefore, have been very limited. We are happy to learn, that the society is zealously employed in collecting books of devotion and instruction, to send them for the use of the poor Catholics in New South Wales, who are very destitute of them. Anxious to co-operate in so good a work, we shall be happy to receive any contributions of money or books for this object. But, what is done, must be done quickly, as the next vessel is to sail in the middle of this month, December.

MANCHESTER.

The London Hibernian Society. One of the numerous impostures that have so long gulled the people of this country, has enacted a

gambol in Manchester. We have not room for a detailed report of the proceedings. We intend, however, to make some remarks upon the subject in our next Number, and shall content ourselves at present with inserting an account of the manly conduct of our Rev. friend, Mr. Kaye, and of the treatment which he experienced from this mongrel collection of dupes and impostors.

We beg to offer our thanks to Mr. Kaye. We know from some experience, that if the Catholic clergy will break through the delicacy and timidity, which too frequently restrain them, they will banish these cheats from society. They must, indeed, anticipate much abuse from those, whose tricks they expose, and any thing but thanks, where thanks might reasonably be expected, but the cause of truth is served, and with this they will be content. We are very happy to record in one No., the triumphs of Mr. Towers, Mr. Brown, and Mr. Kaye, and we would willingly say to each of our other colleagues. *Vade et tu fac similiter.* Now to the account.

REV. MR. M'GRATH.—

After some prefatory observations, he said "It was in vain to look for good to come from any system of education which professed to treat of morality as something that could exist apart from religion. Yet, not only was this attempted in Ireland, but the people were taught a false morality." (A voice from

the middle of the room exclaimed — 'That is false !')

"The Chairman then rose and said 'whether it be true or false, you shall not interrupt the speaker.'

"Another person exclaimed, 'what he has been saying is all false !'

"The Chairman : 'Sawley. take that man out of the room, whoever he may be ; and, if possible, get to know his name, and where he lives.'

"The Rev. Mr. M'GRATH resumed : 'he was particularly sorry that anything which he had said should have caused any excitement ; at the same time, when he knew what he was speaking to be the truth, he would not retract a single syllable.'

"The Rev. Mr. Kaye (Roman Catholic priest :) 'I say it is false to state that the Catholic people of Ireland are taught a false morality.'

"The Chairman said 'he was extremely sorry to have to speak unpleasantly to a gentleman of education and acquirements like Mr. Kaye, whom, although they differed so widely in their religious opinions, it was a pleasure to him to call his friend. But, he was extremely sorry to say, he must declare the Rev. Mr. Kaye to be out of order, and as he could not allow any partialities to influence his conduct in the station he then filled, he must order that gentleman to be removed.' (A great uproar then ensued of applause, hisses and hootings, with cries of 'turn him out !' 'he shan't go out !' &c., a-

midst which the Rev. Mr. Kaye made several attempts to speak) — The Chairman continued, 'I shall not listen to any addresses to the chair from any man who is not a friend to the Hibernian Society ; and my directions to the police in attendance are, if Mr. Kaye does not please to take the intimation which I have given him and go of his own accord, to remove him out of the room.'

"The Rev. Mr. Kaye : 'When I hear my religion aspersed I will not submit to pass it over in silence ; but, if you order me to leave the room, I shall do so with pleasure.'

"The Chairman 'said that it would be a most painful duty to him to have to order so respectable a gentleman as Mr. Kaye to do any thing at all. But he would put it to that gentleman's own conscience, as that was a meeting of a certain Society assembled for a particular purpose of a peaceful nature, whether it was proper or becoming in him to interrupt the proceedings : and he would add, that, if such interruption were repeated, he would compel him to retire.'

"The Rev. Mr. Kaye : 'I offered no interruption whatever to the object of the meeting ; but when I hear such a charge as has been made against my religion, I feel myself called on to say the charge is false. I will, with pleasure, leave the room ; but, at the same time, entering my protest against any assertion whatever against my

religion.' (A tumult of applause, mingled with hisses and hootings, ensuing, which lasted several seconds, during which the Rev. Mr. Kaye walked out of the room.)

At the close of the meeting, several persons in the body of the room called out for the discussion of the question at issue between the Society and those who had objected to the speeches delivered in the course of the evening. Mr. Braidley, however, observed, that 'he had not undertaken to preside at any such discussion,' and immediately vacated the chair.

Several young men, having the appearance of respectable mechanics, then approached the platform, and offered to engage in argument upon the disputed points that had been adverted to, with the Rev. W. Evanson; but that gentleman declined pursuing the controversy with any but persons of his own standing in Society, 'He was,' he said 'a clergyman of the Established Church, and if any Roman Catholic Clergyman came forward to controvert any thing that he had advanced, he was prepared to meet him; but he would not enter into any disputation on the subject with any other class of persons.' There was much murmuring at the announcement of this determination; but, *the police interfering* to disperse the '*not-contents*,' the room was cleared about a quarter after ten o'clock."

Curious habitation of a Toad.

At an old mansion in Gloucestershire, the lock of a door was

taken off a short time ago, as it was found to go hard, as if obstructed by something in the inside. When it was opened, a large toad was found alive, who must have originally crept in at the key-hole, and remained in the lock till his bulk prevented his escape, and eventually so increased as to obstruct the free play of the lock. A quantity of legs and wings of flies were found about him, and he evidently fed upon such insects as chanced to enter at the key-hole of the lock.

[We extract from that valuable weekly publication, the Penny Orthodox Journal, the following translation of the Allocution, or Address of the Pope to the Cardinals, inserted in our last. It is from the classic pen of Daniel French, Esq.]

ALLOCUTION OF POPE GREGORY XVI.

On the state of the Church in Portugal.

VENERABLE BRETHREN,—It is with the deepest concern and most unfeigned sorrow, that I feel myself compelled to communicate to you from this seat, tidings of the most afflictive nature. Such, indeed, is the impression which they have made upon my mind, and so acute is the grief which I feel whenever I reflect upon them, that I cannot refrain from seeking some consolation in thus disclosing them to you in the most unreserved manner, called upon as you are to bear a part in this our general superintendency over the concerns of religion.

The subject, indeed, to which I allude, is by no means one of an

obscure nature ; it has been exposed to the public eye, and has not failed to excite in the bosom of every virtuous man, sentiments of the utmost horror and indignation. You perceive already, I doubt not, my venerable brethren, that I am referring to the impious and nefarious proceedings, during the month of July, on the part of the government, which has been lately established at Lisbon ; proceedings, the avowed object of which is, to overturn everything that is sacred in the institutions of the church.

Dreadful, indeed, are those calamities, which threaten to overwhelm religion in that kingdom, which has hitherto, beyond all others manifested the most exemplary adherence to the Catholic faith, and to this holy chair, and to our predecessors, the Roman pontiffs ; and which, moreover, has ever deemed it a title of its truest glory, to be under the sway of kings, who were decked with the well deserved title of *Most Faithful*. I will not conceal from you, that when first this dismal intelligence was conveyed to us, I had some difficulty in believing that such daring impiety could possibly have any other foundation than that of idle report. Too soon, however, was I undeceived in this, my supposition, by the arrival of our apostolical nuncio from that kingdom, as well as by other concurrent testimonies, all tending to corroborate it as indisputable fact. Certain,

therefore, as it appears to be, it is no less lamentable, that the very first act of injustice, resorted to by the aforesaid government, was to eject from the dominions of Portugal, the representative of our holy see ; an act embittered by the circumstance of commanding him to depart with all possible speed. Nor did their outrageous behaviour against this holy see remain satisfied with such proceedings ; the audacity of men so consummately wicked in their designs against the Catholic church, was immediately visible, by rising against the ecclesiastical possessions and the inviolable rights of this holy see.—Reflecting, therefore, my venerable brethren, upon these melancholy scenes, I cannot but shudder at the result, and look upon the situation of that kingdom with tears of sorrow ; especially as the guilt contracted appears to be the effect of combined wickedness, and premeditated design. In fact, to such lengths have they proceeded, that not content with throwing open the prisons, and disgorging them of all the malefactors, who were there confined, they thrust into them, in their place, men, of whom it is written,—*“ Touch not my anointed.”*

In the wantonness of this, their arrogated power, they did not scruple, laymen as they were, to proclaim their resolution of reforming the whole body of the clergy, and of the regulars of either sex. They abolished all the privileges,

with which the sacred character was invested by the laws of their country; they ejected from their cloisters, females, who had consecrated themselves, by irrevocable vows, to eternal seclusion; as well as whole orders of religious men. They banished all the novices of every institute whatever, from the various colleges and convents; bidding them to seek some new vocation; in one word, they overturned the whole order of ecclesiastical jurisdiction, by assuming to themselves the sole exclusive right of presenting to all benefices, and of superintending every clerical function in every department.—They went still further; they enacted, that it should be unlawful, in future, to receive ordination. All parish priests, as well as regulars of either sex, refusing obedience to these new-sprung reformers, who thus claimed jurisdiction over their cures and monasteries, were adjudged to be public rebels and traitors, and condemned to undergo the punishments annexed to such crimes.—Moreover, whatever ecclesiastical person, secular or regular, out of attachment to the former government, should depart from the place where the benefices were, or from their monasteries, or hospices, should incur the same penalties; with this addition, that every monastery that should give them harbour, should be instantaneously suppressed; and that every prelate, by whom they should be permitted to officiate in their

churches, should be amenable as accessory to the same crime. The property of the church was on some occasions made over to the nation; on others.... Finally, to these acts of iniquity, so totally at variance with the profession of Catholic faith, were added other enormities; such as the declaration, that the sees of all bishops and archbishops, the nomination to which, we had conferred upon the the government then flourishing, should be deemed vacant; accompanied with a general order to all persons, who had had any benefice conferred upon them, or who had been promoted to any ecclesiastical office, should altogether abstain from the enjoyment of all title to them, and be deprived of all right to claim them; should they act otherwise, they were to be considered as rebels, and dealt with accordingly. Moreover, in order that no species of impious daring against the church, and the authority of this holy see, might be left unattempted, the tribunal of the apostolic nuncio was transferred to laymen, and to them was committed the cognizance of those causes, which were heretofore solely of ecclesiastical jurisdiction.

“Such is the dismal catalogue of crimes committed by these men. In the commission of which, as ye well know, all the holy laws of the Church are totally despised, its divine power is trampled under foot; all its rights are invaded: in one word, the frame and polity

of that sacred constitution, which has God himself for its founder, is entirely subverted. It is needless, therefore, to impress upon you, my brethren, after the exposure of these disorders, what a wound is thereby inflicted upon the cause of Catholicity in general.

Weighing, therefore, all this in my mind, it is, I own, to me a source of perpetual grief and anxiety, especially as, from the whole tendency of their actions and their plans, it appears most evident that they aim at nothing less than a total disconnexion from this bond of faith, the chair of the blessed Peter, in which the centre of Catholic unity was fixed by Christ Jesus; yes, their manifest intent is to break asunder this sacred link of communion, and thus inflict upon the Church the deadly wound of schism. How indeed can the unity of the body subsist, in which the members are not united to the head, and where they spurn all obedience to it? unless, perchance, that may be denominated union and obedience where (not to dwell on their other enormities) bishops are ejected who have been lawfully instituted by him who alone holds the primacy in all ecclesiastical jurisdiction; invested as he is with plenitude of power in the Church by divine right; and to whom alone it belongs to assign successors to every church that has become widowed of its former pastor. It is a circumstance, likewise, which ought not to be assembled, that the anguish of my

heart, arising from the view of such atrocities, is considerably enhanced by the reflection, that the cautious and irreproachable manner in which I had conducted myself with regard to the political disturbances in the kingdom of Portugal, had led me to expect, on their part, measures of a far different nature. Nothing, as you can bear me witness, could exceed the care and anxiety with which I laboured incessantly to avoid every thing that might give them the least cause of umbrage against the holy see, or afford them the least shadow of suspicion. For whereas on the one hand, by virtue of this our universal apostleship and superintendancy over the whole Christian flock, committed unto us by the sacred Prince of Shepherds, we found ourselves in a most especial manner compelled to exercise our authority in order to consult the common interest of religion, (an authority which, emanating as it does from Divine Wisdom, is neither obnoxious to the circumstances of times and seasons, nor to the mutability of human affairs; and the foregoing of which on our part, involving as it does the abandonment of the Church, of religion and the salvation of souls, would have rendered us indeed completely miserable)—yet, on the other hand, notwithstanding such exercise of the aforesaid authority, can we with the utmost truth declare, that in the midst of that distracted state of affairs, into which the nation was plunged by the two contending ri-

vals for the throne, we cautiously abstained from every step or procedure which could, in the least degree, affect the rights of any one individual whatever. In consonance, therefore, with this mode of acting which we had laid down to ourselves, our first care was to issue a rescript beginning with these words—*Solicitududo Ecclesiarum*;—in which, after alleging the authority and acts of former pontiffs, and adhering as closely as possible to the footsteps as well of the more ancient amongst them as of our immediate predecessors within recent memory, we declared, in the clearest words, such as excluded all possible ambiguity of interpretation, that our determined resolve was, neither to add to, nor retract from, the rights of any individual whatever, but in pursuance of that line of conduct marked out by our apostolical duty, to confine ourselves solely and exclusively to the things which are of Christ.

Having thus detailed those crimes and atrocities which have made so deep an impression upon our mind, and by the perpetration of which we consider ourselves and the holy see to have been treated in the most unjust and contumelious manner, it becomes necessary to inform you, that we lost no time in giving directions, that the ministers of foreign nations, residing amongst us, should be forthwith made acquainted, by a written document, as the custom is, with the expulsion of our Nuncio from Lisbon, in order that

it might thus be communicated to their respective sovereigns, and with a view also of rectifying the erroneous statements of the different public journals.

We think proper, therefore, venerable brethren, in thus laying before you, in this usual and solemn mode of public attestation, the aforesaid statement, to declare, as our sacred duty is, that we reprobate in the strongest and most unequivocal manner all those decrees made by the aforesaid government at Lisbon; and which redound so seriously to the detriment of the Church, of its sacred ministers, of ecclesiastical rights, and the prerogatives of this holy see; and that we hereby declare them to be null and void; and whilst we thus solemnly protest against all the daring acts of iniquity above enumerated, we deem it our bounden duty, at the same time, to express our determination, with the assistance of God, to confront them, by *opposing ourselves as it were, a wall for the house of Israel, and to stand in battle in the day of the Lord*, according to the exigent interest of religion, and the momentous crisis in which we are called upon to act. This cause, therefore, which is the cause of God himself, we commit whole and entire to the hands of God alone.

Relying most implicitly upon his divine assistance, and knowing that he is ever wont to make his wisdom manifest, rather by bringing forth good from evil, than by for-

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bidding altogether evil to be, we are not destitute of the most sanguine hope, that he will reclaim them to a sense of duty, and inspire their minds to adopt better counsels than those, by the operation of which the Church is plunged into such a depth of misery. Should, therefore, this wished-for and salutary change be effected in the authors of all these calamities, nothing could afford more soothing consolation to our paternal mind, than to behold those spiritual arms which have been entrusted to the apostolic chair, by divine commission, thus timely averted; a blessing, which may that God, from whom descends all illumination, and all mercy, graciously grant! — Come then, venerable brethren, approach with us *in all confidence to the throne of grace*, in order that what we have so ardently prayed for, and still do not cease to implore, *we may obtain mercy and find grace in a seasonable aid.*

[The following arrived too late for insertion in its proper place]

BELGIUM.

The King's speech, long enough it must be allowed, gives the friends of Belgium a reasonable hope, that, in spite of Holland, and of all the Orange interest that is against her, still she shall be a nation, and still have the full and free exercise of her religion. One part of the royal speech fills us with expectation; not to say alarm. We allude, to that part that touches on public instruction. We hope, that a strict surveillance will be kept on this.

We wait with much anxiety the report, &c. of the commission now sitting on this important affair. Leopold, we feel assured, would never wish to tamper with the religious education of his affectionate and loyal subjects; but many are in the Senate at Brussels that would. There are *three priests*, we believe, now in the Chamber of Deputies at Brussels, one, the Abbé Defoëre, is well known as the fearless defender of all that is sacred in his country. He will, at least, and so will the others, we feel convinced, be at their post, and repel any lay interference in the regulation of those things, that should be exclusively arranged by the keepers of the sanctuary.

Rev. Mr. Lyons of Erris, county of Mayo, was some time ago represented in the Christian Advocate, as having misapplied the money, which he collected for the poor of that district during the late famine. It appears, that, so far from having embezzled any of this money, he actually expended £800. more than he received. The proprietors of [the Christian Advocate, being threatened with an action, have published an acknowledgment to this effect.

The ministers of the "political religion" are rapidly hastening its destiny, both in England and in Ireland. We wished to have inserted a list of their fantastic, but most cruel, tricks in both countries; but our space is exhausted.

BIRTH.

At the Villa Aldobrandini, Frascati, the lady of H. Englemaid, Esq. of a daughter.

MARRIAGES.

October 21, at Dover, Kenneth Henry Digby, Esq. of Lacken, county of Sligo, to Jane, eldest daughter of the late Thomas Dillon, Esq. of Mount Dillon, county of Dublin

October 23, Mr. M. P. Haynes, late of Birmingham, editor of the Mayo Telegraph, to Maria Louisa, eldest daughter of the late T. McCormack, Esq. of Tuam.

At Twickenham, early in October, by Rev. J. Wareing, George Beauchamp Cole, Esq. 2nd son of Stephen Thomas Cole, Esq. and Lady Elizabeth Cole, of Stoke Lyne, Oxon, to Julia Mary, youngest daughter of Lieut. Col. and the Hon. Mrs. Espinasse, of Twickenham.

OBITUARY, &c.

Memoir of the Rev. George Jinks.

The Rev. George Jinks was born at Oundle, in Northamptonshire, about the year 1794. He was sent to Sedgley Park school, that venerable nursery of the English priesthood, towards the end of the year, 1801. The writer of this memoir was his contemporary there, as he also had the happiness of accompanying him afterwards in his career at College, and to enjoy the advantage of the most intimate friendship with him to the end of his life. Well does he remember him at Sedgley Park, a youth of ruddy complexion, flaxen hair, and hardy frame, always engaged in the play-ground in games of the most active kind, and affording the most beneficial exercise. He was of a cheerful and social disposition, open, generous, and accessible to every one; and, with such a temper, it was no wonder that he was a general favourite with his companions. He grew very tall, and proportionably stout and strong; feats of strength, gymnastic exercises, and arduous trials of exertion in walking, running, pitching the bar, and all athletic sports were his favourite diversions. The development of his mind kept pace with that of his bodily powers. His abilities were remarkably good, his facility of learning, and his application to study were always

correct. He was a strong example of the benefit derived to the mind, from the attention to the necessary relaxation of its powers by recreation and bodily exercise. He truly possessed the *mens sana in corpore sano*.

At Sedgley Park, he was always exemplary in the path of piety, and devoted attention to the performance of the exercises of religion, joined with a careful cultivation of virtue. He decided on the ecclesiastical state, as that to which he humbly hoped that the will of Heaven called him; and though not for some years removed to college, he never lost sight of his vocation, but endeavoured, as far as circumstances allowed, to exercise himself in some degree in its duties by ecclesiastical studies, by instructing the poor, and holding controversial arguments with various persons, in hopes of opening their eyes to the truth, particularly at one time, with a Methodist preacher, who had a great reputation in the neighbourhood. The reason of his not going to college so soon as others generally did, was, that the venerable superior of Sedgley Park, the Rev. Thomas Southworth, so highly valued his peculiar talent for teaching, that he was unwilling to lose his services in the school, and succeeded in detaining him at the Park, much beyond the usual time for being removed to college.

It was not then till the year 1815, in the month of February, that Mr. Jinks removed to St. Mary's College, Oscott, to prosecute his ecclesiastical studies. He then joined a class of philosophy, under the tuition of the late lamented Rev. John Quick. In the beginning of the following year, he commenced his course of theology, and was at the same time employed in teaching some younger students, being always noted for a peculiar tact for the management and tuition of children. He subsequently filled the important and arduous office of college-prefect; and from his singular devotedness also, to the cure of the sick, and the skilful and unwearied attention which he ever paid to them, he might be said to have been the college infirmarian. It is most probable, that his lamented death was eventually caused by his laborious assiduity on one melancholy occasion, when the typhus fever visited the college. In his course of study he was always assiduous; and in all college duties, exemplary. He spoke and composed with much ease and fluency,

and his mind was always vigorous and comprehensive. He evinced at all times, a lively zeal for the salvation of souls, and expressed the most ardent wishes to labour in due time with effect in the sacred ministry, for which he was constantly preparing. He received Holy Orders with edifying humility and devotion; but so valuable were his services to the college, that he was not ordained priest till the autumn of 1820, and did not leave Oscott to go upon the mission, till the beginning of 1822. He was then appointed to the mission of Hathersage, in Derbyshire, to relieve the Rev. Edward Eyre of all active duty, to which, from age and infirmity, that venerable missionary had become unequal. Little did any one then expect, that Mr. Eyre would survive his youthful and vigorous assistant: but, such is the decree of an all-wise Providence; poor Jinks is laid in the silent grave, and Mr. Eyre is still living, and in tolerable health, at Hathersage. The labours of our lamented missionary were confined to this, his only charge. It afforded, however, full scope for his zeal; and the rugged country, around which his flock lay scattered, called for the strength and energy of such a pastor. He was uniformly beloved and respected; his missionary labours crowned with success; and his whole conduct exhibiting the true features of apostolic zeal and charity.

It was not till a year or two before his death, that his friends perceived about Mr. Jinks, any symptoms of the insidious pulmonary disease, which put too early a termination to his exemplary career. He had been always looked upon as remarkably strong and healthy, though some of his most intimate friends, the writer among them, had often had serious apprehensions that his constitution would give way prematurely. He passed through the usual painful and lingering gradations of that dire disease, buoyed up with those hopes, to which the consumptive patient is known to cling with such tenacity, often to the very day of dissolution, till after several months of illness, borne with heroic fortitude and edifying resignation, during which, he made the most fervent preparation for eternity, he was called, as we have every reason to trust, to the reward of his labours and sufferings on the 29th of August, in the present year; being in the 40th year of his age.

In him, the mission has lost one of its most indefatigable labourers, religion is bereft of a bright ornament; the poor lament the loss of their assiduous teacher, and compassionate comforter, and we who survive him, are left to bewail in bitter sorrow, the privation of one, early known and long loved,—our companion in recreation, our associate in study, our brother in the holy ministry, our fellow labourer, and fondly cherished friend. *Requiescat in pace sempiterna!*

F. C. H.

November 5, 1833.

On the 13th of November was commemorated, at the Chapel of Cossey Hall, the mournful anniversary of the late lamented Lady Stafford. Her Ladyship died on the 14th, but the day was anticipated on account of the feast of St. Erconwald, a double, falling on the actual anniversary day. The Right Honourable Lord Stafford and his eldest son, The Honourable Mr Stafford Jerningham, M. P. came down to Cossey for the melancholy occasion. The Office for the Dead was solemnly recited, and a Requiem sung, which were attended by a full chapel of the congregation, who were dressed in mourning, and evinced the deepest and most respectful sense of their irreparable loss. Long, indeed, must the memory of their revered benefactress survive in the hearts of so many, who had amply experienced her unbounded goodness, and so often witnessed proofs of her exalted worth.

October 21, Rev. Patrick Whelan, P. P. of Modeligo and Affane, county of Waterford. This worthy and pious man was greatly beloved and is deservedly regretted by his parishioners.

In October, Rev. Thomas Coen, P. P. of Killeenadema, near Loughrea. He was indeed the good shepherd; and the deep and sincere regret, entertained for his death by his parishioners, evince the loss they have sustained, and the strong hold he had upon their affections.

On Sunday, the 27th of October, at Garstang, aged 62, Ann, wife of Mr. Rogerson, surgeon, and mother to the Rev. George Rogerson.

R. I. P.

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